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CATHOLIC EDUCATION, THE BASIS OF TRUE AMERICANIZATION[1]

The tide of immigration, pouring into our country for many decades in ever increasing volume, was interrupted briefly during the years of the European War, but is now resumed in increased volume which is limited only by the carrying capacity of the ships that pass between European ports and our own. This tide of immigration presents many unsolved problems. We need much more labor than has been available during the past few years unless we are to drop back into an elementary condition in which we export our raw materials and import our necessary manufactures. On the other hand, an abundant supply of labor is likely to reduce the wages of the working man and to lower his standard of living. The adjustment of these opposing factors must be undertaken by the national government. But this is not the only problem nor indeed the chief problem which the situation presents. Our experience of the past few years has taught all who are willing to learn that we have failed in large measure to deal with many vital issues that are involved. As a result we hear on every side the demand for the Americanization of the foreigner and the public is looking to the school to take its part in this work.

It will be convenient to consider Americanization of the foreigner as two distinct tasks: The Americanization of the adult foreigner and the Americanization of the foreign child, born here or abroad. The latter task has always been assigned to the school and we are now attempting to enlarge

[1]Read before the Pennsylvania Catholic Education Association, Pittsburgh, December, 1920.

the function of the school so as to include the former. Evidently the school may render assistance in Americanizing the adult but it will be necessary to draw upon other social forces to cooperate in the work and the school will be able to lend effective help in proportion as it has learned to deal effectively with its own peculiar problem, namely, the Americanization of the foreign child.

The state public school and the Catholic public school have both endeavored, each in its own way, to Americanize the children of the foreigner who has come to dwell in our midst. In fact it is the boast of many an advocate of the state school system that our state school is a melting pot in which the foreigner is transformed into an American citizen. Obviously the state school has functioned as a melting pot for these children, a melting pot in which national customs and national traits of all sorts were lost, but it takes more than a melting pot to make a citizen and the destruction or removal with undue haste of national traits and national customs from the foreign-born child leaves him so weak and debilitated that it will be difficult to build him up into a worthy citizen. Overzeal in this direction has not produced commendable results. It will be admitted readily that it would have been difficult for the state school to avoid these results, desired or otherwise. When the children of a dozen different nationalities meet in the same school we are likely to find Paddy laughing at Dutchy, both of them ridiculing Polack and all three jeering at Frenchy, with the result that all of the children loose reverence and respect for their own parents and for family traditions which for countless generations have served to inspire and support the moral and patriotic nature of the child, and when this destruction has taken place it will be scarcely possible to give the child reverence for America or for American institutions and customs. Moreover, these children are likely to represent various religions, and the result is similar in this respect. The Methodist jeers at the Baptist, and both of them show little respect for the Lutheran or the Episcopalian. The Catholic mistrusts the Protestant and the Protestant returns the distrust to which is often added hatred or contempt. The result is too often a disgust for all religion and for all churches, and the child grows into a man or a

woman who feels it to be the right thing to disown all religious affiliations and to be so broad minded as to believe that one religion is as good as another. This process has, in fact, emptied our Protestant churches. The policy has continued from the days of Horace Mann;—the result, a nation that has lost its religion. In a rapidly increasing population denominational churches are obliged to resort to all manner of social attractions in order to secure an attendance.

The Catholic Church has consistently adopted another policy. She built her own school system so that her children might grow up in reverence for the Church and for its teachings and in obedience to its laws, but she also dealt with the problem of the foreign child in a manner consistent with her policy. As far as her means would allow she organized congregations and parochial schools for the Catholics of each nation who were pouring into our country. Thus you will find in the cities in which this tide of immigration settled Catholic schools known as Polish schools, French schools, German schools, etc. In these schools the children's reverence for their own parents and for the traditions of their native country is preserved and they grow up in this country gradually imbibing its spirit and adopting its customs in a spirit of reverence and love and they come to forget all too soon the traditions and customs of the land of their forefathers. In two or three generations these children are found to be more thoroughly American than the Americans themselves.

Obviously we should endeavor to form a clear concept of just what it is that goes to the formation of an American citizen before we can adopt intelligent means for the achievement of our aims, and we may be permitted to begin with enumerating a few things that, in spite of ill-considered statements to the contrary, do not enter into the making of an American citizen. It is not necessary, for instance, that an American citizen should know only one language and that he should be familiar with the history of no other country than the United States. An added language is always an added asset of no mean value. When the committee of nine appointed to draw up a suitable curriculum for the public high schools of the United States made their report it recom-

mended that two of the prescribed units should be in some foreign language. It is, indeed, plain to all students in the matter that we can never know our own language thoroughly until we have learned some other language sufficiently to serve purposes of contrast and comparison. Where can one find the wisdom to justify us in leading the foreign child to forget his native tongue during the years that he is receiving an elementary education. Surely no intelligent man would claim that this was necessary in order to Americanize a child. Will any intelligent man maintain that anyone will understand American institutions better or love them more through remaining in ignorance of the history and institutions of England or of France. It is an unwise policy to destroy this knowledge in a child, or to neglect to cultivate it under the most favorable of circumstances on the pretext of making a good American citizen.

Even if every nation in Europe were our avowed enemy it would still be a short sighted policy to cultivate in our citizens ignorance of the ideals and resources of these countries. In the past we have had to import skilled workmen, trained in European schools to take charge of our manufacturing processes. We failed to make a satisfactory microscope in this country until workmen, trained in Europe, were imported from Jena. And the same is true in many another line of industry. Does anybody suppose that the skill these workmen brought to this country was a thing to be despised and rejected, or a thing militating against good citizenship? In like manner the habits of reverence for parents and for social institutions, no matter in what country these habits are formed, must be looked upon as an asset in every immigrant that seeks residence within the limits of our country. It is perfectly true that these things by themselves are not sufficient for worthy citizenship in this country. The foreign child and the foreign adult alike must learn the language of the country in order to understand its laws and to cooperate intelligently in the social and economic life of the country. The point we wish to make here is that what the foreigner brings to us may be of very great value and should be dealt with accordingly. If he brings with him an attitude of hostility to our form of government, or to our institutions,

then it is time that we look into the matter and see that he is kept out of the country; for while we are perfectly willing to welcome those who come to us with good intentions, willing to put on the mantle of our citizenship, and to cooperate in sustaining our traditions and our institutions, we are not, and we should not be, willing to admit to the privilege of citizenship those who come only to tear down and to destroy.

It is the obvious duty of every school in this country to put forth every reasonable effort to develop the children entrusted to its care into worthy citizens but this is a constructive policy and continuity must be its first principle. We can engraft upon the root of a wild crabapple tree a branch of a pear or a peach and the fruit resulting will not be wild crab but pears or peaches. If, however, we fail to secure a flow of sap from the native root into the engrafted branch there will be no fruit and no life in the branch and the same is true of a child. Whatever qualities we would engraft upon a child so that he may grow into a worthy citizen of this free country, must draw their nourishment and support, not only from the individual life of the child, but from his social life which comes to us as the organized instincts of a people under the form of social customs and family and national traditions. We must guide the native impulse into proper channels but be exceedingly careful to lose out nothing that is of value in the native root. The policy that would seek to prevent the flow of sap from the wild root into the engrafted branch in the fear that wild fruitage might replace or injure the cultivated fruit would be no more fatuous than that which expresses itself in a school policy that tends to belittle or destroy the individual or social life of the foreign pupil lest he should grow into an American citizen with a tainted or foreign attitude.

Much is being said and written these days on the subject of Americanization. Some of it is not worthy of a lasting place in our literature. It is high time that all those that are interested in this work should consider carefully what it is that makes an American citizen. What are the qualities that are indispensable in a man or woman who benefits by our institutions and takes an active part in their support and in their betterment?

I would divide these into two categories, in one of which I would place the obvious and immediate training for citizenship that should be given to all who do not already possess it, whether it be child or adult, foreigner or native born. If our government was conducted by a few individuals of a favored class who made our laws, administered and enforced them, the duty of the citizen might be reduced to that of simple obedience to the command of his superiors. But this country is built on a totally different foundation. The state in a democracy must operate unceasingly for the interest, not of the majority, but of the whole people, and the welfare of the whole people demands the highest possible education of the few who must control our public policies. In a government such as ours the tendency to shape public action in the interest of the majority leads toward the jungle and the beastial struggle for existence, and the survival of the strong. We cannot overemphasize the statement that it is the duty of the state in a democracy to maintain the interest of the whole people: although the majority governs, the right of the minority must not be ignored. Action for the greatest good of the greatest number is a pernicious fallacy. The greatest good of the minority may at times be identified with the greatest good of the whole state; whereas the greatest good of the majority may work deep and lasting injury if it is made the norm and rule of state action. This truth may be illustrated in a variety of ways. The state, for example, needs a small group of men with the highest possible education to enact its laws and to administer them wisely. A public policy that would be shaped by the intelligence of the majority of voters in a country like the United States would lead rapidly to demoralization and to arrest of the forces making for civilization. Respect for vested rights, for equity, and justice must curb the will of the majority, otherwise the country will suffer from strife, contention of class with class, strikes and reprisals and shut-outs, to the great detriment of the whole people. Obviously native-born Americans need to be Americanized in this respect quite as much as some of the strangers who have come from Europe to make their home with us. Our problem might well be stated the Americanizing of all children, native-born as well as foreign-born, or those

born of foreign parents. Overemphasis is being laid just now on the Americanization of the foreign child. Again, in order to serve the country the school should aid at imparting such skill to each boy and girl as will enable the men and women, not only to support themselves, but to contribute their share to the support and education of the children of the nation, of the aged and infirm, and of the dependent classes generally. If the school fails in this it fails to make worthy citizens. This necessary skill may be along mechanical lines or it may lead in a direction demanding long and arduous years of training to fit the individual to render valuable professional service as a teacher, as a physician, or as one competent to frame our laws and take part in the administration of justice. A democracy, more than any other country demands inequality in the education given to its members. Those who are especially gifted by nature, must, for the public good, receive such training as will fit them for leadership, and this training is neither possible nor necessary for the rank and file of voters whose duty it is to second the efforts of the leaders whom they conscientiously select from the ranks of those who, by training and virtue, are available for leadership.

Over and above the skill which the individual should possess in order to discharge effectively the duties of his vocation, the welfare of the state demands that he maintains a right attitude towards our government and towards the institutions of our country, and that he possess certain moral qualities among which the following six are conspicuous:

1. The faith of man in his fellow man lies at the foundation of a democracy. Without it our social institutions and the state itself must cease to exist. The son who has no belief in his mother's virtue beyond that which might be established by evidence that would convince an indifferent or hostile jury, is unworthy to bear the title of son. The husband who has no belief in his wife, and the wife who has no belief in her husband, beyond that determined in a similar way renders marriage futile and home impossible. The success among the people of any movement for freedom or uplift depends in last analysis upon the faith of the people in their chosen leaders. Our courts of justice, our property rights, and even our lives, rest upon public faith in the truthfulness of witnesses and

in the integrity of judges and jurors. Destroy public confidence in our merchants and in our bankers, in our social and religious leaders and in our public officials, and all the institutions of a democracy will collapse. Moreover, it is the child's faith in his teacher which makes it possible for him to accept without question the wisdom of the ages as his guide in the building up of his own character, and in the formation of his attitude towards his fellow man and the institutions of civil life. Without this faith in the child the state would be unable to perpetuate itself.

2. Hope is scarcely less necessary to the citizen than faith. Through faith he is put into possession of the treasures accumulated by the generations that have passed away. Through hope he anticipates the harvests of the future. Faith broadens his view and clears his understanding while hope supplies the reason for putting forth his energy and spending himself. A man marries and founds a home in the assured hope of its permanence. He plants his crops in the hope of reaping the harvest. He builds railroads, develops commerce and establishes factories in the hope of reaping the legitimate rewards of his investment. Faith in the permanence of the social order is the source from which hope springs, and hope is the effective force that carries the past and the present over into the future. Take away from man hope and not only will his own life become vain and empty but all progress of the race comes to an end, and all that has been achieved by civilization in the past will disappear. It is the hope of what the future may bring that moves every wheel and presses every spring of action in human life. By hope the parents live in anticipation the lives of their children and rejoice in their joy. They are carried out of the sordidness of the present with its selfishness and greed and, by living through hope in an ideal world, are purified and ennobled. But to produce this salutary effect hope must not only spring from faith but it must be accompanied and controlled by love.

3. Man's love for his fellow man is, in fact, the fundamental principle on which Christian civilization rests. The Christian state is bound together in solidarity by the internal bonds of faith and hope and charity instead of by coercion of armed forces. In Christian civilization all social institutions are

built upon the intelligence, the emotions, and the will of the individuals. The home which is created by the faith and hope and love of one man for one woman and of one woman for one man is the foundation upon which the welfare of the whole social body rests. The Christian home is indispensable for the maintenance and proper upbringing of children. The close contact of the child with the daily manifestation by Christian parents of self-oblation and self sacrifice is required to build in the child's soul the unshakable foundations of faith and hope and love. These virtues implanted in the home must be broadened by the school until they embrace the entire nation. In the Christian state the citizen must believe in his fellow man; he must labor for his interests and for the interests of the generations to come after him. If police force is required the necessity arises from the failure of education to form all the children into worthy citizens and force must be invoked to accomplish what should have been achieved in a far higher degree by the fundamental virtues which should characterize the citizens.

The state in educating for citizenship may not proceed effectively with the work of broadening the faith, hope, and charity of the individual beyond national limits, unless indeed the League of Nations should achieve in some measure this most desirable end. The Church, however, knows no boundaries, not even of color, of race or creed. She aims at lifting into the consciousness of each individual an effective recognition of the Fatherhood of God and the Brotherhood of Man. Cooperation secured by the Church among the children of men may be likened to the cooperation of the divers form of life, whereas the cooperation called for to perpetuate the nation may be likened to the cooperation among the members of the same species.

Competition, or the struggle of individual with individual, or of group with group, moves under the banner of selfishness and greed which are always near the surface. Christianity, on the contrary, drawing to itself the finer elements of human nature and the choice souls among the children of men, seeks unceasingly to surplant competition by cooperation. The love of the parent for the child, acting through the child's instinctive tendency to imitate, shifts the centre of gravity

from the child's self to the group. It teaches them to strive for the good of the larger self. Upon the success of the parent in this important educative function, reinforced by the school and the Church, rests the welfare of the home, the city, the nation, the Church, and humanity itself. It is for this reason that thoughtful people will hesitate before dealing with the foreign child in such a way as to lessen the influence of parents and of home upon the formation of his character, and we are in grave danger of weakening this influence by our overzeal for hasty transformations in the child, which ignore the roots of his moral being that have struck deep into the customs and traditions of the land of his forefathers.

The element of progress contained in cooperation as opposed to competition is manifesting itself in art and literature, in medicine, in scientific research, in public libraries and museums, in public parks and public highways, and the principle is just now receiving a most striking illustration in the economic and industrial revolution which is carrying us from a tool to a machine civilization.

Faith, hope and charity—these three virtues constitute the foundation of Christian character and they must always remain the foundation of citizenship in a democracy. No one of them may be dispensed with without disaster. To produce these virtues in the children and to cultivate and develop them to a high degree of efficiency must therefore be included in all education for citizenship, but in effective education for citizenship the fundamental virtues should be supplemented by at least three additional virtues: disinterestedness, reverence for law, and self-control.

4. The worthy citizen must ever hold public good above all private gain. The good which he shares with his fellow man must appeal to him more strongly than the good which ministers to his own individual need. He must realize that what he does for others goes out in ever widening circles and is likely to flow onward to enrich future generations, whereas the good directed toward self is likely to end there. This principle holds good even in material matters but it finds its fullest fruition in the things of the mind, which, like the quality of mercy, blesses him that gives and him that takes.

Were this virtue of disinterestedness properly developed in

our men in public life and in public office bribery, fraud, and graft would be unknown in our midst. As it is, men may readily be found who are willing to die for their country but even through years of training we find it difficult to produce men who will live for it. The sudden awakening of the martial spirit or a wave of popular sentiment may sweep men from their fireside to the battle front, but education of our citizens must do more than this; it must give the individual the power to live for his country and to exert himself in its behalf day by day. He must learn to labor unceasingly for the public welfare without the aid that comes from a tide of public feeling. The native impulse, with its note of self-oblation and self sacrifice which leads to parentage, must be converted by education for citizenship into a permanent, constantly operative principle of conduct, and here again we see the great danger that lurks in the rash intrusion of overzealous Americanizers into the sanctity of the homes of our foreign born citizens. We may readily destroy the delicate, vital bonds that are destined by nature to pass over from the parents to children, transforming the latter from selfish, greedy, little beasts into generous, self-forgetting citizens who will labor for the common good. It has been questioned, and it is still open to question after the nation-wide experiment which has been made in our midst during the past seventy-five years, whether this result may be achieved without invoking God and a belief in supernatural sanction in which alone the individual may find himself and the public brought into unity, but whatever results may be expected to reward the endeavor, schools of every character must strive to lead their pupils toward this ideal.

5. The quality of obedience to law sufficed for the masses where government was conducted by the aristocracy, but in a country like ours where the government is "of the people, for the people, and by the people" the citizen must be educated in a threefold capacity to support law. He must be trained to take his due share in the enactment of just and wise legislation. He must lend his support and cooperation to the judiciary and the executive branches of the government, and he must obey loyally and help to secure the obedience of others to the existing laws. Education for citizenship must,

therefore, include among its aims the development in each individual of qualities which will enable him to vote intelligently and induce him to vote conscientiously for men and measures that seem calculated to promote the public good. The school must also aim at producing men and women of fine ability to fill public offices, men and women who will loyally support the educational efforts calculated to secure the greatest freedom of selection and the greatest efficiency in educating public servants.

6. Finally, the citizen must be trained to curb his own appetites and to subjugate his own desires so that he may labor for the public good and work no injury to his fellow man, nor interfere with any right or privilege possessed by another. Each individual must learn to govern himself and the kingdom of his own passions before he is fit for citizenship, and before he may safely be entrusted to participate in the government of others.

Americanization, or educating for citizenship, should therefore mean much more than equipping the individual for economic efficiency or the developing in him of those qualities which may minister to his selfish pleasures and aggrandisement. It means chiefly the production and development in the children of the six virtues which we have just enumerated. With this brief consideration of the problem which confronts us in our attempts to Americanize foreign born children and the children of foreign born parents we may be permitted to examine and contrast the state public schools with the Catholic public schools with a view of ascertaining how each of these institutions operate to secure the desired result. If we contrast the two schools it is with no wish to belittle the achievements of our state schools but with the legitimate desire to bring home to ourselves and to our fellow citizens the splendid work in this direction which has been done, and is being done, by our Catholic schools.

The State supports its schools to the end that the children may grow up into self-supporting, self-respecting and efficient members of society, into men and women who, instead of becoming a public burden, will contribute their share to the public welfare, into men and women who, instead of demanding armed force to prevent them from indulging in acts of

dishonesty, will promote public morals by the integrity of their own lives, into patriotic citizens who will be ever solicitous for the public welfare, and who will always place public good above all private gain. In a word, the ultimate aim in state education is, and must always remain, to educate for citizenship. As far as the state is concerned, all other educational aims are either indifferent or secondary, but she must insist upon education for citizenship, not only in her own schools but in all other schools which undertake to train her future citizens. The realization of this aim demands the cultivation in the pupil of the fundamental virtues and qualities set forth above, among which disinterestedness occupies a prominent place. Nevertheless the state is obliged to use self-interest as the main motive in attracting her teachers and in keeping them in her service. The Church, on the contrary, requires of each individual who seeks a place in any one of her teaching communities that he first relinquish all ownership of property, and all claims to monetary compensation for his future labors. By a vow of poverty he frees himself once for all from the control of the financial motive and is enabled to devote his life and his services unreservedly to the children who may come under his care, without thought of personal gain or benefit in return. He does not marry and consequently has no children depending upon him, and if parents or other members of the family necessarily depend upon him for support he will be denied admittance to the community. The force of this example, acting on the children day by day, is more potent in its socializing influence and in the production of disinterested citizenship than any formal teaching of morality could be. In this respect our religious teachers imitate, as far as human fragility will permit, the example of the Master, who spoke of Himself as the Good Shepherd who lay down His life for His flock, and who said to His disciples: "My little children, love one another as I also have loved you."

The primary aim of the Church is, of course, salvation of souls, and in her educational work her unceasing purpose is the cultivation of supernatural virtues, but in this field she does not meet the state. In the production of supernatural

virtues, however, she cultivates and strengthens the natural virtues with which alone the state is directly concerned and it is this aspect of the question with which we are concerned at the present moment.

The Church is not content with selecting for her teaching force men and women whose social consciousness is so highly developed that they joyfully renounce all earthly possessions in order to devote their energies throughout the rest of their lives to the service of others, irrespective of race or creed or country. In the noviciate the candidate is not only given time to make sure that his call to the religious life is permanent, but he is exercised in the practice of the six great fundamental virtues for two or more years before he is allowed to take his place with the active teaching force. Moreover, this training follows him through life as he is constantly called upon to practice the virtues in question.

In the Catholic school system the supply of teachers is secured through the operation of principles which eliminate all but the chosen souls who possess in a high degree the qualities discussed above as pertaining to good citizenship. Not content with these qualities as they appear in the young men and the young women of the world, it carefully trains them with a view to the further development of these qualities and takes every means to preserve and continue the development of these same virtues throughout the lives of her teachers. There is no other society in the world that operates so effectively to produce in its membership the great fundamental virtues of human faith and hope and brotherly love, of disinterestedness, self-control and loyalty to law as the religious communities in the Catholic Church. The candidate not only gives up earthly possessions, but is called upon to renounce the high privilege of parentage, of home and of independence. He must obey, not only the commandments and the fundamental laws, but also the Gospel counsels of perfection. His love must not only be purified of self, but of family and of nationality; it must be broadened until it embraces all mankind, strengthened until it supplies sufficient motive for any sacrifice, and lifted up from earth until it is transfigured by the love of God. The Catholic school supplied with teachers

of this character should prove incalculably more efficient than the state school in promoting worthy citizenship, nevertheless, the Church has never accepted education for citizenship as the goal of educational process and she never can accept it as the ultimate aim of the education given to her children. The Church recognizes in each child a future citizen, but she also recognizes in him a child of Heaven who must grow to maturity and live out a brief span with his fellows in the industrial, social and civic environments of his day and country.

There is another noteworthy difference to be observed in contrasting the state school with the Catholic school. The state, through her educational system, seeks to transmit to the rising generation the institutions and spiritual treasures built up by the present and the past while all advance of society is to be looked for in the activities of the adult population. In the Catholic system, on the contrary, the deliberate purpose is to lift adult society to a higher level through the school. This purpose the Church seeks to accomplish through her teaching communities. The secular teacher brings with him into the school daily the atmosphere of the world in which he lives; the women who form such an overwhelming majority of the teachers in the state system are an integral part of the social and economic world of their day and they share its spirit and its progress. The teacher, however, is seldom in the forefront of social or economic progress; her professional duties withdraw her during her working hours from the actual strife, hence she cannot transmit the latest achievements of society, the things that are actually growing where the struggle is intense, and no other source of inspiration and guidance is provided for her. The religious teacher, on the contrary, is withdrawn from the world and lifted above its strife and turmoil. Through daily religious exercises and the practice of the rules of the community and the virtues enjoined thereby, she brings the redeeming influence of Jesus Christ and of his saving teachings to bear upon the children who come under her influence, thus implanting high ideals and thus shaping their lives to standards that far outrun the highest achievements of the world.

The Catholic Church, both through her organic teaching and through her schools, has ever continued her work of redeeming society. She is not, and she cannot be, content to transmit the achievements of one generation to another. She has a treasure to impart that is not produced by men, a civilizing and socializing influence to wield which has its source in Jesus Christ. The Church finds that her educational aims are best achieved through the organization of her teachers into religious communities which are governed by the counsels of perfection, and it is hard to see how she could have achieved her results in any other way. The world, left to itself, soon loses the spirit of sacrifices and abnegation. It condemns humility and erects individual aggressiveness into an ideal. It makes no provision for creating and sustaining a body of teachers that can afford to be wholly disinterested in its motive. In fact it must keep the financial motive in the foreground in the selection, improvement, and retention of its teaching force.

Mr. Pritchard, former President of the Carnegie Foundation, in a public address delivered in North Carolina some years ago, emphasized this aspect of the situation when he declared that "outside of the schools conducted by the religious communities of the Catholic Church teaching was strictly an economic function."

State school systems, here and elsewhere, in spite of the authority and the funds at their disposal, have absolutely failed to call into existence a force of professional teachers whose motives in teaching are lifted above personal and financial gain. Nor need this surprise anyone for the state schools are limited in their scope to the teaching of secular branches and in their aims to temporal and economic success. The teachers are obliged to look out for their individual support and for the support of those depending upon them, and, like other human beings, they must make provision for a rainy day, for sickness and old age. All the forces playing upon them in fact lift the financial motive into the central place. It is to be hoped, however, that altruistic and social motives are added and stimulated as far as possible, but in such a sys-

them these motives must remain subordinate to the main issue which is measured in terms of dollars and cents.

In the great task before us of Americanizing the children of the nation, particularly the foreign born and the children of foreign born parents, the Catholic school has many advantages which the state schools do not share and the Catholic schools should, therefore, be proportionately more effective in performing this patriotic service. The Catholic school need abate not one jot or tittle of its own peculiar work, or forego one inspiration of its own spirit in order to emphasize the proper formation of citizenship in its pupils and any neglect on the part of the school to perform this service in a worthy manner must inevitably react unfavorably upon the Catholic Church and the Catholic school system as a whole. It is necessary, therefore, that all those who are vested with authority in the matter will see to it that every legitimate demand of the state in this respect is fully complied with.

THOMAS EDWARD SHIELDS.

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PROGRESS IN ELEMENTARY CATHOLIC SCHOOLS

A short time ago the REVIEW received from a Sister in the Middle West who was formerly a student at the Sisters College the following letter which she had received from the Superintendent of Catholic Schools in the Diocese of Pittsburgh in answer to her inquiry concerning the results being obtained in that diocese through the use of the books and methods prepared in the department of education of the Catholic University. We agree with this Sister that the letter should be published so that those who are contemplating the use of these text-books may know what to expect and what they should do in preparation.

September 30, 1920.

DEAR SISTER: I was very much pleased to receive your letter bespeaking your interest in the Catholic Education Readers and Religion Books. I will try to answer your letter without any thought of logical sequence.

We have had the Readers in the schools for the past two years; this will be the third year. Where the Readers are taught according to the Method, they have given the greatest satisfaction; where the teachers did not prepare seriously for the work, (you see I am writing very candidly) or attempted to teach by a conflicting method, they did not meet with the results expected. Experience and continued instruction are fast overcoming these misunderstandings and mistakes. As I may be accused of prejudice in this matter, let me quote the utterances and written statements of pastors, teachers, and community supervisors. At a meeting of the Diocesan School Board one of the pastors stated: "For a number of years I had one of the very best First Grade teachers who had had twenty years' experience with phonics, and I was persuaded that my First Grade was unequalled in the diocese; last year (the first year of the new Readers) I had a young teacher in the First Grade, but I must confess that that teacher gave me a better Second Grade than the more experienced teacher had ever produced." A teacher of many years experience in primary grade work told me that, even after a score of years

of experience, she had never been able to produce a First Grade that could equal the first First Grade she taught with the new Method and Reader. Community supervisors write to me in this strain: "The majority of our First Grade teachers are more than satisfied; they are enthusiastic"; "The subject matter of the Readers is excellent; it could not be improved. The Method, its arrangement and presentation, all appeal to the child. Our First Grade teachers are delighted with the Reader, and those of experience realize that they are superior to the ones formerly taught." I prefer that you should be acquainted with the observations of those actually teaching the Reader or supervising its teaching.

The Readers are a decided improvement over the ones that had been in use in our schools. The children are delighted with them; they read with a relish and with a most evident understanding; they acquire a fluency in Oral English that is astonishing. They are taught from the very beginning to work out their own little problems and difficulties, they are encouraged to think and to express their thoughts by work, and action, and song, and art-work; they are always ready to respond, so ready indeed that at times it is difficult to curb their enthusiasm. Now this is slow work, and that is the feature perhaps which teachers find rather discouraging; but it is amply justified by the ultimate results. If you are acquainted with the Readers, you know that the Second Book is not any easy one. Yet I have seen Polish and Slavish children who came to school almost entirely ignorant of the English language, after one year's training in the Method, handle that Second Reader with ease and with an understanding that no one could doubt. We have several times tried the experiment of taking the Third Reader of another series and giving them to the children of the Second Grade, and we have never failed to get results that spoke for themselves.

As to their introduction, this must be borne in mind: The Readers are based on a method, and unless that method is followed, results will not ensue. This is, of course, as it should be. Nor should the preparation of the teacher frighten any sensible person. In our own diocese, I gave several lectures to the teachers of the First and Second Grades in the spring preceding the introduction of the books. I outlined the

work to be done by them in the summer months, suggested the careful study of the Primary Methods and a Course Book prepared by Dr. Kane, Superintendent of the Diocese of Cleveland, and recommended that one or more teachers from each community be sent to the Summer School at Washington to be prepared as instructors for other primary grade teachers. The vast majority of the teachers entered into the work enthusiastically, and notwithstanding that our first year was badly upset by the flu, we were satisfied that the change was for the better. That is our conviction today, and it is growing with the experience of each succeeding year. It is, however, absurd to throw the book into the classroom and expect the teacher to produce results when she has had no preparation and little understanding of the method. There is no teacher who, with a little coaching and a little preparation and a good heart, cannot undertake the work and make it a success.

The Religion Books have been equally successful. Religion is made a live thing to the children and becomes an integral part of their lives. While there is no cut-and-dried answer and question teaching, the children acquire a wonderfully exact knowledge of their faith and a remarkably extensive grasp of Bible history.

I would not have you believe that we have reached perfection—far from it. Both years of the series have been badly broken up, the teachers were engaged upon a new venture, and many of them had to break away from traditions resulting from years of teaching according to another method. It is my honest conviction that our schools have profited by the change and that each year will mark its further improvement. We did not go into this matter blindly, and no success can be hoped for unless the Primary Grade teachers are given some training, both in the principles of the method and in their practical application in the class-room.

I trust that this rambling letter has answered your query, and if I can be of further assistance to you, do not hesitate to call upon me.

Wishing you God's blessing in your work, I am

Respectfully yours,

(Signed) R. L. HAYES,
Superintendent.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By Daniel J. McDonald, Ph. D.

(*Continued*)

CHAPTER I

EARLY INFLUENCES

In February, 1811, a small pamphlet, *The Necessity of Atheism,* which was written by Shelley, was published anonymously. According to Hogg, Shelley had a custom of writing to divines and engaging them in controversy on the existence of God. *The Necessity of Atheism* is merely an elaboration of the arguments of these letters. The masters and some of the fellows of Oxford sent for Shelley and asked him if he were the author of the work. He replied that they should produce their evidence, if they could prove he wrote it, and not question him because it was neither just nor lawful to interrogate him in such a case and for such a purpose. Shelley refused to answer their questions and was given one day in which to leave the college. His friend Hogg shared the same fate for the same reason. Shelley never received any admonition nor hint that his speculations were improper. Hogg says "there can be no reasonable doubt that he would at once have acceded to whatever had been proposed to him by authority."[12] Every kind of disorder was tolerated at the university, and Shelley and Hogg had no suspicion that their metaphysical speculations were considered so much worse than drunkenness and immorality. If the sentence was not unjust, it was at least needlessly harsh. Shelley felt the sting of this disgrace very keenly, and it did much to embitter him against all kinds of authority.

Shelley and Hogg proceeded to London after their expulsion and obtained rooms in Poland Street. The name reminded Shelley of Kosciusko and Freedom. Timothy Shelley wrote to his son, commanding him to abstain from all communication with Hogg and place himself "under the care and society of

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[12]Hogg, *Life of Shelley*, p. 71.

such gentlemen as he should appoint" under pain of being deprived of all pecuniary aid. Shelley refused to comply with these proposals. Toward the middle of April Hogg left London to settle down to his legal training in York.

It was about this time that Shelley became acquainted with Harriet Westbrook. She wrote him from London that she was wretchedly unhappy, that she was about to be forced to go to school, and wanted to know if it would be wrong to put an end to her miserable life. Another letter from her soon followed, in which she threw herself upon his protection and proposed to fly with him. Shelley hastened to London, and after the delay of a few weeks eloped with Harriet to Edinburgh, where they were married on August 28, 1811. Shelley agreed to go through the ceremony of matrimony to save his wife from the social disgrace that would otherwise fall upon her.

Writing to Miss Hitchener on March 14, 1812, Harriet says: "I thought if I married anyone it should be a clergyman. Strange idea this, was it not? But being brought up in the Christian religion, 'twas this first gave rise to it. You may conceive with what horror I first heard that Percy was an atheist; at least so it was given out at Clapham. At first I did not comprehend the meaning of the word; therefore when it was explained I was truly petrified. . . . I little thought of the rectitude of these principles and when I wrote to him I used to try to shake them—making sure he was in the wrong, and that myself was right. . . . Now, however, this is entirely done away with, and my soul is no longer shackled with such idle fears." This would indicate that he spent more time proselytizing Harriet than in making love to her.

It has been said that Harriet's sister, Elizabeth, managed the whole affair, and that the marriage was brought about through her successful plotting.[13] After spending five weeks in Edinburgh, Shelley, Harriet, and Hogg went to York. They were joined there by Elizabeth, who henceforth ruled

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[13]"Il est vrai que Shelley courait un peu a l'amour de Harriet comme MacBeth courait au meurtre de Duncan. 'Ce qu'il faisait ressemblait plutot a un coup de volonte qu' a un elan de passion."—*La Jeunesse de Shelley*, Koszul, p. 86.

over Shelley's household with a stern hand. She is partly responsible for the estrangement of Shelley and his wife.

During all this time Shelley was in need of money, and shortly after their arrival at York went south to induce his father to provide them with the means of living. While he was absent Hogg tried to seduce Harriet. Shelley sought an explanation from Hogg, and pardoned him "fully and freely." Shelley's account of the affair in a letter to Miss Hitchener savors much of Godwinism. "I desired to know fully the account of this affair. I heard it from him and I believe he was sincere. All I can recollect of that terrible day was that I pardoned him—fully, freely pardoned him; that I would still be a friend to him and hoped soon to convince him how lovely virtue was; that his crime, not himself, was the object of my detestation; that I value a human being not for what it has been but for what it is; that I hoped the time would come when he would regard this horrible error with as much disgust as I did."[14]

Early in November, Shelley, his wife, and Eliza left York suddenly for Keswick. Shelley's father and grandfather feared that the poet would parcel out the family estate to soulmates, and so they proposed to allow him £2,000 a year if he would consent to entail the property on his eldest son, and in default of issue, on his brother. The proposition was indignantly rejected. He considered that kinship bore that relation to reason which a band of straw does to fire. "I am led to love a being not because it stands in the physical relation of blood to me but because I discern an intellectual relationship."

Early in 1812 Shelley started a correspondence with William Godwin, to whom he was then a stranger. In his first letter he writes: "The name of Godwin has been used to excite in me feelings of reverence and admiration. I have been accustomed to consider him a luminary too dazzling for the darkness which surrounds him. From the earliest period of my knowledge of his principles I have ardently desired to share, on the footing of intimacy, that intellect which I have delighted to contemplate in its emanations."

[14] *Ingpen*, Vol. I, p. 155.

Godwin's influence with the revolutionists of this time was great. Coleridge and Southey were his ardent disciples for a time. "Throw aside your books of chemistry," said Wordsworth to a student, "and read Godwin on necessity." This philosopher seemed to provide them with a simple, comprehensive code of morality, which gave unlimited freedom to the reason, and justice as complete as possible to the individual.

In February, 1812, the Shelleys went to Dublin to help on the cause of moral and intellectual reform. He published there an "Address to the Irish People" which he had written during his stay at Keswick. Shelley's mission was moral and educational rather than political. He advocated Catholic Emancipation and the Repeal of the Union; but he thought that he should first of all strive to dispel bigotry and intolerance—"to awaken a noble nation from the lethargy of despair."[15] What Irishmen needed most of all were knowledge, sobriety, peace, benevolence—in a word, virtue and wisdom. "When you have these things," he said, "you may defy the tyrant." It is not surprising that his mission turned out to be a fiasco. Godwin wrote Shelley several letters in which he tried to convince him that his pamphlets and Association would stir up strife and rebellion. "Shelley," he writes, "you are preparing a scene of blood." The poet accordingly withdrew his pamphlets from circulation and quitted Ireland.

Shelley then crossed over to Wales, and after a short residence at Nangwillt settled at Lynmouth. Elizabeth Hitchener, "the sister of his soul,"[16] joined them there. The poet first met her at Cuckfield while visiting his uncle, Captain Pilfold. She was a schoolmistress, professing very liberal opinions and possessing "a tongue of energy and an eye of fire." Everybody that Shelley admired seemed to him perfect, while those whom he disliked were fiends. Their correspondence, which extends over a period of more than a year, gives us a good picture of the workings of Shelley's mind during this time. They all moved to London in November. It was not to be expected that a combination of even such disinterested, enlightened superior mortals as these could last long. Elizabeth's influence over Shelley soon began to wane. His dislike

[15] *Hogg*, Vol. II, p. 52.

for her was equalled only by his former extravagant praise. She was no longer his angel, but was now known as the "Brown Demon." "She is," he writes, "an artful, superficial, ugly, hermaphroditical beast of a woman, and my astonishment at my fatuity, inconsistency, and bad taste was never so great as after living four months with her as an inmate. What would hell be were such a woman in heaven?" Miss Hitchener took her leave of the Shelleys and again became a schoolmistress.

Shelley and his family spent some time in Wales and Dublin and then returned again to London in April, 1813.

It was about this time that he finished *Queen Mab.* On February 19, 1813, Shelley wrote to Hookham, his publisher: "You will receive *Queen Mab* with the other poems; I think that the whole should form one volume." Medwin says that he commenced this work in the autumn of 1809. "After his expulsion he reverted to his *Queen Mab* commenced a year and a half before, and converted what was a mere imaginative poem into a systematic attack on the institutions of society." What was it that induced him to make the change? There is no doubt but it was his experience of the misery and suffering around him that prompted him to attack society as he did.

Radicalism, as has already been shown, springs from discontent. The worse existing conditions are, the more pronounced will be the radicalism that usually arises. Conditions—moral, political and social—during the latter half of the eighteenth century were very bad indeed. In his inimitable sketches of the four Georges, Thackeray asserts that the dissoluteness of the nation was awful. He depicts the lives of its princes, courtiers, men of rank and fashion as idle, profligate, and criminal. "Around a young king himself of the most exemplary life and undoubted piety lived a court society as dissolute as our country ever knew." Education was sadly neglected. In Richardson's *Sir Charles Grandison,* published 1753, Charlotte gives an account of her two lovers. One of them is an ideal specimen of the young nobility and is represented as spelling pretty well for a lord. In Ireland, the colonies, and even in England itself, oppression was well-nigh

[1]Wordsworth uses this expression in the conclusion of *The Prelude.*

intolerable. Byron's *Age of Bronze* contains a good description of the way in which the landlords treated their tenants. The changes that followed in the wake of the Industrial Revolution caused untold suffering. The spread of machinery destroyed the old domestic industries of spinning and weaving, and many were consequently deprived of their most important source of subsistence. Children took up the places of the master craftsmen; and the amount of misery that this substitution entailed to both children and craftsmen is almost incredible.[17] Politics was rotten to the core. Even the great commoner, William Pitt, has been convicted by Macaulay, of sacrificing his principles without any scruple whatever. The political corruption started by Walpole was organized into a system. Every man had his price. "Politicians are mere jobbers; officers are gamblers and bullies; the clergy are contemned and are contemptible; low spirits and nervous disorders have notoriously increased, until the people are no longer capable of self-defense."[18] In their struggle with the Stuarts the people were completely victorious; but it soon became apparent that they had simply substituted one evil for another. The despotism exercised by the Stuarts was now practiced by the Dodingtons and the Winningtons. Burke observes: "The distempers of monarchy were the great subjects of apprehension and redress in the last century. In this the distempers of Parliament."

The House of Commons was not responsible to anybody; and its members showed very little consideration for their constituents. Persons who were not acceptable to the ruling party were often fined and imprisoned without due process of law. It is little wonder then that Godwin, Shelley, and others declaimed against all forms of government. They were acquainted only with the Parliament of the Georges and the oligarchy of the Stuarts, and the one was as bad as the other.

The national debt was trebled in the space of twenty years, thus imposing heavy sacrifices on all. There was an income-tax of two shillings on a pound sterling; but the taxes which caused the most suffering to the poor were the indirect taxes

[17] Cf. *The Excursion*, Book VIII.
[18] Leslie Stephen: *English Thought in the Eighteenth Century*, Vol. II.

on wheat, shoes, salt, etc. In 1815 a law was passed prohibiting the importation of wheat for less than eighty shillings the quarter.[19] No doubt the wealth of the country became very great through the development of new resources, but it was distributed among the few and gave no relief to the common people.

The poor laws were working astounding evils. With wheat at a given price, the minimum on which a man with wife and one child could subsist was settled; and whenever the family earnings fell below the estimated minimum, the deficiency was to be made up from the rates. In this way the path to pauperism was made so easy and agreeable that a large portion of the laboring classes drifted along it. This system set a premium on improvidence if not on vice. The inevitable effect was that wages fell as doles increased, that paupers so pensioned were preferred by the farmers to independent laborers, because their labor was cheaper, and that independent laborers, failing to get work except at wages forced down to a minimum, were constantly falling into the ranks of pauperism. It was not until 1834 that "a new poor law" was enacted which eliminated these evils.[20]

From one end of the kingdom to the other the prisons were a standing disgrace to civilization. Imprisonment from whatever cause it might be imposed meant consignment to a living tomb. Jails were pesthouses, in which a disease, akin to our modern typhus, flourished often in epidemic form. They were mostly private institutions leased out to ruthless, rapacious keepers who used every menace and extortion to wring money out of the wretched beings committed to their care. Prisons were dark because their managers objected to pay the window tax. Pauper prisoners were nearly starved, for there was no regular allowance of food. Howard's crusade against prison mismanagement produced tangible results, but after his death the cause of prison reform soon dropped, the old evils revived, and at the beginning of the nineteenth century were everywhere visible.[21]

[19] *Koszul*, p. 340.

[20] Cf. *Social England*, Trail and Mann, p. 825, also *The Political History of England*, by Broderick and Fotheringham, p. 340.

[21] *Social England*, Trail and Mann, p. 665.

The Church of England, it appears, had become an object of contempt. No doubt Selwyn's *Dr. Warner* is a distorted picture of the clergymen of the time; yet there is reason to believe that Anglican parsons were not very much concerned with the salvation of souls. "The Church had become a vast machine for the promotion of her own officers. How admirable an investment is Religion! Such is the burden of their pleading!"

Some of the conventionalities of the age were so absurd as to engender sooner or later a spirit of revolt. Servants said "your honor" and "your worship" at every moment: tradesmen stood hat in hand as the gentlemen passed by: chaplains said grace and retired before the pudding. "In the days when there were fine gentlemen, Mr. Secretary Pitt's undersecretaries did not dare to sit down before him; but Mr. Pitt, in his turn, went down on his gouty knees to George II; and when George III spoke a few kind words to him, Lord Chatham burst into tears of reverential joy and gratitude; so awful was the idea of the monarch, and so great the distinction of rank."[22] Not to use hair powder was an unpardonable offence. Southey and Savage Landor were among the first to appear with their hair in *statu naturali* and this action of theirs produced an extraordinary sensation.

Caleb Williams, written by William Godwin in 1793, is a severe indictment of the customs and institutions of England. "Things as they are," is the subtitle of the work, and on that account an outline of the work will supplement the review of society already given. *"Caleb Williams,"* writes Professor Dowden, "is the one novel of the days of revolution embodying the new doctrine of the time which can be said to survive."[23]

In the first preface to *Caleb Williams* Godwin says that the story is "a study and delineation of things passing in the moral world. Its object is to show that the spirit and character of the Government intrudes itself into every rank of society." "Accordingly," he writes, "it was proposed in the invention of the following work to comprehend, as far as the progressive nature of a single story would allow, a general

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[22] Thackeray, *The Four Georges.*
[23] *The French Revolution and English Literature,* p. 76.

review of the modes of domestic and unrecorded despotism by which man becomes the destroyer of man."

Caleb Williams shortly after the death of his father, became secretary of Ferdinand Falkland, a country squire living in a remote county of England. Mr. Falkland's mode of living was very recluse and solitary. He avoided men and did not seem to have any friends in whom he confided. He scarcely ever smiled, and his manners plainly showed that he was troubled and unhappy. He was considerate to others, but he never showed a disposition to lay aside the stateliness and reserve which he assumed. Sometimes he was hasty, peevish, and tyrannical, and would even lose entirely his self-possession.

Mr. Collins, Falkland's steward, tells Williams that their master was not always thus, that he was once the gayest of the gay. In response to Caleb's entreaties, Collins unfolds as much as he knows of their master's history. He tells him that Mr. Falkland spent several years abroad and distinguished himself wherever he went by deeds of gallantry and virtue. At length he returned to England with the intention of spending the rest of his days on his estate. His nearest neighbor, Barnabas Tyrrel, was insupportably arrogant, tyrannical to his inferiors and insolent to his equals. On account of his wealth, strength, and copiousness of speech he was regarded with admiration by some, but with awe by all. The arrival of Mr. Falkland threatened to deprive Tyrrel of his authority and commanding position in the community. Tyrrel contemplated the progress of his rival with hatred and aversion. The dignity, affability, and kindness of Mr. Falkland were the subject of everybody's praise, and all this was an insupportable torment to Tyrrel.

Emily Melville, Tyrrel's cousin, who lived with him, falls in love with Falkland and consequently incurs her patron's displeasure. He resolved to impose an uncouth, boorish youth on her as a husband. She is imprisoned in her room for refusing, and is saved from a diabolical plot to ruin her through the timely assistance of Falkland. While still delirious and suffering from the ill-treatment of her persecutor, Emily was arrested and cast into prison by Tyrrel for a debt contracted for board and lodging during the last four-

teen years. Death liberated her soon afterwards from the persecutions of her cousin.

One of Tyrrel's tenants, Mr. Hawkins, incurred his master's displeasure, and he and his family were turned out of house and home. The laws and customs of the country are used to oppress the victims. Tenants must be kept in their places. The presumption is that they are in the wrong, and so the unscrupulous Tyrrel had no difficulty in imprisoning the son. Shelley says: "That in questions of property there is a vague but most effective favoritism in courts of law, and, among lawyers, against the poor to the advantage of the rich—against the tenant in favour of the landlord—against the creditor in favour of the debtor." (Prose, Vol. II, p. 326.) Falkland remonstrated with Tyrrel for this piece of injustice, but this served only to increase Tyrrel's hatred of him. At length the crisis came. Tyrrel is driven out of a rural assembly by Falkland. He returned soon afterwards, struck Falkland, felled him to the earth, and kicked him in the presence of all. Falkland was disgraced, and to him disgrace was worse than death. "He was too deeply pervaded with the idle and groundless romances of chivalry ever to forget the situation, humiliating and dishonourable according to his idea, in which he had been placed upon this occasion. To be knocked down, cuffed, kicked, dragged along the floor! Sacred heaven, the memory of such a treatment was not to be endured." Next morning Mr. Tyrrel was found dead in the street, having been murdered at a short distance from the assembly-house. That day marked the beginning of that melancholy which pursued Falkland in after years. The public disgrace and chastisement that had been imposed upon him were not the whole of the mischief that happened to the unfortunate Falkland. It was rumored that he was the murderer of his antagonist. He was examined by the neighboring magistrates and acquitted. It was absurd to imagine that a man of such integrity should commit such an atrocious crime. Suspicion then fell on the Hawkinses. They were tried, condemned, and afterwards executed. From thenceforward the habits of Falkland became totally different. He now became a rigid recluse. Everybody respected him because

of his benevolence, but his stately coldness and reserve made it impossible for those about him to regard him with the familiarity of affection.

Caleb Williams turned all these particulars over and over in his mind and began to suspect that Falkland was the real murderer of Tyrrel. His curiosity became an overpowering passion which was ultimately the cause of all his misfortunes. Falkland realizes that his secretary is convinced of his guilt, so he determines to silence him forever. He calls Williams into his room and confesses his guilt to him. Falkland said that he allowed the innocent Hawkinses to die because he could not sacrifice his fame. He would leave behind him a spotless and illustrious name even should it be at the expense of the death and misery of others. He then told Caleb that if ever an unguarded word escaped from his lips he would pay for it by his death or worse. This secret was a constant source of torment to Williams. Every trifling incident made Falkland suspicious and consequently increased the misery of his secretary. At length Caleb flees, but is taken back, falsely accused of theft, and cast into prison. In all this Falkland contrives to manage things so as to increase his reputation for benevolence. Williams is made to appear an ungrateful wretch. The impotence of the law to secure justice to the weak is only equalled by the wretchedness of the prisons to which they are condemned. "Thank God," exclaims the Englishman, "we have no Bastile! Thank God with us no man can be punished without a crime!" "Unthinking wretch!" writes Godwin, "Is that a country of liberty, where thousands languish in dungeons and fetters? Go, go, ignorant fool! and visit the scenes of our prisons. Witness their unwholesomeness, their filth, the tyranny of their governors, the misery of their inmates! After that show me the man shameless enough to triumph, and say 'England has no Bastile!' Is there any charge so frivolous, upon which men are not consigned to those detested abodes? Is there any villainy that is not practiced by justices and prosecutors, etc.?"

Williams tries to escape from prison and is caught in the attempt. He was then treated more cruelly than ever. He made another attempt to escape and was successful. The

rest of the novel is taken up with an account of all that Williams suffered in his endeavors to keep out of the reach of the law. He falls in with a band of outlaws whose rude natural virtues are contrasted with the meanness and corruption of the officers of the law. He is at last caught, but Falkland, to make himself appear magnanimous, does not press the charge against Williams. Instead he persecutes Caleb by poisoning people's minds against him. Everywhere Caleb goes he is followed by an emissary of Falkland who contrives to convince people that Williams is an ungrateful scoundrel. He can stand the persecution no longer and so determines to accuse Falkland of the murder of Tyrrel. Williams does this in a way to carry conviction to his hearers. Falkland finally breaks down, throws himself into Williams' arms, saying, "All my prospects are concluded. All that I most ardently desired is forever frustrated. I have spent a life of the basest cruelty to cover one act of momentary vice, and to protect myself against the prejudice of my species. . . . And now (turning to the magistrates) do with me as you please. If, however, you wish to punish me, you must be speedy in your justice; for, as reputation was the blood that warmed my heart, so I feel that death and infamy must seize me together." He survived this event but three days. "A nobler spirit than Falkland's," Godwin writes, "lived not among the sons of men. Thy intellectual powers were truly sublime, and thy bosom burned with a godlike ambition. But of what use are talents and sentiments in the corrupt wilderness of human society? It is a rank and rotten soil, from which every finer shrub draws poison as it grows. Falkland! thou enteredst upon thy career with the purest and most laudable intentions. But thou imbibest the poison of chivalry with thy earliest youth; and the base and low-minded envy that met thee on thy return to thy native seats, operated with this poison to hurry thee into madness. . . ." All these evils flow from Falkland's standard of morals—and his is the aristocratic, traditional one. He is the victim of the false ideal of chivalry. The errors of Falkland, Shelley writes, "sprang from a high though perverted conception of human nature, from a powerful sympathy with his species and from

a temper, which led him to believe that the very reputation of excellence should walk among mankind unquestioned and unassailed."

Protests against this condition of affairs were not wanting, it is true, but they did not influence men to any great extent. Cowper, for example, criticizes most severely the luxury and vices of his age.

> Rank abundance breeds
> In gross and pampered cities, sloth and lust
> And wantonness and gluttonous excess.

He deplores the corruption in church and state, and pleads for a return to religion. In the *Progress of Error* he pictures Occidius as

> A cassock'd huntsman and a fiddling priest,
> Himself a wanderer from the narrow way,
> His silly sheep, what wonder if they stray.

Although he lashes the follies of his time in *The Task, Table Talk,* and *Expostulation,* still he does not attack the institutions of his country with the vehemence characteristic of later writers. His poems are a mild expression of the revolutionary spirit that was then gathering strength.

At a very early age Shelley showed signs of hatred for existing institutions. These became more pronounced as he grew older, until they finally blazed forth in *Queen Mab* in 1813. This poem is considered by some to be merely a declamatory pamphlet in verse. Shelley himself described it at one time as "villainous trash." Like a true radical he gathers up all the evils of society, its crimes, misery, and oppression, and feels them so keenly that he makes them part of his own being. This collected lightning he discharged in one awful flash in *Queen Mab.*

The first two parts of this poem bear a striking resemblance to Volney's *Les Ruines.*[24] In *Queen Mab* a fairy descends and takes up Ianthe's soul to heaven that she may see how to accomplish the great end for which she lives, and that she may taste that peace which in the end all life will share. Ianthe merited this boon because she vanquished earth's pride and

[24] Cf. Hancock, *French Revolution and English Poets,* p. 56.

meanness and burst "the icy chains of custom." Volney's traveler is likewise disengaged from his body and conveyed to the upper regions by a Genius. Many consolations await him there as a reward for his unselfishness and desires for the happiness of mankind. The earth is plainly visible to both Volney's traveler and Shelley's spirit, Ianthe, and its thronging thousands seem like an ant-hill's citizens. Volney's traveler sees but a few remains of the hundred cities which once flourished in Syria. All this destruction was caused by cupidity. In the same way the Spirit of Ianthe finds that from England's fertile fields to the burning plains where Libyan monsters dwell—

> Thou canst not find one spot
> Whereon no city stood.—*Canto II.*

Ianthe thanks the fairy for this vision of the past and says that from it she will glean a warning for the future

> So that man
> May profit by his errors and derive
> Experience from his folly.

Volney's traveler wonders that past experience has not taught mankind a lesson, and that destruction is not a thing of the past. The Spirit, in *Queen Mab,* is shown the miserable life that kings live. They have no peace of mind; even their "slumbers are but varied agonies." They are heartless wretches whose ears are deaf to the shrieks of penury. The fairy says that kings and parasites arose—

> From vice, black loathsome vice:
> From rapine, madness, treachery, and wrong.

This is somewhat stronger than Volney's dictum that paternal tyranny laid the foundations of political despotism. Canto IV of *Queen Mab* contains a description of the horrors of war. In *Les Ruines* there is an account of the war between Russia and Turkey. Both attribute this horrible evil to cupidity, "the daughter and companion of ignorance." Volney's traveler is then vouchsafed a glimpse of the "new age" when Equality, Liberty, and Justice will reign supreme. The final chapters of *Les Ruines* describe a disputation between the doctors of different religions, which ends in convincing the people that

all religions are false. The ministers of the various sects contradict and refute one another, opposing revelations to revelations and miracles to miracles, until they render it evident that they are all deceived or deceivers. Man himself is to blame for having been duped. Religion exists because man is superstitious and tolerates the imposition of priests. "Thus, agitated by their own passions, men, whether in their individual capacity, or as collective bodies, always rapacious and improvident passing from tyranny to slavery, from pride to abjectness, from presumption to despair, have been themselves the eternal instruments of their misfortunes."[25] In the notes to *Queen Mab,* Shelley says that as ignorance of nature gave birth to gods the knowledge of nature is calculated to destroy them.

> But now contempt is mocking thy gray hairs;
> Thou art descending to the darksome grave
> Unhonored and unpitied, but by those
> Whose pride is passing by like thine,
> And sheds like thine a glare that fades before the sun
> Of Truth, and shines but in the dreadful night
> That long has lowered above the ruined world.[26]

The third part of *Queen Mab* contains a glowing picture of the Golden Age—of the world as it will be, when reason will be the sole guide of men. For this Shelley is indebted mainly to Godwin's *Political Justice.*

For his denunciation of the professions Shelley is indebted to the Essay on "Trades and Professions" in Godwin's *Enquirer.* With regard to commerce, Godwin says that the introduction of barter and sale into society was followed by vice and misery. "Barter and sale being once introduced, the invention of a circulating medium in the precious metals gave solidity to the evil, and afforded a field upon which for the rapacity and selfishness of man to develop all their refinements."[27] Shelley says:

> Commerce has set the mark of selfishness
> The signet of its all-enslaving power
> Upon a shining ore, and called it gold.[27]

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[25] Chapter XI. p. 66.
[26] Canto VI. p. 23.
[27] *Queen Mab.*

Godwin expresses his opinion of merchants as follows: "There is no being on the face of the earth with a heart more thoroughly purged from every remnant of the weakness of benevolence and sympathy."[28]

And Shelley writes:

> Commerce! beneath whose poison-breathing shade
> No solitary virtue dares to spring.

Shelley says that soldiers—

> . . . are the hired bravos who defend
> The tyrant's throne—the bullies of his fear:
> These are the sinks and channels of worst vice,
> The refuse of society, the dregs
> Of all that is most vile, etc.

His note on this passage was taken bodily from Essay V of Godwin's *Enquirer*. With regard to clergymen, Shelley expresses his opinion thus:

> Then grave and hoary-headed hypocrites
> Without a hope, a passion, or a love
> Who, through a life of luxury and lies
> Have crept by flattery to the seats of power
> Support the system whence their honors flow.

Godwin's verdict is not so severe. "Clergymen," he says, "are timid in enquiry, prejudiced in opinion, cold, formal, the slave of what other men may think of them, rude, dictatorial, impatient of contradiction, harsh in their censures, and illiberal in their judgments.

Queen Mab then is a fierce diatribe against existing institutions. It contains very little constructive philosophy. What value has it for mankind? Does it serve any purpose apart from giving pleasure to the aesthetic faculties? It assuredly does. It awakens the social conscience. The first step for the sinner on the road to conversion is to try to realize the sinful state of his soul. The same is true of a nation in need of reform. Unless its shortcomings are vividly brought home to it, reformation will never take place. To do this was and still is the work of *Queen Mab*. It laid bare the weaknesses of State and Church; it engendered the spirit of compassion and thus paved the way for reform.

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[28] *The Enquirer*, p. 174.

(To be continued)

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

Students and admirers of the educational theory of John Locke have long recognized its very marked limitations. Later educators like Herbert Spencer have occasionally singled out some of them for drastic treatment, but the points chosen for criticism have referred for the most part to special phases of his theory. Locke's striking views on the physical care of the child were quickly seen to be of limited power of application, but the principles and methods which he proposed for the moral and intellectual training of the child have not been as often nor as thoroughly examined.

The purpose of this dissertation is to expound Locke's theory in all its important aspects and to criticize it in the light of modern educational science, indicating what are its limitations on the physical, intellectual and moral side and from the Christian viewpoint. Although the writer has been solicitous to show how impossible it is for the Christian teacher to be content with what Locke offers, yet she has not lost her admiration for the noble endeavor of the philosopher to secure for those for whom he wrote an education that would be at least a training, a discipline, and a fit preparation for life's demands.

ANALYSIS AND SUMMARY OF LOCKE'S ESSAY ON EDUCATION

Life.—John Locke was born August 29, 1632, at Wrington, near Bristol, England. He was not blessed with robust health the greater part of his life, and yet he reached the age of 72. He died October 27, 1704. Little is known of his early years.

In 1646, he was sent to Westminster School. Having completed his course, he won a Junior Studentship at Christ College, Oxford. He got his Bachelor's degree,

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

February 14, 1655, and his Master's degree, June 28, 1658.[1]

In 1666, while at Oxford, he was incidentally introduced to Lord Ashley, afterwards Earl of Shaftesbury, who was so impressed by Locke's scholarly attainments as well as by his character as a man, that he resolved to attach him to his household as friend and physician. In the latter capacity, Locke seemed to have acquitted himself of his duties with marked success, for Lord Shaftesbury states positively that he was indebted for his life to him.[2] His success as a physician undoubtedly served to increase the confidence and esteem of the family, and, as a result, Locke was intrusted with the education of the son, and later with that of the grandson, the third Earl of Shaftesbury. This was Locke's first experience as teacher. It is said that "the second Lord Shaftesbury turned out a stronger man in body than was expected, but Locke's hardening system was not tried upon him as a child; and he was married while still a youth. In this case Locke secured at best only one of his *desiderata:* the *mens sana* was wanting in *corpore sano.*"[3]

In the beginning of 1677, Shaftesbury wrote to Locke, who had gone to France to retrieve his health, requesting him to look after the education of the son of Sir John Banks. Locke immediately went to Paris from Montpelier and took charge of this pupil. We have hardly any particulars about his tutorship in this instance, save that it lasted nearly two years, and that Locke found his new pupil old enough to begin mathematics, but ignorant, as yet, of the elements of logic, which he conceived a necessary preliminary to the study of mathematics; for he says, "to engage one in mathematics, who is not yet

[1] Cf. Fox-Bourne, Life of Locke, Vol. I, p. 53.
[2] Vide Fox-Bourne, op. cit., p. 200.
[3] Quick's Edition of *Thoughts*, p. XXVIII.

acquainted with the very rudiments of logic, is a method of study I have not known practised, and seems to me not very reasonable.'"[4]

In 1679, after a tour through France with his pupil, Locke was recalled by Shaftesbury to resume his functions in the latter's household. Apart from the private and public affairs that Locke had to busy himself with on his return to England, there was that which lay close to the heart of old Shaftesbury, and that was the education of his grandson. The child was only three years old, but the father was persuaded to give him up entirely, and, from that time till the flight and death of the grandfather, the child was brought up under Locke's direction.

In his *Characteristics,* the third Earl of Shaftesbury gives us the following account of his tutor's introduction into the family and of his subsequent educational activities there. He writes: "When Mr. Locke first came into the family, my father was a youth of about 15 or 16. Him, my grandfather intrusted wholly to Mr. Locke for what remained of his education. He was an only child, and of no firm health, which induced my grandfather, in concern for his family, to think of marrying him as soon as possible."[5] "In our education, Mr. Locke governed according to his own principles, since published by him, and with such success that we all of us came to full years with strong, healthy constitutions—my own the worst, though never faulty till of late. I was his peculiar charge, being as eldest son taken by my grandfather and bred under his immediate care, Mr. Locke having absolute direction of my education, and to whom, next my immediate parents, as I must owe the greatest obligation, as I have ever preserved the highest gratitude and duty."[6]

Locke's next experiment as a tutor, brings us, though

[4] *Vide* Fox-Bourne, op. cit., p. 378.
[5] Fox-Bourne, op. cit., Vol. I, p. 203.
[6] Ibid., p. 424.

not directly, to the origin of *Thoughts on Education*. Mr. Edward Clarke, of Chipley, a close friend of the author, was very anxious to get advice about the bringing up of his son, and hence wrote to him for guidance. In reply, Locke, who was then in Holland, wrote a series of letters, which he published upon his return to England four years later. "The work," says Quick, "was a favorite one with him; and he kept adding to it as long as he lived. But as a literary work it suffered much from being composed in this irregular and patchwork fashion. The sentences are often carelessly constructed; and as short as the book is, it contains a good deal of tiresome repetition. But when a mind like Locke's applies itself to an important subject, all men are interested in the result; and the *Thoughts Concerning Education* has been hitherto the salutary English classic in Pedagogy.'"[7]

In 1689, Locke took up his residence with Lady Masham, at Oates. Here an excellent opportunity presented itself to arouse his interest in a new experiment in education. In the family were Lady Masham's stepdaughter Esther, a girl of sixteen, and her own son Frank, a child between four and five. Frank Masham was brought up according to Locke's hardening system, with the best result. Locke was no mere theorizer of the study and library. He delighted in bringing new notions in contact with experience. Even when an exile in Holland, he took so much interest in the little son of a Quaker merchant of Rotterdam, that in after years the young man, Arent Furley by name, is spoken of by the third Earl of Shaftesbury as "a kind of foster-child to Mr. Locke."

To this period also belongs the friendship with Mr. Molyneux, of Dublin, Ireland. The correspondence between them was opened by Locke in July, 1692. In the

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[7]Op. cit., p. XXXVI.

following year, Molyneux urged him to publish his *Thoughts*. "My brother," writes Molyneux, "has sometimes told me that whilst he had the happiness of your acquaintance at Leyden you were upon a work on the method of learning, and that too, at the request of a tender father for the use of his only son. Wherefore, good sir, let me most earnestly entreat you by no means to lay aside this infinitely useful work till you have finished it, for 'twill be of vast advantage to all mankind as well as particularly to me your friend. . . . There could nothing be more acceptable to me than the hopes thereof (the work), and that on this account: I have but one child in the world, who is now nigh four years old and promises well. His mother left him to me very young, and my affections (I must confess) are strongly placed in him. It has pleased God by the liberal provision of our ancestors to free me from the taking care of providing a fortune for him, so that my whole study shall be to lay up a treasure of knowledge in his mind for his happiness both in this life and the next. And I have been often thinking of some method for his instruction that may best obtain the end I purpose. And now, to my great joy, I hope to be abundantly supplied by your method.'"[1]

This book was to expose the error so commonly entertained that "a treasure of knowledge in the mind" was the main thing to be achieved in education. And three weeks later, March 28, 1693, Locke informs his friend that the work was gone to the printer at his instance. He writes: "That which your brother tells you on this occasion, is not wholly beside the matter. The main of what I now publish, is but what was contained in several letters to a friend of mine, the greatest part whereof were writ out of Holland. How your brother

[1]Letter to Locke, March 2, 1693, Fox-Bourne, op. cit., Vol. II, p. 254.

came to know of it I had clearly forgot, and do not remember that I ever communicated it to anybody there. These letters, or at least some of them, have been seen by some of my acquaintances here, who would needs persuade me 'twould be of use to publish them. Your impatience to see them has not, I assure you, slackened my hand or kept me in suspense. I know not yet whether I shall set my name to this discourse, and, therefore, shall desire you to conceal it."[9]

Locke requested his friend to give him his unbiased opinion, and, accordingly, in the next letter, Molyneux takes exception to his rule that "children should not have what they ask for, still less what they cry for." Naturally, Locke, like most people who ask for criticism, was somewhat irritated. He defends all he has written, and makes the most of inaccuracies in the critic's account of it. Molyneux accepts the explanation offered, but his objection induces Locke to explain his views on the point at greater length in the second edition.

Shields agrees with Locke in not satisfying the humors of the child. "The easiest solution of many of the difficulties presented in the school," pertinently observes he, "is to be found in a ready yielding to the child's humors and tendencies. Permit him to follow his bent without interferences—we are told. Yield wholly to nature. Such a procedure, however, constitutes a practical abandonment of the essential work of education. Whether or not such a procedure is to be permitted in a Kindergarten or a Montessori House of Childhood, it is clearly out of place in the elementary school. To permit the child to follow his own impulses without restraint, to follow his own tendencies and ideas without any guidance from authority, to allow him to pass through the plastic period of his life without having

[9]Locke to Molyneux, March 28, 1693, Fox-Bourne, op. cit., Vol. II, p. 255.

adjusted himself to objective standards of authority, and without having acquired habits of obedience to the laws which regulate human conduct in civilized society constitutes a betrayal of the trust reposed in the school.'"[10]

In the Molyneux correspondence there is much about education. In trying to carry out Locke's scheme, Molyneux naturally found some difficulty in securing the model tutor. He writes to his friend to help, and holds out a fair prospect. However, Molyneux engaged a tutor. Locke was curious to learn how the experiment succeeded, and he was pleased by good reports. On July 2, 1695, he wrote to Molyneux, stating that he was glad to hear of the splendid results of his method. He asks for further particulars and hopes to learn that his method of teaching Latin proved successful.

Molyneux replied by entering into details, and seems jubilant over the progress of his son in the different branches. He concludes his letter, thus: "And as to the formation of his mind, which you rightly observe to be the most valuable part of education, I do not believe that any child had ever his passions more perfectly at command. He is obedient and observant to the nicest particular, and at the same time uprightly, playful and active."[11]

Having given practical study to the subject of education through his life, Locke had a good right now to propound his views to the world. And notwithstanding some blemishes and eccentricities, his plan was a wonderfully sensible one. Not the least of recommendation is, that the crafts of the doctor and the teacher were combined. We have seen in his own case . . . how eager the old pedagogues were for certain sorts of intellectual training; but the physical education was before this time almost a thing unknown. Locke had clear notions of his

[10]Philosophy of Education, p. 190.
[11]Molyneux to Locke, August 20, 1695, Fox-Bourne, op. cit., p. 268.

own, which he advanced very boldly, as to the sort of pedagogic work that was most proper for duly developing children's minds; but he was yet bolder in his insistence on the necessity of looking after their bodies if their minds were to be trained in any useful way.[12]

"Among the writers on education and inventors of new methods, there are only two Englishmen who have a European celebrity—Locke and Hamilton. The latter of these did, in fact, little more than carry out a suggestion of the former, so that almost all the influence which England has had on the theory of education, must be attributed to Locke alone. Locke's authority on this subject has indeed been due chiefly to his fame as a philosopher. His 'Thoughts on Education,' had they proceeded from an unknown author, would probably have never gained him a reputation even in his native country; and yet, when we read them as the work of the philosopher, we feel that they are not unworthy of him. He was no enthusiast, conscious of a mission to renovate the human race by some grand educational discovery; but as a man of calm, good sense, who found himself encharged with the bringing up of young noblemen, he examined the ordinary education of the day, and when unsatisfactory, he set about such alterations as seemed expedient. His *Thoughts* were written for the advice of a friend, and, as we may infer from the title, are not intended as a complete treatise. The book, however, has placed its author in the first rank of those innovators whose innovations, after a struggle of two hundred years, have not been adopted, and yet seem now more than ever likely to make their way."[13]

We have briefly sketched Locke's experience in education. We noticed that he was interested in the practical outcome of his theory, as his correspondence with Moly-

[12]Fox-Bourne, Life of Locke, Vol. II, p. 256.
[13]Quick, John Locke, Syracuse, 1886.

neux testifies. We will now proceed with the analysis of the *Thoughts Concerning Education,* and consider them under the captions of (1) Physical Training, (2) Moral Training, and (3) Intellectual Training.

1

PHYSICAL TRAINING

"A sound mind in a sound body, is a short, but full description of a happy state in this world; he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for anything else." In these opening words, Locke sums up what he considers the aim and end of education. He has strong views of his own as to the means and methods whereby the ultimate goal is to be reached, and he urges them, not with the enthusiasm and eagerness of a reformer, but with the steady purpose and wise moderation of a genuine friend of youth.

Being a physician, and, combined with the fact that nature had provided him with a frail physique, it seems quite natural that Locke should have devoted his first attentions to the body, not as if that should be our main care, but "that it (the body) may be able to obey and execute the orders of the mind,"[14] and because health is necessary to our business and happiness. "How necessary," he says, "health is to our business and happiness; and how requisite a strong constitution, able to endure hardships and fatigue, is, to one that will make any figure in the world; is too obvious to need any proof."[15]

In order to make the body strong and vigorous, we must give nature full scope of action to fashion and develop it. In the event even of the slighter indisposition, he would, "leave children wholly to nature," rather than put them "into the hands of one forward to tamper."

[14] *Thoughts*, Sec. 31.
[15] Sec. 3.

"It seems suitable both to my reason and experience," he says, "that the tender constitutions of children should have as little done to them as is possible and as the absolute necessity of the case requires."[16]

He warns parents not to spoil the constitution of their children by "cockering and tenderness." The strength and vigor of the body depend chiefly on the ability to bear the hardships and vicissitudes that are met with in the ordinary course of life, and they (the bodies) "will endure anything, that from the beginning they are accustomed." Hence, children should be accustomed by slow degrees to endure changes of temperature and not be clothed too warmly, winter or summer. He would have their shoes so thin as to leak water, whenever they get near it, and have them bathe their feet and limbs in cold water, every day of the year, not merely for cleanliness, but as means of invigorating the whole body. To encourage the use of cold water generally, Locke holds before us the examples of Seneca and Horace, and advises timid mothers to "examine what the Germans of old, and the Irish now, do to them (their infants)." Swimming, too, is recommended, not only because the skill, thus acquired, may serve in time of need, but also because of the advantages the health will derive from bathing in cold water. This is his idea of hardening.

Physicians universally agree with Locke in his decisive stand against the folly of "strait-lacing," and the meddling in this matter on the part of those who understand not, who should be "afraid to put nature out of her way in fashioning the parts, when they know not how the least and meanest is made."[17] "If women," he says, "were themselves to frame the bodies of their children in their wombs, as often as they endeavor to

[16] Sec. 11.
[17] Sec. 31.

mend their shapes when they are out, we should as certainly have no perfect children born, as we have few well-shaped that are *straight-laced,* or much tampered with."[18] The physiological disorders which Locke points out, as resulting from the temporary or permanent displacement of the bodily organs ought to be sufficient warning to the thoughtful.

On the question of diet, Locke insists very minutely, and, at great length, upon simplicity and frugality. Meat should be given sparingly to children, highly spiced viands, and all stimulating food and drinks are to be avoided with care, because they heat the blood and rouse the dormant passions. The demands of hunger and thirst as well as all cravings of the bodily appetites are to be controlled by prudent reason; and, while children are still too young to exercise proper caution and moderation, it is the duty of parents to watch over them with the greatest solicitude. Children must never be given anything simply because they desire vehemently, and refusal should be the invariable consequence of insistent demanding; but whatever they need, or is good for them, should be provided with great kindness, without allowing them to ask for it.

All through the *Thoughts,* there is ample proof that Locke's strenuous methods do not proceed from a harsh and unsympathetic nature, but rather from an intelligent appreciation of the real, as distinguished from the apparent, good. The kindly attitude of Locke is aptly illustrated by what he says about sleep. "Of all that looks soft and effeminate, nothing is more to be indulged children, than *sleep.* In this alone they are to be permitted to have their full satisfaction; nothing contributing more to the growth and health of children, than sleep. All that is to be regulated in it is, in what

[18]Sec. 11.

part of the twenty-four hours they should take it."[19] And again, "Great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden noise. This often frightens children, and does them great harm, and sound sleep thus broken off, with sudden alarm, is apt to discompose anyone. When children are to be awakened out of their sleep, be sure to begin with a low call, and some gentle motion, and so draw them out of it by degrees, and give them none but kind words and usage, till they are come perfectly to themselves, and being quite dressed, you are sure they are awake. The being forced from their sleep, how gently soever you do it, is pain enough to them; and care should be taken not to add any other uneasiness to it, especially such that terrifies them."[20] Were there no other passage of a similar nature in his *Thoughts,* this alone would suffice to show that, though Locke considers the education of the child, the business of the head rather than of the heart, there can and should be in it a motherly tenderness and solicitude as regards everything that affects the well-being of youth. If he demands what is disagreeable or even painful to human nature, it is not in the belief that pain is good in itself, but in the conviction that obedience to the laws of our physical being, like obedience to the laws of our moral nature, demands self-restraint and self-denial.

Locke summarizes his remarks on the care of the body in these brief words: "Plenty of open air, exercise and sleep, plain diet, no wine or strong drink, and very little or no physic, not too warm or straight clothing, especially the head and feet kept cold, and the feet often used to cold water, and exposed to wet."[21]

[19] Sec. 21.
[20] Sec. 11.
[21] Sec. 20.

(To be continued)

Moods and Memories. By Edmund Leamy. New York: The Devin-Adair Co. 1920. Pp. 147.

A little book of verse containing some things of real merit with others which, for the author's reputation, had better have been left unpublished. Dom Marquis sees in this volume of verse the evidence of a real poet's verse and speaks of it as a genuine expression of Mr. Leamy's inner life, but for all that it is very difficult to justify some of the poems included in this collection.

Catechism of the Religious Profession. Translated from the French and revised in conformity with the New Code of Canon Law. Metuchen, N. J.: Brothers of the Sacred Heart. 1919. Pp. ix and 220.

This little volume should prove very convenient and useful for members of Religious communities. It presents an orderly account of many things in the new Canon Law which have not yet grown familiar to the rank and file of busy Religious.

The Virtues of a Religious Superior. By St. Bonaventure. Translated from the Latin by Fr. Sabinus Mollitor, O.F.M. St. Louis: B. Herder Co. 1920. Pp. 112.

The English form of this classic will be welcomed by many who though elected to the important position of superiors find English more pleasurable reading than Latin.

Everyday Americans. By Henry Seidel Canby. New York: The Century Co. 1920. Pp. vi and 183.

This little volume is presented to convey to its readers a fresh impression of Americanism gained by an American after his participation in the European War and after his return to America. We are told "This book in its completed form is tendered as a modest attempt to depict an American type that was sharpened perhaps, but certainly not created by the war. The 'old Americans' came to racial consciousness many years

ago, although their sense of nationality has been immeasurably strengthened by the events of the last few years. It is no picture of all America, no survey of our complete social being that I attempt in the following pages; but rather a highly personal study of the typical, the everyday American mind, as it is manifested in the American of the old stock. It is a study of what that typical American product, the college and high school graduate, has become in the generation that must carry on after the war."

Mary the Mother. Her Life and Catholic Devotion to Her. By Blanche Mary Kelly, Litt. D. with foreword by Rev. John J. Wynne, S.J. New York: The Encyclopedia Press. 1919. Pp. viii and 142.

"This book aims at showing how the office and dignity of Mary become clearer as the world goes on; how devotion to her increases; how new titles are bestowed upon her; how her shrines grow in number and in stateliness; how art, music, painting, sculpture, literature, engage ear and eye with the vision of her queenly graces; how by her part in divine worship heaven comes down to us on earth."

Franciscans and the Protestant Revolution in England, by Francis Borgia Steck, O.F.M. Chicago: Franciscan Herald Press. 1920. Pp. 344.

During the last few decades St. Francis of Assisi has come to be better known throughout the English speaking world and the mind of the average English reader has been gradually prepared to listen with a sympathetic understanding to a fresh historical presentation of the rôle his sons played in the history of the troublous times following the Protestant revolution. The author of the present volume has rendered a valuable service to the cause of historical truth by gathering together and presenting an attractive narrative of the rôle the Franciscans played in England. His own statement of the purpose and scope of the work is probably the best account of the book that could be condensed in so few words. "In the following pages an attempt is made to relate the story of the

English Franciscans during the first century of the Protestant revolution. Among the causes commonly assigned, even by Catholic historians, for the rapid spread of Protestantism is the inactivity and degeneracy of the so-called old orders, at the time when the conflict began. This serious charge loses much of its significance if we remember that for forty years these old orders bore the brunt of the attack against the overwhelming forces of the enemy. The fact, too, that more than a hundred and fifty members of these old orders played a prominent rôle in the Council of Trent shows that their laxism and indifference could not have been so great after all. As to the Franciscan order in particular, it may suffice to call to mind that of the above-mentioned 150 religious, 85 were sons of St. Francis, and that, furthermore, between 1520 and 1620 more than five hundred Franciscans shed their blood for the faith in the various countries of Europe.

"To disprove the above charge in the case of the Franciscans in England, and at the same time to afford wholesome reading for all admirers of St. Francis and his Order, the present volume is placed before the public."

Essentials of American History. By Thomas Bonaventure Lawler, A. M., LL. D. Boston: Ginn and Company. 1918, Pp. vi and lxiii and 461.

Dr. Lawler's history has been widely and favorably known in our schools since its first appearance in 1902. Teachers who have become familiar with it will welcome this new and revised edition in which the story is brought up to date. This work is not a mere chronicle of dates, of battles and names of Presidents. It has followed the newer concept of history and seeks to lead the child step-by-step through the developmental phases of this country and its government. The author in the preface to his revised edition says:

"This work has been prepared to give as thorough a knowledge of the political, industrial and territorial development of our country as the limits of a grammar-school textbook will allow. It endeavors to show the part played by all the elements, racial and religious, that have make contributions to American history. . . . In the last decade and a half, many

new viewpoints have been brought to light as the result of intensive study by historical scholars. To aid the pupil and teacher in making use of at least a small part of this research, references to histories, to the sources, and to historical fictions have been given in the present volume. In addition, review questions are frequently presented. These questions are designed to compel thought and to aid in securing a better grasp of the causes and results of historical events. The ever-widening share of the United States in world affairs has ushered in a broader national and historical viewpoint. The Atlantic and Pacific no longer bound our horizon; we are direct, active participants in affairs to the uttermost reaches of the world. This will be a sufficient reason for the larger treatment of European affairs. Every effort has been made to bring the entire work thoroughly in touch with the epoch-making events of today."

The revision of this book removes the obstacles in the way of its use which were gradually growing out of changing concepts in method of presentation and especially out of the difficulty of using an historical text-book in our schools which fails to bring the story up to and through the present war. It is so profoundly altering our estimates of relative values of many of those elements which enter into our national life.

THOMAS EDWARD SHIELDS.

A History of the United States for Schools. By Andrew C. McLaughlin, A.M., LL.B. Head of the Department of History, University of Chicago and Claude Halstead Van Tyne, Ph.D. Head of the Department of History, University of Michigan. New York: Appleton and Co. 1919. Pp. xii and lxxii and 503.

This text has been before the public since 1911. The authors tell us that "this new edition of 1919 contains two altered chapters and a new one on the events of the World War." We are told in the preface that much of the traditional matter contained in former histories of the United States is here omitted to give room for a freer and fuller handling of significant facts. As nothing is said in the preface that would shed light on what the authors consider significant facts we turn to

the body of the text itself. On page 132 and *ff* religion in the colonies is briefly discussed. No mention is there made, however, of the Catholic religion in Maryland but we are given a rather vivid picture of religious beliefs and conditions in New England and in Virginia. The authors are evidently not oversympathetic with any form of organized religion. It is worth while to quote the authors' presentation in both of these passages. On page 91 he says: "Lord Baltimore had many reasons for wishing to found a new colony; certainly one of them was to give refuge to Roman Catholics, for he was of that faith himself and must have had much compassion for his fellow-churchmen. At that time, in England, those that did not worship by the forms of the Church of England were in danger of punishment. Roman Catholics were fined, cast into loathsome prisons, and even tortured; no one might attend a Roman Catholic school or read a Roman Catholic book; no one holding that faith was allowed to own a sword or gun, hold a public office, or, when dead, be buried in the parish churchyard."

Speaking of the voyage of the *Ark and Dove* and of the two hundred men and women which it carried to Virginia: "Of these colonists, some were Protestant and some were Catholic; but the voyage was passed without unseemly quarrels and together they began at the little place they called St. Mary's the founding of their new commonwealth. Toleration of different religions thus grew up in Maryland as the custom of the land; and a few years after the first settlement the colonists passed the famous Toleration Act which permitted freedom of worship to all. It marks a great step in the history of peaceful living in this world—this readiness of men to respect one another's beliefs."

On page 132 the authors say: "The importance of religion varied in the several sections. In New England of early colonial times it was thought the duty of the Church to create a perfect Christian Society, and that the State must use its powers to furnish the right conditions for such society. Hence the State must punish idolatry, blasphemy, Sabbath-breaking, and all other offenses against religion. For this reason it was that a Harvard student who had spoken lightly of the Holy Ghost was publicly beaten, and a Grace was said before and

after the punishment. Today we leave matters of religious and moral instruction to the Church, while the State regulates man's conduct in secular affairs.

"Puritans laid great stress upon the observance of the Sabbath. The consecrated time began at sunset Saturday evening. 'We should rest from labor, much more from play,' wrote Cotton in his catechism 'Milk for Babes.' Eating an apple or cracking a nut was by some thought an evil. In Boston the gate of the city was shut and the ferry guarded that none might go forth on the Sabbath. Not even on the hottest Sabbath day might one take air on Boston Commons. All must rest. Everybody must go to Church, and it was not the custom even in winter to heat the house of worship, devotion alone warmed the good Puritan fathers.

"In Virginia and the South there was no such intense religious life. Physical difficulties were in the way of religious observances. Where the water-side settlements, with the forest behind, were thinly strung out along the rivers and creeks, and where some plantations had neither exit nor entrance by land, the pioneers were obliged to go to church by sailing or paddling in sloop or dug-out. As some of the parishes were thirty miles or more in shore length, attendance at church depended somewhat upon the weather. Planters went to service when it was convenient, and Sunday was not a rigorous Puritan Sabbath, but a day of leisure, or sport, and of social pleasures. Virginia also had the misfortune, because she favored the Anglican Church, to have her clergy sent to her from England, and for a time there came a race 'such as wore black coats, and could babble in the pulpit, roar in a tavern . . . and rather by their dissoluteness destroy, than feed, their flocks.'"

This is followed by a presentation of colonial ignorance and superstition where the current superstitions of the world are all attributed to the Colonists. "Scrupple against music books resulted in music notation being forgotten for a while in New England. Pleasure on the Sabbath was thought wrong, and church music was therefore opposed because it 'bewitched the mind with siren sounds.'" An account follows of Salem witchcraft with sickening scenes of torture.

All these facts doubtless are true. Nevertheless a selection of these facts for presentation in a child's history of the country can only result in a monstrous distortion of the truth. All the love and goodness that came into the country through Religion is here ignored and only the limitation growing out of poor starved human minds is presented as a seed from which the religious life of the United States is supposed to have unfolded. It is not sufficient that a history should present nothing but authentic facts. Since these facts must be selected they should be selected so as to present a true picture. The procedure of these authors would remind one of the discussion between Pat and his Protestant fellow workman. Pat knew his religion but he didn't know his Bible and felt that his companion was getting the better of him since he quoted so abundantly from the scriptures, adding chapter and verse to each quotation. Pat looked dumbfounded for a moment and then asked his companion:

"Isn't it written in the Scriptures somewhere that Judias Escariat went and got a halter and hanged himself?"

His companion promptly replied: "Yes, Matthew—adding the appropriate chapter and verse."

Whereupon Pat propounded his second question: "And doesn't the Scripture say somewhere 'Go thou and do likewise'"?

Suicide according to this method is taught by the New Testament. The author of a school history should know the facts that he is dealing with, and he should also have good judgment and a sense of perspective that would lead him to use his facts so as to reveal essential verities.

THOMAS EDWARD SHIELDS.

The Gethsemani of a Little Child and Its Sequel in Louvain. By Juliette O'Kavanagh. Cleveland: The Stratford Press Co. 1919. Pp. 124.

This is a very vivid autobiography of a little girl who suffered intensely by being misunderstood by the members of her own family. It was written primarily we are told to enlist the sympathy of Americans in the famishing children of the war cursed areas of Europe.

The Soul of Ireland. By W. J. Lockington, S.J. New York: The Macmillan Co., 1920. Pp. xv and 182.

A recent statement made by Lloyd George to the effect that the Government had murder by the throat in Ireland and was offering Ireland partnership in the greatest Empire in the world will sound startling only to those who have never attempted to plumb the depth of an Englishman's obtuseness. It is tremendously generous of England to force on Ireland a partnership which she utterly repudiates and the sworn testimony before a commission being held these days in Washington will show that murder will not be held by the throat until somebody strong enough to do it holds the representatives of the government by the throat. The atrocities perpetrated by the English government in Ireland today can only find a parallel in the atrocious treatment Ireland has frequently received from England under Cromwell and during the long period of the penal laws, or in the attrocities committed by the Germans in the countries of France and Belgium which they overran. Does the English government forget that the world is changed since the days of Oliver Cromwell and that they cannot camouflage the atrocious treatment of Ireland or lull the world into forgetfulness of what they are trying to do in order to suppress by blood and terror the natural demand of the Irish people—national integrity and self government. Father Lockington's book will touch the heart of every lover of freedom and fair play throughout the English speaking world. Mr. G. K. Chesterton writes the introduction to this little volume, and although an Englishman himself he sees clearly the indefensible position maintained by England. As usual he puts it in a very striking form. "It would be difficult" he says "to murder a man in a fit of absense of mind; still more difficult to bury him in the garden in the same abstract and automatic mood. And if the dead man got up out of the grave and walked into the house a week afterwards, the absent-minded murderer might well feel constrained to collect some of his wandering thoughts, and take some notice of the event. But communal action, though real and responsible enough, is never quite so vivid as personal action. And very many respectable English people are quite unconscious that

this has been the exact history of their own relations with the Irish people. The Englishman has never realized the enormity and the simplicity of his own story and its sequel. It was like something done in a dream; because when he did it he was thinking of something else. That the slayer should try to forget the body he has buried may appear natural; that he should fail to know it again, when it came walking down the street, would appear more singular. A cynic might say that England need not be concerned about having killed Ireland, but might well feel some concern about having failed to kill her. But cynics are seldom subtle enough to be realists; and the truer way of stating it is that the whole atmosphere of modern Europe, and especially of modern England, has been unfavorable to the telling of a plain tale. Euphemisms and excuses are so elaborate that it is hard for a man to find out what has really happened, even what has happened to him. It is hard for him to say in plain words what has been done, even when he has done it himself."

Thomas Edward Shields.

What to See in America. By Clifton Johnson. New York: Macmillan Co. 1919. Pp. XIII and 541.

This book dedicates a chapter to each state in the Union and an additional chapter each to the cities of New York and Washington. It contains 500 illustrations, good clear half-tones, made for the most part from original photographs. The traveller will find in its condensed and readable pages brief statements and convenient references which will help him to satisfy legitimate curiosity and give him the proper historical setting of the monuments he looks upon. The book should also prove valuable as an aid in the teaching of geography of the United States.

A Vade Mecum for Nurses and Social Workers. By Edward F. Garesche, S.J. Milwaukee: Bruce Publishing Company. 1920. Pp. 176.

"The need has long been felt for a brief Vade Mecum for Nurses and Social Workers, a compact and convenient manual of reflections, reminders, instructions, devotions and prayers which they may have at hand to help them in their spiritual life. The present volume is meant to help supply this need."

Brightness and Dullness in Children. By Herbert Woodrow, Ph.D. Philadelphia: J. B. Lippencott and Co. 1919. Pp. 322.

This topic is full of interest to every teacher for what teacher with a few years of experience back of her has not felt her heart run with pity for some poor backward child and felt utter discouragement at her repeated efforts to awaken him from his semi-dormant condition. Studies in psychology gradually led to a more scientific attitude of mind towards a typical children of all classes. Mental measurements are gradually taking the place of examinations for content, and the psychological expert and the psychological clinic are coming to the aid of the ordinary teacher helping as they do to eliminate the feeble-minded from the merely backward, and pointing out ways and means of dealing wisely with the precocious and with the retarded children that are of school age. Of course, as was to be expected, some workers in this field overemphasized the material side of the case and discourage and depress rather than encourage the efforts of those who are laboring in the interests of the less favored children. The chapter headings in Dr. Woodrow's book will sufficiently indicate the scope of the book: Measurement of Intelligence; Brightness and Dullness; Brains; Physical Defects; Anatomical Age; Pedigogical Age; Simple Mental Processes; Association, Memory and Attention; Complex Mental Processes; Mental Organization; Heredity; The Organization of Education; Educational Methods. The style is straightforward and as free as could be expected of technical terms.

America's Aims and Asia's Aspirations. By Patrick Gallagher. New York: The Century Co., 1920. Pp. XV and 499.

As correspondent of the New York *Herald* at the Conference at Paris in 1919 Mr. Gallagher had an excellent opportunity to ascertain facts of which he writes in the present volume. He speaks of his work as "An attempt to tell the most important story of our times in the spirit of our nation and in the everyday language of our people. The author believes that the will to be not merely just, but generous, is instinctive in America. To this high motive has been due our

failures as well as our successful achievements in Asia. Our intentions have been honest. Americans don't have to apologize for America. . . . There is every reason to expect that American intelligence will survive the shock of selfish and intemperate special pleading, however, and wherever originating. Our friends—and they are universal—will assist us to overcome the wiles of those who would divorce from us the spouse of our national soul—the grateful soul of Asia. All the Asiatic peoples are our friends. To the Japanese, the Chinese, and the Filipinos we have extended a generous, friendly, helping hand, and one cannot go all the way with all one's friends unless each friend is willing to go all the way with the others. Friendship requires honorable concessions based upon justice and prudence.

The Essentials of Logic. By R. W. Sellers, Ph.D. Boston: Houghton Mifflin and Co. 1917. Pp. VII and 349.

This little volume covers the usual field assigned to an elementary text book in logic. There is little new in its method of treatment; still less in its thought content.

Public Education in the United States. A study and interpretation of American educational history. An introductory text-book dealing with the larger problems of present-day education in the light of their historical development. By Ellwood P. Cubberley. Boston: Houghton Mifflin and Co. 1919. Pp. XXVI and 517.

Fashions frequently return to an ancient type which they revive with slight modifications. This is true of other things than dress. The title-page of the volume before us is a return to a style prevalent two or three hundred years ago in which the authors sought to inscribe on the first page a sufficient description of the content of the volume. This may not be a bad turn in such a busy world as ours. If title pages could only be so written that it would relieve us of the necessity of reading the book it would be a great gain not only in the saving of time but also in the clearness of our own vision. It would thus be unobscured by a mass of useless detail. That we should proceed from the known to the related unknown is a familiar principle but one that has frequently been disre-

garded in school text books and histories. The authors too often are dominated by a chronological sequence which would carry the child back towards the beginning of time or at least a few thousand years, and drop him down in a wholly unknown world. In his bewilderment he will be likely to cling to his guide while being led for several years to follow a devious path and into many a cul-de-sac. His courage is kept up by the promise that he will reach home and familiar ground at the end of the journey. Mr. Cubberley believes in reversing the process in the teaching of the history of education to the candidates of our teaching profession.

The Acts of the Apostles. With a Practical Critical Commentary for Priests and Students. By Rev. Charles J. Callan, O. P. New York: Joseph Wagner. 1919. Pp. XVI and 205.

Ecclesiastical students are familiar with Father Callan's work on the four gospels and the present volume is along the same lines. The treatment as in the former volume is clear, and reasonably full.

History of the United States. for Catholic Schools. By Charles H. McCarthy, Ph.D., Knights of Columbus Professor of American History, The Catholic University of America. New York: American Book Company. 1919. Pp. LX and 478.

The title of this book sufficiently indicates its scope. The contributions to United States History and the official position of the author is sufficient guaranty for the accurate scholarship of the work. The reader will therefore naturally expect a truthful presentation of the development of our country and its institutions and, in addition to this, he will naturally expect that the part taken by Catholics and by the Catholic Church in this development will not be slighted or ignored. A careful perusal of the book will show that these expectations are fully met in the present issue. Satisfied on this score, those who are in search of a suitable history to place in the hands of our young people will naturally examine the presentation from a methodological standpoint, and in this respect also they will find the book satisfying. The theme

grows naturally. Proper correlations and perspective are preserved and the style is facile.

The unusual features of the book are thus set forth by the author in his preface: "In this little volume somewhat more space has been devoted to Norse settlement and discovery than is usual in school books. The same observation is true of the Franciscan Missions in China. The pages concerning Columbus are based upon researches of the author, and, among other things, aim at removing the obscurity which has surrounded the equipment of the expedition of discovery. There will also be found an account of the Huguenot settlements, somewhat more ample than that ordinarily given. In treating the early history of New York an effort has been made to give to Governor Dongan that place among Colonial worthies to which he appears to be entitled. The work of the Calverts likewise is more fully described than is customary with the authors of our school histories. By including the facts connected with the massacre of Lachine a slightly different complexion is given to the beginning of King William's War.

In relating the causes and the progress of the Revolutionary War this book attempts so to present the events that it will be easy for the pupil to remember the story. The winning of the West in which Catholics acted an important part is rather fully treated. The war on the sea enumerates the exploits of the O'Briens of Machias, Maine, a subject passed without observation in even the more complete histories. To this section belongs a sketch of Captain John Barry who is only now beginning to be known to official America.

In the national period is included a brief treatment of the beginnings of the Catholic Church in the United States to which is added Washington's patriotic letter to his Catholic countrymen. The importance is pointed out of Macdonough's victory on Lake Champlain."

This program, which is faithfully followed out, should lead our schools to give the book favorable consideration.

Thomas Edward Shields.

A History of the United States. By John P. O'Hara. New York: The Macmillan Company. 1919. Pp. XII and 461. There is a valuable index and a copy of the Declaration of

Independence and of the Constitution of the United States included in an Appendix. The text itself is rather brief, containing only 415 pages of which not a little portion of space is given to pictures of important personages and to historic scenes. The author tells us that "a considerable amount of material of traditional interest, but of small intrinsic importance, has been omitted in order that a fuller emphasis might be placed on events and movements of greater significance. Following the best teaching opinion, the volume deals constantly with casual relations of historical events, due regard being had for the capacity of the pupils who will use the book."

The Individual and the Curriculum. Experiments in Adaptation. Published by the faculty of the Francis W. Parker School, Chicago: 1920. Pp. 158. Paper.

This contribution constitutes volume VI of Francis W. Parker's Studies in Education. "After the signing of the armistice we found ourselves looking at the war time influences in the school life with a critical eye, trying to select for publication only those which had some more than temporary meaning, some lasting value in education. This fresh centering of our interests has broadened the scope of the present volume. Certain war time experiences, but also many other experiences illustrating the general idea of free adaptation of the curriculum to social and individual needs. Recognition of a principle as latent as this caused the school to reach out in its life to touch certain great emergencies and tendencies of society. On the other hand, it causes each teacher intensively to analyze his teaching, in order to make it a genuine and helpful experience for each child. . . . The object of this volume is to suggest that the aims here defined can best be realized by having a schedule flexible enough to meet special and individual needs, and a curriculum adapted to the demands of each child's mind and spirit."

My New Curate. A Religious Drama. By John J. Douglas, A.M., Louisville, Ky. Brother Benjamin, C.E.X. Pp. 61. Paper.

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TRAINING TO DECREASE "INNER SPEECH" IN SILENT READING

A STUDY IN THE PSYCHOLOGY AND PEDAGOGY OF READING

What is the nature of the so-called "inner speech" of silent reading? Is it always present in such reading? Why is there such a process as vocalization in silent reading at all? What is its origin? What rôle does it play in the gathering of thought from the printed page? Is it necessary in reading, or may it be eliminated, or at least abbreviated? If so, how? While these questions are of interest, especially to the psychologist, a brief treatment of them will enable the general reader to appreciate the significance of this factor on silent reading, and to understand the *raison d' être* of training to decrease vocalization in any systematic attempt[1] to accelerate the silent reading rate. Many of the above questions cannot, it is true, be answered as yet with certainty; but recent investigations have served to throw some interesting light upon this rather strange and mysterious accompaniment of silent reading.

DEFINITION

Huey's definition of inner speech in silent reading as "a combination of auditory and motor elements, with one or the other predominating according to the reader's habitual mode of imaging," may be said to reflect fairly well the general view of students who have investigated this process. In other words, reading is not confined to the visualization of the

[1]For a complete presentation of the method of procedure, and the interpretation of the results of this experiment, see: O'Brien, John A., "[illegible]t Reading." The Macmillan Company, New York, 1921, p. 268. The preser[illegible]rticle is a development of one of the chapters in that study.

printed symbols. Concomitant with this visualization there occur movements, more or less incipient in character, of the tongue, lips, vocal chords, larynx, inner palate, throat, and the general physiological mechanism that functions in oral speech. The reader goes through the form of saying the words to himself. The difference between the inner speech of silent reading and the oral speech of conversation is thus seen to be one, not of kind, but of degree—degree of movement of the vocal organs, and degree of sound produced.

HISTORY OF THE STUDY OF "INNER SPEECH"

While this habit of vocalization in silent reading and even in thinking seems to have been always with us, its existence does not seem to have been consciously adverted to and commented upon until the second half of the last century. Ribot[2] seems to have been one of the first to have called attention to this phenomenon. Writing in the *Revue Philosophique* in 1879, Ribot observes "L'homme fait, qui lit silencieusement, accompagner chaque perception visuelle d'un mouvement secret d' articulation." This observation occurs as an *obiter dictum,* as Ribot was primarily interested in demonstrating the general importance of movement in connection with psychical processes. The case of inner speech in reading is cited merely as a specific illustration of the general law of psycho-physics, by which every sensory stimulus terminates in a motor reaction. In the literature in English the first clear reference to the existence of this habit appears to be the statement of Bain[3] in 1868: "A suppressed articulation is, in fact, the material of our recollection, the intellectual manifestation, the idea of speech." In the statements of these psychologists one can see the foreshadowing of the present pragmatic theory of consciousness, in which the incipient motor tendencies, of the type just mentioned, are made to play stellar rôles in explaining the functioning of the various types of thought and ideation.

The first systematic treatment accorded this process seems to have come from the pens of the French psychologists, Egger[4]

[2]Ribot, Th., "Les Mouvements et leur importance psychologique," *Revue Philosophique*, 8:371-86, October, 1879.
[3]Bain, Alexander, "The Senses and the Intellect," 1868, p. 336.
[4]Egger, Victor, *La Parole interieure.* Paris: G. Bailliere et Cie.

and Ballet[5]. Relying on introspection, Egger notes the constant persistence of this inner speech in both his thinking and reading. The latter he thus aptly describes, as quoted by Pintner[6]: "Lire, en effet, c'est traduire l'ecriture en parole"; and of thinking, he says, "A tout instant, l'ame parle interieurement sa pensee." Ballet calls attention to the additional factor of audition in reading, pointing out the intimate connection between the articulation of words and the hearing of them. Whether or not audition always follows on the articulation of words, Ballet does not state.

Somewhat more positive and dogmatic was the conclusion reached by the German psychologist Stricker[7] that it was impossible to have an idea of a word without experiencing the sensations of innervation arising from the stimulation of the articulatory muscles in inner speech. For example, it is impossible to have an idea of the sound of the letter B without feeling an incipient muscular movement in the lips. As he himself expresses it: "Die Vorstellung des Lautes B und des Gefühl in der Lippen sind also in meinem Bewusstsein unzertrennlich assoziert. . . . Diese Gefühl sitzen in den Muskeln." Indeed not only are sensations of movements in the articulatory muscles inseparately connected with the letter or word, but the consciousness of these muscular movements really constitutes the idea of the word. Since Stricker supplemented the results of his own introspection by questioning a hundred other observers, and finding similar results, his conclusions assumed the nature of generalizations of a rather universal character. To the question then, is inner speech necessary in silent reading and even in thinking? Stricker answers unequivocably in the affirmative.

Stumpf, Paulhan, and Baldwin agree with Stricker that abridged articulatory movements are usually present; but that they are necessary, or even, *de facto,* always present, they deny. Pushing Stricker's theory concerning the necessity of articu-

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[5]Ballet, Gilbert, *Le Langage interieur et les diverses formes de l'aphasie.* Paris: F. Alcan, 1886.

[6]Pintner, Rudolf, "Inner Speech during Silent Reading," *Psychological Review,* 20:129-53, January, 1915.

[7]Stricker, S., "Studien über die Sprachvorstellungen," Vienne: Ebendas, 1880, 106 pp.

latory movements to secure the idea of a word to its logical conclusion, that the idea of a tone must likewise be impossible without the corresponding articulatory movements, Stumpf[8] endeavors to refute it by citing his own ability and that of other musicians to recall a tone without movement of the articulatory muscles. "Ohne lautes, leises oder stilles Singen kann ich verschiedene Töne vorstellen." Paulhan instances his ability to have an auditory image of one vowel while pronouncing a different one aloud—an impossible performance according to Stricker's conclusion. Paulhan points out that Stricker's conscious advertence to the articulatory movement was probably instrumental in causing the movement. While previous writers had called attention to the close connection between the motor and the auditory elements in inner speech, but had given no definite answer as to whether the one could exist without the other, we find Paulhan[9] stating that the auditory may be present even though the motor be lacking. Whether the motor element may exist without arousing the auditory, Paulhan does not decide. Differing somewhat from Egger, he maintains that thought is an inner *language* which need not necessarily be converted into words or verbal imagery—"la pensée est un langage, non une parole, et, si la représentation des mots lui est utile, elle parait, de son côté, faciliter beaucoup cette représentation."

In general consonance with the conclusions of Paulhan, Baldwin[10] cites his ability to image a note while in the very act of uttering another vocal sound in a different pitch. He does not find the movement of the articulatory muscles a necessary condition for the imaging of the word—the latter being produced even when the articulatory muscles are held rigidly motionless. Baldwin states that when his attention is withdrawn from the larynx and directed to the ear, the movement of the former disappears. In view of the faint vestigial character of the movement, however, the question might well

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[8]Stumpf, Carl, "Tonpsychologie." Leipzig: Hirzel, 1883, 427 pp. (p. 154 ff.)

[9]Paulhan, Fr. "Le Langage interieur et la pensée," *Revue Philosophique*, 21:26-57, January, 1886.

[10]Baldwin, James, "Mental Development in the Child and the Race," 1895.

be raised here, whether the movement really disappeared, or whether it was merely *not perceived* because the attention was withdrawn from it. In the writer's judgment, the latter is only too probably the case. Bastian[11] and Collins[12] oppose the theory of Stricker and Bain on more purely anatomical evidence. The latter instances a case of cortical motor aphasia in which articulatory movement was entirely lacking though the patient was nevertheless able to read.

In an introspective study of his own silent thinking, Dodge[13] found inner speech was clearly present. Reproductions of movement sensations from the various organs that function in actual speech—the tongue, lips, throat, thorax, etc—seem to constitute the essential elements of the words. An interesting distinction is drawn by Dodge between the sensations coming from the actual movements of the organs of speech and the ideas of those movements. The latter, Dodge maintains, are indispensable; the former are not. Bawden[14] supports this conclusion, also maintaining that kinesthetic or motor ideas suffice to constitute the meaning of words, even when actual articulations or movement of the muscles is absent.

Thus far the psychologists had relied solely upon introspection to detect the presence of articulatory movement. An effort was made by Curtis[15] to remove this matter from its complete dependence upon the subjective factor of the subject's own introspection and place it upon an objective basis. Accordingly he placed a large tambour on the larynx of the subject. A record of the movements made while the subject was thinking or reading silently was compared with the movements made when the subject relaxed, thinking of nothing in particular. The curves of the former were much larger than those of the latter. Following this same mode of attack,

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[11]Bastian, Henry C, "Brain as an Organ of Mind," 1891, p. 595 ff.

[12]Collins, J., "The Genesis and Dissolution of the Faculty of Speech, a Clinical and Psychological Study of Aphasia." New York: Macmillan, 1898, 432 pp. (p. 195 ff.)

[13]Dodge, Raymond, "Die motorischen Wortvorstellungen," *Psychological Review*, 4:326-27, May, 1897.

[14]Bawden, H. H., "A Study of Lapses," *Psychological Review*, Monograph Supplement, v. 3, No. 4, 1900, p. 154 ff.

[15]Curtis, H. S., "Automatic Movement of the Larynx," *American Journal of Psychology*, 11:237-39, January, 1900.

Courten,[16] at the University of Yale, employed a Rousselot exploratory bulb which rested upon the tongue, and was connected with a Marey tambour. Since the tongue is one of the important organs called into play by articulation, a record of the movement or non-movement of the tongue would throw some light on the question: Does a suppressed vestigial articulation always accompany silent reading? Courten found that the curve of movement varied both with the individual and with the degree of concentration in thinking and in reading. In every case, however, movement of some sort was clearly recorded.

From the above-mentioned objective findings two inferences would seem to follow. (1). Too much weight should not be placed upon the report of a subject whose introspection is unable to detect a slight movement of the articulatory muscles. (2). The absence of articulatory movement in some degree or other does not seem to be conclusively demonstrated in any individual case.

While the articulatory movements that occur in thinking and in silent reading are usually of a faint vestigial character, there are occasions when the articulation becomes very pronounced. Hansen and Lehmann[17] have shown that when the subject is thinking very intently of some name or number an unconscious whisper usually occurs. Though accompanied by no perceptible movement of the lips, the sound can nevertheless be distinctly heard by observers when the subject is placed in especially favorable accoustic conditions. These experimental findings of Hansen and Lehmann offer corroborative experimental evidence to the observation made by Egger, in 1881, that there are certain mental states during which the inner speech is especially vigorous despite one's best efforts to check it—occasions when it is impossible to "faire taire notre pensée."

After reviewing the literature on this subject rather exhaustively, Pintner concludes: "The general result from all these experiments can be summed up by saying that silent

[16]Courten, H. C., "Involuntary Movements of the Tongue," *Studies from the Yale Psychological Laboratory*, v. 10, pp. 93-95, 1902.

[17]Hansen, F. C. C. and Lehmann, Alfred, "Über unwillkürliches Flustern," Wundt's *Philosopische Studien*, 11:471-530, 1895.

reading is accompanied by articulation in some degree or other. This activity of articulation is, so far as we know, a universal habit. Whether it is a necessary habit is another question."

ORIGIN OF THE HABIT OF INNER SPEECH

Before investigating the latter question it would seem advisable to consider: What is the origin of this habit? The answer to this query may throw some light upon the former. Is articulation in silent reading the result of a habit of associating the sound of words with their visual appearance, which habit has been acquired through the process of education? Or is it more largely an inherited tendency? To this question Quantz[18] gives a very definite answer:

Lip movement in silent reading is not an acquired habit but a reflex action the physiological tendency to which is inherited. It is not "second nature" but essentially first nature; not something to be *unlearned* but to be *outgrown.* It is a specific manifestation of the general psycho-physical law of "dynamogenesis" by which every mental state tends to express itself in muscular movement.

Among the considerations which Quantz adduces to support the above statement are the following:

(1). The child in learning to read does not learn to move his lips. The lip movement is most decided at the very beginning, and grows less so as he becomes conscious of it and controls it voluntarily. In learning to write, also, the child moves his tongue and the muscles of his face; sometimes even his feet or his whole body. But he afterwards finds that this expenditure of energy is unnecessary. It is brought under control when the writing itself becomes partially reflex, leaving the higher conscious processes more free to attend to the inhibition of these lower useless ones. The same act is then performed more exactly, more quickly, and with less exhaustion. Similarly, lip movements is an unnecessary expense of energy—not only useless but detrimental.

(2). In the answers to the "personal sheet" many persons say that though not habitual lip-movers they do move their lips when giving very close attention, or when reading matter which is very difficult, absorbingly interesting, or highly emotional. This means simply that we regularly inhibit these

[18]Quantz, J. Q., "Problems in the Psychology of Reading," *Psychological Review,* Monograph Supplement, v. 2, No. 1, December, 1897.

vocal reflexes, but that when our whole attention is given to the thought under consideration the watchfulness over these motor tendencies is relaxed, and they find expression. We tend to "think aloud" when preoccupied—not only lip-movement but actual speech is unintentional. It is true also that these impulses to vocal movement are stronger, and hence more likely to find an outlet, when the corresponding mental processes are more vivid. This follows from the general principle, experimentally demonstrated by Féré, that "the energy of a movement is proportional to the intensity of the mental representation of that movement."

(3). The statement that lip-movement is "natural," and reading without lip-movement an acquired habit, is entirely in accord with mental laws. The development of mind is not only in handing over processes, once conscious to the control of the reflex mechanism—as in walking or playing a familiar tune on the piano—thus leaving consciousness free for the acquisition of higher powers and the performance of tasks more difficult; but the interchange is also in the opposite direction—originally reflex processes are frequently brought under the control of the higher consciousness, and inhibited if they are considered useless or detrimental.

The explanation of Quantz and the considerations advanced in its support seem to posses a certain amount of plausibility. On the general psycho-physical theory of dynamogenesis one would naturally be led to suspect some form of motor *reaction* to the mental processes involved in silent reading. The question might be raised here why this *reaction* should always take the specific form of movement of the musculature of articulation. The *nexus* between the mental processes involved in the assimilation of thought from the printed page and the movement of the larynx, tongue, vocal chords, lips, and the general physiological mechanism of articulation does not seem to be *per se* an obviously natural or necessary one. Why does not the motor reaction take some other form of outlet—the movement of musculature other than the articulatory? The theory of dynamogenesis might explain the presence of some form of motor reaction to the mental processes involved in the interpretation of printed symbols, but taken by itself it does not seem sufficient to explain why the reaction should always take the form of articulatory movement.

In the writer's judgment, it would seem that to explain

this latter connection between the interpretation of printed symbols and the inner-vocalization of the symbols, recourse must be had to the *acquired* habits of speech and oral reading. The pronunciation of words is learned by the child either through unconscious imitation or through express formal instruction. In either event it must be acquired through practice. Though the physiological capacity or tendency to speech is inherited, the actual pronunciation of words must be *learned.* Since speech is acquired before reading, words have meaning to the child, at first only as sounds. The school ties on to these sounds certain visual symbols in the form of printed letters or words. The latter gradually become enriched with meaning through their evoking the proper sounds which arouse the corresponding meaning. The association between the visual form of a word and its sound is stressed by the school in the primary grades until the association becomes very intimate and, apparently, inseparable. Reading then consists of the stimulation of the visual imagery which in turn arouses the auditory and articulatory elements, whence only the meaning is reached.

The point made here is that the association of the printed word with its corresponding sound and articulation is *consciously and purposely built up by the school.* The synoptical connections between the visual, the auditory, and the articulatory centers in the nervous system are thus made deeper and deeper. The mental associations and the synoptical connections are not inherited, however, but are acquired as the result of practice and training—be it conscious or unconscious in character.

There is no intrinsic reason why the visual form of words must necessarily be associated with their sound in order to convey meaning. It is simply a matter of economy of effort. Since ordinarily the average person deals with words first as sounds, and continues later to use them, to a great degree, in actual speech, etc., the school simply capitalizes the stock of meanings already attached to the sounds of words with their visual form. It would still be possible, however, to link the meaning of words to their printed form, through the direct medium of the visual imagery, or through the tactile channel without

employing the intercessory assistance of the auditory element. In teaching the deaf and dumb to read by the manual method, this appears to be precisely what is done. The auditory is naturally entirely lacking, the visual imagery, along with the kinesthetic, being employed to convey directly the meaning of the visual symbols.

Moreover, Quantz's statement that "lip-movement is 'natural' and reading without lip-movement is an acquired habit, is entirely in accord with mental laws," needs to be examined rather carefully. It is undoubtedly true that the musculature of the lips as well as all the other muscles of the body are gradually called into play as the physical organism develops from infancy to maturity. But the movement of the lips and other articulatory organs that accompanies silent reading is not simply movement of a *generic* character. It is the definite *specific* form of movement that occurs when the words that are being read are actually pronounced. As Huey well observes, "while the inner speech is but an abbreviated and reduced form of the speech of every-day life, a shadowy copy, as it were, it nevertheless retains the essential characteristics of the original." Now, while it is to be admitted that the movement of the lips and of the motor organs is natural as the organism develops, and while some form of motor reaction to the various mental processes is to be expected on the psycho-physical theory of dynamogenesis, the peculiar specific form of the lip and other articulatory movement—such as occurs in actual speech—is still left unexplained.

The explanation is to be found not in the list of inherited tendencies or connate reflexes but in the acquired habits of the individual. The mastery of the phonetic properties of words and their correct pronunciation—requiring, as they do, particular types of lip maneuvers, the careful manipulation of the tongue, and other delicate and "unnatural" articulatory movements—have not, alas, been inherited, but are the result of conscious training and much practice, as every primary teacher realizes only too painfully. The kind of articulatory movement that accompanies silent reading cannot, therefore, be said to be natural in the sense that it has not been learned

or acquired. It has been acquired. But the constant association between the visual symbol of the word and its phonetic properties has become so deeply engrained in the synoptical fibres of the neurones, through the conscious linkage of these two by the school, and through the constant usage of a word in both its visual and auditory form in daily life, that the sight of a word comes to arouse its appropriate sound and its corresponding articulatory movements. Thus inner speech becomes an automatic reflex accompaniment of silent reading. But the point never to be forgotten is that it has been acquired —not inherited "ready made."

Is inner speech necessary in silent reading?

The answer to this question is really implicit in the conclusion reached in the discussion of its origin, namely, that it is an acquired habit, not an inborn characteristic. Consequently it would seem theoretically possible to learn at the start to read through the sole medium of the visual imagery, or if the habit of the inner speech has been already acquired, to inhibit the habit. By inner speech is here meant that definite specific type of suppressed articulatory movement which is similar in contour and general outline to the larger movements of the gross musculature of articulation which functions in oral speech. The mere unconscious quiverings of an organ which have been detected by delicate instruments during silent reading, when the tongue, lips, etc., are held, for all practical purposes, rigidly motionless, would not, therefore, constitute inner speech as the term is used in this paragraph.

As a result of this experiment at the University of Chicago, in inhibiting articulatory movements in silent reading, Pintner[19] draws the following conclusions:

(1). That articulation during the reading process is a habit which is not necessary for that process.

(2). That practice in reading without articulation can make such reading as good as the ordinary reading of the same subject.

(3). That practice in reading without articulation tends to

[19]Pintner, Rudolf, "Inner Speech during Silent Reading," *Psychological Review*, 20:129-53, January, 1915.

aid ordinary reading, most probably by shortening the habitual practice of articulation.

Similar to the above is the conclusion reached by Secor[20] after his experiment on this subject at Cornell, namely, that "articulation and audition" are not to be regarded as "absolutely necessary elements."

The conclusion reached by Pintner and Secor is further confirmed by the observation of W. A. Schmidt[21]:

It is quite possible, too, that if training in oral reading were discontinued at an early stage, and training in rapid silent reading were stressed, the tendencies toward inner speech might be greatly reduced and visualization cultivated, at least in part. As a matter of fact, we appear to have the ability to take in all kinds of situations visually without speech accompaniments. This is true even in the case of the interpretation of many printed symbols.

MEANS OF INHIBITING INNER SPEECH

From the conclusion that articulatory movements are not necessary in silent reading to the devising of means of inhibiting them is rather a far cry. Their inhibition is another matter. And the validity of the former conclusion does not depend upon the successful execution of the latter. Various devices have been employed to inhibit articulation. Secor reports that whistling and the uttering of the alphabet aloud "completely removed all traces of articulatory movement, so far as the possibility of discovering this by introspection is concerned." Though the saying aloud of a letter or a word would apparently engage the musculature of articulation during the movement of actual utterance, there would still remain the possibility of inner movement during the intervals between the words which would be likely to escape introspection. To guard against such interstitial movements, the subjects were requested to read while prolonging a letter as much as possible. This served but to verify the results of the previous introspection—that no movement occurred. In the writer's judgment, however, even this last method does not necessarily remove

[20]Secor, W. B., "Visual Reading: A Study in Mental Imagery," *American Journal of Psychology*, 11:225-36, January, 1900.

[21]Schmidt, William A., "An Experimental Study in the Psychology of Reading," *Supplementary Educational Monograph*, vol. I, No. 2, April, 1917. Chicago: University of Chicago Press, 1917, 126 pp.

the possibility of a faint, subtle, vestigial movement of some of the smaller articulatory muscles which are obviously not employed in the simple prolongation of a letter.

Pintner had his subjects count aloud the series 13, 14, 15, 16; 13, 14, 15, 16.; etc., while reading silently. The pronunciation of these numbers requires a more elaborate musculature of articulation than the simple letters of the alphabet as in Secor's experiment. The introspection of Pintner's two subjects reported a complete absence of articulatory movement; the audition still remained in the case of one of the subjects. Incidentally the introspection of the latter observer casts an interesting ray of light upon the relationship between the motor and the auditory elements in inner speech. If the introspection reflects his actual mental experience, it shows that the union between the motor or articulatory element and the auditory is not nearly so inseparable as many writers have supposed. It lends no corroboration to the generalization made by Huey.[22] "The fact is that what we say is always heard as well, and there comes to be an indissoluble union of the auditory and motor elements."

As a result of this phase of his experiment, Pintner concludes: "I think we are justified in saying that reading without articulation can take place, . . . and that practice in reading without articulation increases the ordinary rate of reading, no doubt due to the fact that after such practice the amount of articulation made use of is not so great as formerly."

No satisfactory method has yet been devised of excluding audition in silent reading. Secor found that the playing of a xylophone near the observers quite as often as not left the inner hearing undisturbed. Similarly loud noises seemed ineffective in suppressing the inner auditory accompaniment in the silent reading of most people.

In concluding this brief discussion of the history, origin, nature, relationship, etc., of inner speech, it is only fair to say that when due allowance has been made for the findings of all the investigations on this subject, there still remains too much speculation and too few scientifically established

[22]Huey, Edmund B., "The Psychology and Pedagogy of Reading." New York: Macmillan, 1913, 469 pp.

facts; too much conjecture and too little certainty. The problem of inner speech—why we persist in vocalizing in silent reading—is still with us, shrouded in some of the pristine mystery which it presented to its first systematic investigators —Egger and Ballet.

It is hoped that this review of the investigations of inner speech has served to show at least the significance and importance of this factor in silent reading. It will give the reader a better and more intelligent insight into the type of training to decrease vocalization that is presented in this paper. The validity of this method does not depend, however, upon any of the tentative conclusions as to its origin, the relationship between the motor and auditory elements, etc., presented above. Neither does it hinge upon the correctness of the answer to the theoretical question: Can every vestige of articulatory movement be inhibited? Prescinding from such theoretical considerations, this method endeavors to decrease lip movement and that form of articulation which notably hinders speed in silent reading. Whether or not a slight vestigial quivering of the larynx, barely detectable by a tambour, exercises any effect upon the rate, is a theoretical question which does not concern us here. Certainly its effect, at most, is but negligible. But the more or less elaborate movement of the gross musculature of articulation, the tongue, lips, etc., has a very pronounced effect upon the rate, as every investigation of this subject has clearly shown.

It was the evidence discovered in these investigations that showed the advisability of decreasing vocalization to increase speed, and was thus directly responsible for the formulation of this type of training. The evidence presented here is well epitomized in the conclusion of Huey: "The direct linking of visual form to ideas, cutting out of the circuit the somewhat cumbrous and doubtless fatiguing audito-motorizing mechanism, would seem to be a consummation to be wished for." Similar in effect is the conclusion of Dearborn: "The effect of articulating is to decrease ordinarily the span of attention" and consequently to retard the rate of reading.

The following is a statement of the method, a copy of which was sent to every teacher in the experiment who employed this method:

TRAINING TO DECREASE VOCALIZATION IN SILENT READING

To the Teacher: The purpose of this investigation is to determine the extent to which speed in silent reading can be increased by attempting to decrease vocalization. The practical value of a type of training which will accelerate the rate of silent reading is obvious. Your cooperation in this study will aid in definitely ascertaining means of accomplishing this end. The results of this investigation will be sent to every teacher participating in the work.

Vocalization may show itself in rather extreme form by elaborate lip-movement, or in its usual form, by incipient movements of the lips, tongue, pharynx, vocal chords and the general mechanism of the throat. The reader feels or hears himself pronouncing the words. This constitutes the so-called "inner speech" of silent reading. Inner speech is present in some form in the reading of most pupils.

Inner speech has the effect of slowing up the rate of reading, causing the individual to read no faster than he can actually pronounce the words to himself. Hence, perception must wait upon pronunciation. The rate of reading, in other words, is made dependent upon the rate of inner speech. If this process of vocalization be gradually lessened and finally eliminated, the rate of silent reading may be greatly accelerated. The period of training to decrease vocalization should last two months. It should replace the regular work in reading and no other classroom time should be devoted to reading. Thirty minutes per day should be allowed for the work. The method should consist essentially of alternate reading and reproduction. The reading should be timed and the place in the selection reached at the end of each of the various periods should be regularly marked. Since the time element enters into all the work, a clock should be placed in the front of the classroom so that it can be seen by all the pupils. Pupils should be kept informed of their speed in reading.

Reproduction should consist both of free paraphrase—orally or in writing—and of answers to specific questions based on the text. The length of the reading period and of the reproduction period should vary with the grade of the pupils and with the subject matter. In general, however, the reproduction should not occupy more than one-quarter of the total time allowed for the exercise.

Only interesting material should be selected. It should also be easily within the understanding of the pupils. Since the object is to set up habits of rapid reading, emphasis upon the simplicity of the selection is necessary.

In order to assist the pupils in covering as much reading matter as possible, a definite preparation may be made consisting (*a*) of thought preparation, or (*b*) of word preparation, or (*c*) of both. The thought preparation should consist of such an introduction by commentary or by the question-answer process as will arouse interest and enlist the attention of the pupils. This preparation should in no case be long. For the word preparation the teacher should select such words as in her judgment would be unfamiliar to the pupils, and should present them briefly, explaining their meaning. The preparation—both thought and word—may be abridged or even omitted when the material is such as to give no difficulty. In no case should the exercise occupy more than five minutes of the thirty assigned to the exercise.

Each pupil should keep a chart of his daily performance and a complete chart of the daily class performance should be conspicuously displayed in the classroom.

It is desirable that the directions to pupils given by each teacher concerned in this investigation be substantially the same. The following suggestions are offered, indicating their nature. Literal adherence to them is not required. Their spirit, however, should be maintained.

Point out the advantage of a rapid rate of reading. Tell them that their effort to read rapidly will be more successful if they avoid moving their lips, tongue, etc., and do not attempt to pronounce each word, which slows up the rate of reading. Articulation of words in silent reading, therefore, is a serious hindrance to rapid silent reading, which should be eliminated in the interests of efficiency. Try to get the children to see that their speed and efficiency in silent reading will depend largely upon their elimination of inner speech.

Say to them in substance: "Read this selection as fast as you can. While reading do not move your lips or tongue. Do not pronounce the words to yourself, as that will cause you to read more slowly than you otherwise would. I want to see how much you can read in —— [23] minutes. But do not skip anything as I am going to ask you to tell me about the story you have read. Try to read faster today than you did yesterday."

See that the pupils have a pencil at hand and direct them to stop reading at once as soon as you say "stop." Direct them then to mark the end of the line which they are reading when told to stop. Pupils may now reproduce what they have read

[23]Number of minutes to be varied by the teacher, as two minutes for one reading stretch, three minutes for another, etc.

as indicated above. In a similar manner, reading and reproduction are to be continued until the end of the thirty minutes assigned. Have the pupils then report the number of pages and lines beyond the last full page which they read.

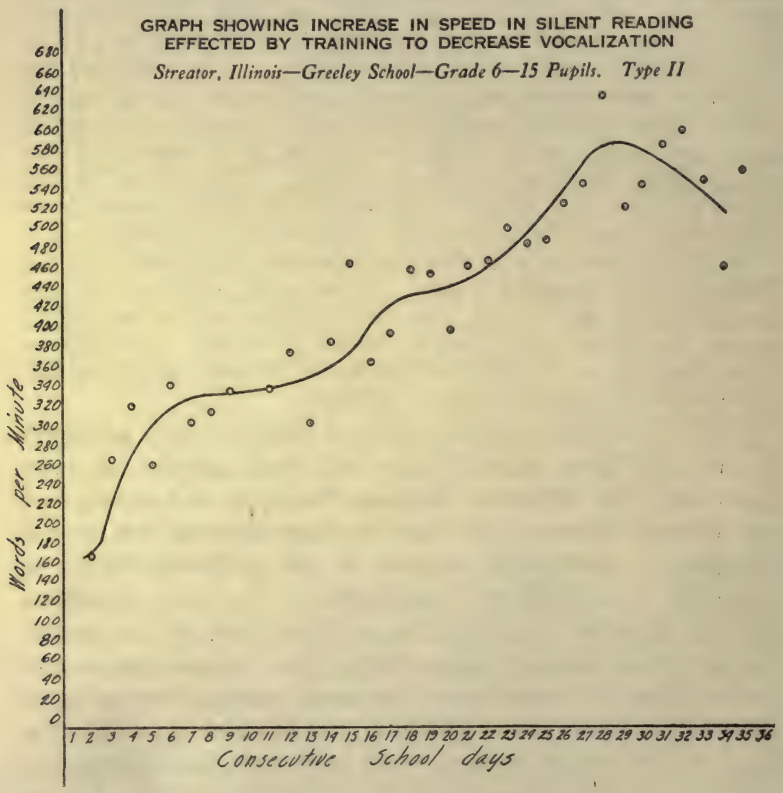
As part of your preparation for the exercise you will be expected to know the average number of words per line in the matter which is being read and the number of lines per page (if pages are broken by illustrations or for other reasons, special account of these pages will have to be taken). From the pupils' reports as to pages and lines read each day, estimate the number of words read that day and divide by the total number of minutes used in reading. This will give the number of words read per minute by each pupil. Each student should figure out his score, and should immediately enter it upon the chart, which will thus serve as a record of the pupil's daily progress in silent reading. The teacher is also requested to keep a diary in which she will daily record notes and observations concerning the progress of the experiment.

On May 2 and May 29 the pupils should be tested with the Courtis Silent Reading Tests. As soon as possible after the last Friday in May a copy (or the originals) of the individual charts, the class chart, and a record of results and observations should be mailed to the Bureau of Educational Research, University of Illinois, Urbana, Illinois.

It will be noticed that this method employs many auxiliary devices, the "time control," the individual graph, the class chart, etc. The difference between this type of training and the method of direct practice in silent reading lies in the inclusion in the present method of the additional factor or principle—decreasing the vocalization. The two principles, practice in rapid silent reading, and decrease of vocalization are both fundamental in this latter type. The stress is now placed upon the lessening of the inner speech; the emphasis upon rapid reading still remains. In order to determine the comparative efficacy of these two factors in accelerating the rate, it was originally planned to exclude the latter principle and to construct this method directly upon the decreasing of the vocalization as the sole basic principle. Preliminary investigation showed, however, that the effort to lessen inner articulation was far more successful when the individual not only consciously endeavored to inhibit such movements but also read rapidly at the same time. The comfortable, leisurely rate of reading to which the average individual is accustomed

seems particularly favorable to the arousal of the usual articulatory movements.

It was found that when to the conscious attempt at inhibition was joined rapid reading, the decrease of inner articulation was effected more promptly and more thoroughly. Apparently these two factors are so closely interrelated that a mutual causal relationship exists between them. The exclusion of



rapid reading from the training to decrease vocalization would have deprived the latter of one of its most effective aids. Accordingly, the basic position in the method outlined in this article is shared coordinately by these two principles, which work hand in hand. The coordinate stress thus placed upon rapid reading while the subject is trying to check the articulatory movement is one of the important particulars which

differentiates this type of training from that received by the two subjects in Gray's[24] experiment at the University of Chicago, wherein no appreciable increase in speed was procured.

The efficacy of this method to increase the speed in silent reading was tested by applying it to pupils in grades, three to eight, in ten different cities in Illinois. Each class participating in the experiment was divided into two groups, whose initial rates of reading, as measured by the Courtis Silent Reading Test, were approximately equal. One group was given the special training to decrease vocalization, while the other, by doing the conventional work in reading, served as a "control" group. At the end of the experimental period of two school months both groups were again tested by the Courtis Silent Reading Test.

Space will not permit a detailed presentation of the results. Suffice it to state here, however, that in every case the experimental group far surpassed the control pupils in speed of reading, while as a rule even their comprehension was likewise somewhat superior to that of their check-mates. The acceleration effected in reading rate with no decrease in quality of comprehension was, on the whole, quite remarkable. In many cases the rate was doubled and sometimes even tripled.

A striking example of increase in speed of reading is graphically portrayed in Chart I. Therein is shown the growth in speed achieved by the pupils in the experimental group in the sixth grade in the Greeley School at Streator, Ill. The dots in the graph represent the average rate for the entire group, the line shows the smoothed average gain in speed. From an initial average rate of 175 words per minute, the group after receiving the special training reaches the almost startling average of approximately 520 words per minute.

CONCLUSIONS

The results of this investigation of the factors conditioning the development of speed in silent reading—both the results

[24]Gray, C. T., "Types of Reading Ability as Exhibited Through Tests and Laboratory Experiments," *Supplementary Educational Monograph*, vol. I, No. 5, Aug. 29, 1917, University of Chicago Press.

indicated herein and those reported elsewhere—seem to justify and to give an especial urge to the following conclusions:

(1). The present average rate in silent reading is unnecessarily slow and inefficient. It is a slow, dead-level, plodding pace which, as Huey aptly says, "was set and hardened in the days of listless poring over uninteresting tasks, or in imitation of the slow reading allowed which was so usually going on either with ourselves or with others in the school."

(2). The rate of silent reading can be greatly accelerated by training of the type outlined herein which utilizes the two factors, (a) practice in rapid silent reading simultaneously with (b) the effort to decrease the amount of vocalization during such reading. Being based on a careful analysis of the constituent, psycho-physical processes in the reading complex, this training aims to eliminate one of the processes which has filtered through into the reading complex as a result of the grossly disproportionate emphasis upon oral reading—a process which is both time-consuming and unnecessary in silent reading.

(3). The rate in silent reading can be greatly accelerated without any decrease in quality of comprehension of the matter read, thereby increasing many fold the efficiency of the individual.

(4). Training in silent reading which will thus increase the rate and improve the comprehension of the matter read, is urgently needed in our schools at the present day.

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ENGLISH IN OUR SCHOOLS

The most important secular subject for young America to study is English. It is the central axis which supports and vivifies learning's ramifications, but, while the tree of knowledge grows luxuriantly in our United States, while its branches are many and widespreading, its stunted trunk is sadly twisted.

The failure of our primary and secondary schools to give students a fair proficiency in the use of English is an unfailing source of jeremiadic effusion. "Eighth grade graduates cannot spell accurately, cannot read intelligently, cannot write clearly, cannot speak effectively," is the wailing cry from North and South, from East and West. And the teachers —the hard working, conscientious teachers—hear the hideous refrain at every institute and read it in every journal. But is it true? Yes, sadly we acknowledge it is true. There are exceptions—prize-winning exceptions—but the statement that the average high-school freshman is deficient in English needs no statistical support.

Every condition presupposes a cause. Why has the school failed in teaching the basal language of our country? The question is hard to answer, for many causes are tangled in this knotty conundrum.

To impart knowledge the teacher must inculcate certain principles and train the pupil to apply these principles to his own special problem. In mathematics the instructor's work is supplemented by the child's out-of-school experiences. In history or geography there is no contradiction of the pedagogue's dictum, no undermining of his labor. But in English the unfortunate educator finds, in many cases, his work opposed by the strongest forces in social life—the family and "the gang."

The child begins to learn English—or its substitute—while still an infant. It masters its first lesson when a spoken word conveys an idea to its baby mind. The imitation instinct prompts the attempt to reproduce the significant sound. Gradually the vocal organs come under control and word by word the child acquires a vocabulary the extent and character

of which depend upon his native ability and his social surroundings. At six years old he—every variety of him—is sent to school and the teacher takes up her share of educating him to talk clearly, to read intelligently, to spell accurately, to write effectively, to speak persuasively, to think logically, and to feel sympathetically; for all these activities are component parts of training in English, and from primary grade to postgraduate course all must be developed and coordinated.

The utility of any language lies in its power to convey ideas from mind to mind by means of conventional symbols which reach the brain through ear or eye or touch. These symbols, whether spoken, written, or "braille," are called words. The written word and the spoken word are signs of the same idea, not merely of each other. Reading is not the translation of a sight symbol into a hearing symbol. It is the getting of ideas from the written or printed page. Much of what is styled reading is merely word-calling, and a word in the memory without a cognate idea in apprehension is useless lumber which impedes mental development.

Methods of teaching English belong to pedagogy, a domain outside the reach of this paper, yet I would offer some suggestions which, if carried out, will supplement and vivify the routine of the classroom. Story telling and dramatization, those potent helps in the primary classes, may be used effectively through all the grammar grades. The love of poetry may be cultivated by reading to the children poems that tell a story in musical rhyme or swinging rhythm. Let the children copy in notebooks bits of verse which they fancy, and encourage the memorizing of suitable selections. Bible stories, saints' legends, fairy tales, all have their place in the child's literary life. As adolescence approaches, the Arturian cycle of romance has a special value. If well presented the Round Table Knights will arouse a spirit of chivalry and a love of right in the awakening heart of youth. Let us never forget that a good story well told has a worth far beyond the pleasant ten minutes occupied by its telling.

Familiarity with books is fostered by opportunity better than by precept. A table covered with bright picture books will allure the attention of the youngest school child and,

moreover, will furnish abundant material for oral composition. Every classroom should have its own carefully selected library in an accessible, unlocked bookcase, and every teacher by suggestion and example should inculcate a liking for good literature. It must be remembered that the association of unpleasant feeling may inhibit use of the library. If, when he picks up a book, a child is startled by a querulous "Are your hands clean?" or "Be careful of that," he loses the joy in reading and is not apt to repeat the unpleasant experience. The mind of the least of the little ones is of higher value than is the most costly book.

Training in the dictionary habit may begin in the fourth year. From then on through all succeeding grades it should be required—but not by the use of a cheap small-print dictionary. That pernicious volume should be banished from every classroom for two reasons: first, it does positive injury to the child's eyesight; second, by reason of the difficulty of its consultation, it promotes a disgust which inhibits the very habit it is employed to form. All books for children, dictionaries included, should be in good clear print of suitable size.

If a student is ever to master English he must begin early "to look up things." Many excellent encyclopedias for children are obtainable. "The Book of Knowledge" or "Our Wonder World" will provide eager minds with an unfailing store of information. The public library offers appreciable aid to the earnest teacher. A hearty cooperation between the school and the library will hasten the child's progress and lighten the teacher's labor.

One reason that school composition is unpopular is the pupil's consciousness that a written theme is merely a class exercise, that it carries no message to another mind and that its chief value lies in its contribution to the furnace fire. For youthful literary aspirants the waste-basket has no inspirational power, therefore the teacher must point out some higher goal to her embryo journalists. She must provide an audience or a reader if she would have her pupils give good work. These may be real or imaginary but the *real* is the greater stimulus and herein lies the educative value of the school paper. This incentive to original writing may be

introduced in simple form as early as the fifth year. It should be a recognized essential of seventh and eighth grade work in English.

The ability to talk without embarrassment before a crowd may be developed and strengthened in the class literary circle. A modified form of parliamentary law can be applied in the conduct of meetings and thereby give the students a rudimentary knowledge of convention etiquette.

Mastery of English consists more in forming habits than in acquiring knowledge. The student trained to see clearly, to think logically, and to express his thoughts effectively is fairly well equipped to take his place in the working world. If, moreover, he has learned the way into "My Lady Literature's" treasure house, he has an assurance of well-spent leisure and he has access to a powerful remedy for hours of lonesome weariness.

SISTER FRANCES STACE.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By Daniel J. McDonald, Ph. D.

(*Continued*)

CHAPTER II

VIEWS ON MARRIAGE AND LOVE

In September, 1813, Shelley wrote a sonnet, already quoted, to Ianthe, his first child, in which he says that the babe was dear to him not only for its own sweet sake, but for the mother's, and that the mother had grown dearer to him for the babe's. Hogg informs us, however, that about this time the ardor of Shelley's affection for his wife was beginning to cool. It is scarcely correct to speak of the ardor of his affection, for it may be doubted that he ever loved Harriet very ardently. If he had been seriously in love with his wife, he would not have written Miss Hitchener two months after his marriage that he loved her "more than any relation," and that she was the sister of his soul.[30] However this may be, it is certain that in 1814 Shelley and his wife did not get along well together. Harriet was beautiful and amiable, and adopted in a somewhat parrot-like manner the views of her husband. As she grew older she no doubt developed tastes more in keeping with the conventions of that society which Shelley detested. Professor Dowden suggests that motherhood produced in her character a change that did not harmonize with her husband's idealism. She was no longer an ardent schoolgirl, but a woman who has found out that one must grapple with the realities of life in some way more practical than the one hitherto followed. Her sister urged her to look for the style and elegance suitable to the wife of a prospective baronet. This was repugnant to Shelley's republican simplicity. "I have often thought," Peacock writes, "that, if Harriet had nursed her own child, and if the sister had not lived with them, the link of their married life would not have been so readily broken." Harriet sympathized less and less with her

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[30]Letter, Oct. 10, 1811. *Ingpen*, p. 142.

husband's aspirations, and as a consequence Shelley turned to other women for the encouragement and inspiration which he once got from his wife. He spent too much of his time in the company of the Newtons, Boinvilles, and Turners to render possible the retention of his wife's affections. On March 16, 1814, Shelley wrote a letter to Hogg, which plainly shows that he found no happiness in his home. "I have been staying with Mrs. Boinville for the last month; I have escaped, in the society of all that friendship and philosophy combine, from the dismaying solitude of myself. . . . I have sunk into a premature old age of exhaustion . . . Eliza is still with us—not here!—but (with his wife) . . . I certainly hate her with all my heart and soul." Shelley's second marriage in St. George's Church, on March 22, does not throw any light on the relations that existed between himself and his wife. They celebrated this second ceremony simply to dispel all doubts concerning the validity of the first one in Edinburgh. On April 18, Mrs. Boinville wrote to Hogg that Shelley was at her house, that Harriet had gone to town (presumably to her father's), and that Eliza was living at Southampton. J. C. Jeafferson says that it was Shelley who deserted Harriet and not Harriet, Shelley. According to this biographer, Shelley left her at Binfield on May 18, 1814.[31] Shelley still hoped to regain his wife's love, and in some verses inscribed, "To Harriet, 1814," he appeals pathetically for her affection. Harriet had become cold and proud, and refused to meet his advances toward a reconciliation. Her pride, Shelley believed, was incompatible with virtue. When he found that he had "clasped a shadow," his anguish, owing to his great sensitiveness, was extreme. Other men put up with their wives' imperfections, and why could not Shelley have done the same? It must be remembered, though, that these men have other interests to occupy their thoughts, and other friends to give them the sympathy and love denied them at home. This was not the case with Shelley. He had few friends and many enemies. It should not surprise us then to find him snatching at the first vision "which promised him the longed-for boon of human

[31] *The Real Shelley*, Vol. II, p. 217.

love." This vision appeared to him in the person of Mary Godwin.

A letter from Harriet to Hookham, dated July 7, shows that she was anxious to be with her husband again. But the time for reconciliation had passed. Whenever Shelley hated or loved anybody, he did so intensely. Everybody was either an angel or a devil; and Harriet had ceased to be an angel. "Lilies that fester smell far worse than weeds." Dowden says Shelley persuaded himself that Harriet was false to him and had given her heart to a Mr. Ryan. There is no ground for the charge of unfaithfulness, as Peacock, Thornton Hunt, and Trelawny bear testimony concerning her innocence.

Shelley believed that Harriet had ceased to love him, and that he was consequently free to contract a union with another. He puts forth this doctrine in the notes to *Queen Mab*. "A husband and wife ought to continue so long united as they love each other. . . . There is nothing immoral in this separation. . . . The conviction that wedlock is indissoluble holds out the strongest of all temptations to the perverse. . . . Prostitution is the legitimate offspring of marriage." He considered marriage a useless institution, and expressed this view in *St. Irvyne*. "Say, Eloise, do not you think it an insult to two souls, united to each other in the irrefragable covenants of love and congeniality, to promise in the sight of a Being whom they know not, that fidelity which is certain otherwise." He does not think that promiscuous intercourse will follow the abolition of marriage. Love, and not money, honors, or convenience will be the bond of these unions when marriage is abolished, and this will result in more faithfulness than obtains at present. "The parties having acted upon selection are not likely to forget this selection when the interview is over."[32] In his review of Hogg's *Memoirs of Prince Alexy Haimatoff*, Shelley regards with horror the recommendation of the tutor to Alexy to indulge in promiscuous intercourse. "It is our duty to protest against so pernicious and disgusting an opinion." In a letter to Hogg, written after the latter's attempt to seduce Harriet, we find the following: "But do not love one (Harriet) who can not return it; who if

[32]Quoted in *Shelley und die frauen*, Maurer.

she could, ought to stiffle her desire to do so. Love is not a whirlwind that is unvanquishable."

Shelley's views on marriage agree with those of Godwin. They both looked on marriage as a human institution, and consequently thought it might be modified or abolished entirely. They considered happiness man's highest good, and unhappiness man's only evil. Vows and promises are immoral because the thing promised may prove at any time detrimental to one's happiness. For this reason husband and wife should not bind themselves to live always together. This doctrine appealed to Shelley because it agreed with his views on freedom and his passion for opposing the traditions of society.

Heretofore it has been found convenient to lay the blame for all the radical views of Shelley at the door of Godwin. In the case of those on marriage a good deal of the blame must be borne by Sir James Lawrence.

In a letter to Lawrence, dated August 17, 1812, Shelley writes: "Your *Empire of the Naires,* which I read this spring, succeeded in making me a perfect convert to its doctrines. I then retained no doubts of the evils of marriage—Mrs. Wollstonecraft reasons too well for that—but I had been dull enough not to perceive the greatest argument against it, until developed in the Naires, prostitution both legal and illegal." Hogg says that Shelley and his young friends read Lawrence's tale with delight.[33] This work, intended to vindicate the rights of women, is a plea for free love. It pictures the Kingdom of the Naires as a Paradise of Love, where neither jealousy nor envy, quarreling nor hatred, have any place. Infanticide and the sufferings that follow in the wake of illicit intercourse are there unknown. "It would be unjust to conclude," Lawrence writes, "that every voluntary union would be short-lived." He claims that, although constancy is no merit in itself, still it obtains in the Kingdom of the Naires to a greater extent than in Europe. "Know ye not that though constancy is no merit it is a source of happiness; and that though inconstancy is no crime, it is no blessing much less a boast."[34] There is some resemblance between this and the following from

[33] *Hogg's Life,* p. 447.
[34] *The Naires,* book 8, p. 130.

Shelley's *Notes to Queen Mab:* "Constancy has nothing virtuous in itself independently of the pleasure it confers, and partakes of the temporizing spirit of vice in proportion as it endures tamely moral defects of magnitude in the object of its indiscreet choice." In another place Lawrence writes: "Two hearts whom love with its loadstone has touched, will stick together, nought will tear asunder. But soon as the magnetic power has ceased, say, why should wedlock link in iron fetters, superfluous even when they are not vexatious, those bodies which the soul of love has left?"[35] In the notes to *Queen Mab* we read—"A husband and wife ought to continue so long united as they love each other; any law which should bind them to cohabitation for one moment after the decay of their affection would be a most intolerable tyranny, and the most unworthy of toleration."[36] "Among the Naires there are neither courtesans nor virgins, for the two extremes are equally unnatural and equally detrimental to the state. Love there shuns not the light of the sun, nor is it, as in Europe, degraded as a vice, nor allied to infamy and guilt."

Shelley lived at a time when the marriage ideal was not held in high repute. Lawrence describes many kinds of abominable travesties of marriage. In Persia, to silence the scruples of the lustful, "they have contrived contracts of enjoyment (for it would be wicked to call them contracts of marriage) for very short periods of time; these are formally signed and countersigned, and many priests gain their livelihood by giving their benediction to this orthodox prostitution."[37] Marriage was a mere formality for a great many. In France, Montesquieu writes, "a husband, who would wish to keep his wife to himself, would be considered a disturber of the public happiness, and as a madman who would monopolise the light of the sun. He who loves his own wife, is one who is not agreeable enough to gain the affections of any other man's wife, who takes advantage of a law to make amends for his own want of amiability; and who contributes, as far as lies in his power, to overturn a tacit convention, that is conducive

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[35] Book VI, p. 239.
[36] P. 797.
[37] Book XI cf. *Chardius Travels in Persia.*

to the happiness of both sexes."[38] In England conditions were no better. A husband might consort with as many women as he chose and his wife could get no redress. In Italy and Spain, the inhabitants, "too fond of liberty to respect the duties of marriage and too attached to their names to suffer their extinction, require only representatives, and not sons as their heirs. It is a pity that the Naire system is not known to them; but cicesbeism is a palliative to marriage and an ingenious compromise between family pride and natural independence, and it is better to be inconsistent and happy than unhappy and rational."[39]

In no country of Europe is the marriage vow kept. Why not then, argued Shelley, abolish this institution which makes hypocrites of men? "Marriage is the tomb of love. . . . Two lovers only meet when in good humor, or when resolved to be so; a married couple think themselves entitled to torment each other with their ill-humors. When a lover presents a trifle to his beloved, she receives it with smiles; when a husband makes a present to his wife, which indeed happens seldom enough, he runs the risk of being told that he has no taste, or that she could have bought it cheaper."[40]

The *Empire of the Naires* is not so much an exposition of the free-love system of the Naires as a grossly distorted and exaggerated picture of the miseries that follow from the present system of regulating the relations between the sexes in the different countries of the world. Lawrence draws horrible pictures of misery, degradation, and even murder that are a consequence of our opinions on love and marriage. "Whenever women are treated like slaves," he writes, "they act like slaves with artifice and hypocricy."[41] Shelley affirms that "the present system of constraint does no more, in the majority of instances, than make hypocrites of open enemies."[42]

Lawrence attributes the social evil to the existing code of morality. If a girl falls, she is driven from her home, and the only road then open to her is that which leads to the

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[38] *Persian Letters.* Letter 55.
[39] *Naires,* Book X, p. 65.
[40] Book X, p. 86.
[41] *The Naires,* Book VIII, p. 108.
[42] *Notes to Queen Mab.*

brothel. "Prostitution," says Shelley, "is the legitimate offspring of marriage and its accompanying errors. Women for no other crime than having followed the dictates of a natural appetite are driven with fury from the comforts and sympathies of society. Society avenges herself on the criminals of her own creation."[43]

It does not seem that Shelley made much use of the plot or rather of the different incidents of the *Empire of the Naires*. However, it may not be amiss to indicate the slight resemblance that exists between the story of Margaret Montgomery and that of Rosalind in *Rosalind and Helen*.

Rosalind loves a young man whom she is about to marry. On the day fixed for the wedding, her father returns from a distant land to die, and informs them that Rosalind and her lover are brother and sister.

> Hold, hold!
> He cried! I tell thee 'tis her brother!
> Thy mother, boy, beneath the sod
> Of yon churchyard rests in her shroud so cold;
> I am now weak and pale, and old:
> We were once dear to one another,
> I and that corpse! Thou art our child!

Her betrothed falls dead on the receipt of this news. Rosalind marries another who uses her very cruelly, perhaps because she gives birth to an illegitimate child. Her husband dies, and his will, because she was adulterous,

> Imported, that if e'er again
> I sought my children to behold
>
> Or in my birthplace did remain
> Beyond three days, whose hours were told,
> They should inherit naught:

In *The Naires* Margaret Montgomery and James Forbes had known and loved each other from childhood. Shortly before the time set for their wedding, James' father sent a letter to Margaret's father breaking off the marriage in the most positive terms. The latter's pride was inflamed, and a quarrel ensued in which Forbes was mortally wounded. The dying man sent for Margaret and told her that she and her lover are

[43] Ibid.

sister and brother, that he and not Montgomery was her father, and hence her mother's and his opposition to the marriage. Margaret is enceinte, and her reputed father turns her out of doors. Her lover is killed in Naples. A friend sends Margaret some money during her stay in London. Shelley makes Rosalind, who has been dispossessed too, receive some money from an old servant.

Rosalind and Margaret are separated from their life-long friends who know—

> What to the evil world is due
> And therefore sternly did refuse

to link themselves with the infamy of ones so lost as their sinning sisters. In both cases common misery reunites them and their friends again.

In May or June, 1814, Shelley became acquainted with Mary Godwin. Her father described her as being "singularly bold, somewhat imperious, and active in mind; her desire of knowledge is great, and her perseverance in everything she undertakes almost invincible." She was brought up in an atmosphere of free thought, having spent most of her girlhood with Mr. Baxter, a faithful disciple of Godwin. Shelley and Mary had many sympathies in common, and it is not surprising to find them soon falling in love with each other.

Peacock tells us that Shelley at this time was in agony. On the one hand he was tormented by his desire to treat Harriet rightly, and on the other by his passion for Mary. Passion won the day, and on July 28 Shelley eloped with Mary to the Continent. He tried to ease his conscience by offering Harriet his friendship and protection. He wrote her from the Continent and urged her to join himself and Mary in Switzerland. He assured her that she would find in him a firm, constant friend to whom her interests would be always dear.

While passing judgment on Shelley one should not forget that he simply put into practice those doctrines which he believed to be true. Neither Shelley nor Mary thought they were inflicting any wrong on Harriet as long as they offered her their friendship and protection.

In September, 1814, Shelley, Mary and Jane Clairmont, Mary's half-sister, settled in London. About this time he was

troubled a great deal with money embarrassments and was in continual hiding from the bailiffs. Toward the end of the year he read "the tale of Godwin's American disciple in romance, Charles Brockden Brown."[44] "Brown's four novels," says Peacock, "Schiller's Robbers, and Goethe's Faust, were of all the works with which he was familiar those which took the deepest root in Shelley's mind and had the strongest influence in the formation of his character."

Brown's most important novel, *Wieland,* is a gruesome tale in which the horrors portrayed owe their existence to the errors of the sufferers. Wieland, a very religious man, is deceived by an unscrupulous ventriloquist who persuades him that a voice from heaven bids him sacrifice the life of his wife and four children. "If Wieland had framed juster notions of moral duty, and of the divine attributes; or if he had been gifted with ordinary equanimity or foresight, the double tongued deceiver would have been baffled and repelled." This is the doctrine of Shelley; he believed that the evils of society were man's own creation.

> Ye princes of the earth, ye sit aghast
> Amid the ruin which yourselves have made,
> Yes, Desolation heard your trumpet's blast,
> And sprang from sleep.[45]

Brown's views on love are almost as radical as those of Godwin. Wieland's sister is in love with Pleyel, and is anxious to act in such a way as to give him hope and at the same time not to appear too forward. "Time was," she says, "when these emotions would be hidden with immeasurable solicitude from every human eye. Alas! these airy and fleeting impulses of shame are gone. My scruples were preposterous and criminal. They are bred in all hearts, by a perverse and vicious education, and they would have maintained their place in my heart had not my portion been set in misery. My errors have taught me thus much wisdom; that those sentiments which we ought not to disclose it is criminal to har-

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[44] Dowden: *Life of Shelley,* Vol. I, p. 472.
[45] *The Revolt of Islam,* Canto XI, st. 15.

bor."[46] Shelley's ideal woman would hold the same views. He writes:

> And women too, frank, beautiful and kind . . .
> . . . From custom's evil taint exempt and pure
> Speaking the wisdom once they could not think,
> Looking emotions once they feared to feel,
> And changed to all which once they dared not be
> Yet, being now, made earth like heaven.

In May, 1816, Shelley, accompanied by Mary and Jane Clairmont, started for Italy. It is probable that the undesirable state of Shelley's health, together with the constant begging of Godwin, determined them to leave England. J. C. Jeafferson maintains that Miss Clairmont persuaded Shelley to accompany her to Geneva, where she was to meet Lord Byron. It is quite certain though that Mary and Shelley were ignorant of Byron's intrigue with Miss Clairmont. The most that can be said is that Jane's solicitations may have hastened their departure.

(To be continued)

[46] Page 74.

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

2

Moral Training

Locke founds all virtue and moral power in this, "That a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way."[22] "He that has not a mastery over his inclinations, he that knows not how to resist the importunity of present pleasure or pain, for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry, and is in danger never to be good for anything."[23]

This power of conducting ourselves according to the dictates of reason is not to be obtained by multiplying rules and precepts of good behavior. The fewer of these we trouble children with, the better. "Whatever you think necessary for them to do," he says, "settle in them by an indispensable practice, as often as occasion returns; and if it be possible make occasions. This will beget habits in them, which being once established, operate of themselves easily and naturally, without the assistance of the memory."[24] This practice should begin from the very cradle and the habit of it wrought into the mind with the first awakening of conscious life. "The first thing they should learn to know, should be, that they were

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[22]Sec. 33.

[23]Sec. 45.

[24]Sec. 66.

not to have anything, because it pleased them, but because it was thought fit for them.''[25]

Locke is very emphatic in cautioning parents to let reason guide their natural affection for their little ones, lest love degenerate into a foolish fondness which blinds them to the child's real well-being. It is, indeed, a duty to love their children, but the danger is that together with the child they love his faults. While still in his infancy, his sallies of ill-temper are indulged, small irregularities, slight tricks of a perverse nature, because the child is still incapable of great faults, and these little transgressions are deemed becoming to his age. Aye, parents often go further and lend encouragement to such manifestations of disorderly tendencies by making them the object of amusement, little thinking that they thus ''corrupt the principles of nature in their children.''[26]

Later on ''when their children are grown up, and the ill habits with them; when they are now too big to be dandled, and their parents can no longer make use of them as playthings, then they complain that the brats are untoward and perverse; then they are offended to see them willful, and are troubled with those ill humors which they themselves infused and fomented in them; and then perhaps too late.''[27] And that is not to be wondered at. ''Why must he at seven, fourteen, or twenty years old lose the privilege, which his parents' indulgence, till then, so largely allowed him? Try it in a dog or an horse or any other creature, whether the ill and resty tricks they have learned when young are easily to be mended when they are knit; and yet none of those creatures are half so willful and proud, or hold so desirous to be masters of themselves and others, as man.''[28]

This sound admonition should be deeply engraven

[25] Sec. 38.
[26] Sec. 35.
[27] Sec. 35.
[28] Sec. 35.

upon the mind of every parent. Teachers are compelled to spend too large a percentage of their energies in mending the defects of early home training, and, as a general rule, the results are not commensurate with the efforts.

Locke is as much opposed to an excessive rigor, which breaks the spirit of the child, as he dreads the indolent and slothful weakness that allows unruly dispositions and perverse tendencies to grow into the very fibre of the young. "Dejected minds, timorous and tame, and low spirits, are hardly ever to be raised, and very seldom attain to anything."[29] Locke wants children to be children at all times, easy, active, free; nor are we to trouble ourselves about faults which age will cure. "The gamesome humor, which is wisely adapted by nature to their age and temper, should rather be encouraged to keep up their spirits and to improve their strength and health, than curbed and restrained; and the chief art is to make all that they have to do, sport and play too."[30] "He that has found a way," he adds, "to keep up a child's spirit easy, active, and free; and yet, at the same time, to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming contradictions has, in my opinion, got the true secret of education."[31]

Rewards and punishments are needed to hold children in the path of duty, but these must be chosen wisely, if they are to produce the desired result. The pains and pleasures of the body are but ill-adapted for this purpose, because such rewards and punishments do but strengthen those inclinations and appetites that moral training strives to subdue, so that the will may be controlled by reason only despite and not because of the fear of pain or the craving after pleasure. "Esteem

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[29]Sec. 46.
[30]Sec. 63.
[31]Sec. 46.

and disgrace are, of all others, the most powerful incentives to the mind, when once it is brought to relish them. If you can once get into children the love of credit, and apprehension of shame and disgrace, you have put into them the true principle which will constantly work and incline them to the right."[32]

A child should never be flogged, save for stubborn disobedience to specific commands. However, such authoritative commands must rarely be used and only when they cannot be dispensed with; but once given, such orders, even in trivial matters, must be obeyed at all cost, if the child is not to be ruined permanently. And when such severe punishment is employed, it ought to be given in such a way as to arouse the sense of shame in him who has made such chastisement necessary.

Since virtuous conduct and right human life demand obedience to the dictates of right reason, it is all important to set the child's mind aright from the earliest dawn of reason. Locke would have a father seldom interpose his authority and command, save where necessary to curb vicious tendencies. Children can, in a measure, understand the why of things as early as they understand language and "they love to be treated as rational creatures sooner than is imagined."[33] The father should, therefore, strive to make his son understand the fitness and reasonableness of things that are demanded of him. "Nobody indeed can think a boy of three or seven years old should be argued with as a grown man" . . . "When I say that they (children) must be treated as rational creatures, I mean that you should make them sensible, by the mildness of your carriage, and the composure, even in your correction of them, that what you do is reasonable in you, and useful and necessary for them; and that it is not out of caprice, passion, or fancy, that you command or forbid them anything. This they are

[32]Sec. 56.
[33]Sec. 81.

capable of understanding; and there is no virtue they should be excited to, nor fault they should be kept from, which I do not think they may be convinced of; but it must be by such reasons as their age and understanding are capable of, and those proposed always in very few and plain words."[34]

In this Locke is borne out by reason and experience. That conduct may be good and virtuous, it must be apprehended as such by the intellect and deliberately willed by the individual. The constant reference to parental authority may be the easiest method of ensuring good behavior for the time being; but unless the conscience be carefully educated from the earliest years, what will direct the grown child in the path of duty, when in later years his intimate relations with parental and school authority no longer hold sway?

When undisturbed by emotion or passion, children are as amenable to the sound reason of things as are their elders, and it is the business of the parent and of the educator to know how these young minds can be reached. Since there are neither prejudices nor strong passions to obstruct the way, truth, if presented in the proper garb, finds a ready access into the minds of children and produces a stronger and more lasting impulse toward the good than can ever be expected from the fear of present punishment, or the hope of the ordinary rewards held out to them. If, withal, the young fall short of duty, it is usually because of the lack of sufficient will power to carry out a good resolve, and it is here where the steady purpose of parent and educator must come to the rescue. A calm, peaceable insistence on what has been determined as proper, is to the young like a bracing atmosphere in which their young wills gather power and purpose.

But since children understand what they see much better than what they hear, the most potent and per-

[34] Sec. 81.

suasive lesson of right conduct must be given them by the example of those about them. It is on this important question of proper environment that Locke bases his opposition to a grammar school in favor of a private education under the direction of a carefully chosen tutor. He acknowledges that a private education has indeed its own difficulties, but its advantages so far outweigh the inconveniences and disadvantages connected with it, that Locke urges parents not to hesitate in the choice, saying: "I think it is the worst of good husbandry for a father not to strain himself a little for his son's breeding; which, let his condition be what it will, is the best portion he can leave him."[35] He argues that in a large school the teachers exert less influence upon the mind and character of the child than do the example and conversation of his companions. "Not that I blame the schoolmaster in this, or think it is to be laid to his charge. The difference is great between two or three pupils in the same house and three or four score boys lodged up and down; for let the master's industry and skill be ever so great, it is impossible that he should have fifty or a hundred scholars under his eye any longer than they are in school together; nor can it be expected that he should instruct them successfully in anything but their books; the forming of their minds and manners requiring a constant attention and particular application to every single boy, which is impossible in a numerous flock, and would be wholly in vain (could he have the time to study and correct everyone's peculiar defects and wrong inclinations), when the lad was left to himself, or the prevailing infection of his fellows the greatest part of the four-and-twenty hours." . . . "Till you can find a school, wherein it is possible for a master to look after the manners of his scholars, and can show as great effects of his care of forming their minds to virtue, and their carriage to good breeding, as of forming their

[35]Sec. 70.

tongues to the learned languages, you must confess, that you have a strange value for words, when preferring the languages of the ancient Greeks and Romans to that which made them such brave men, you think it worth while to hazard your son's innocence and virtue for a little Greek and Latin."[36]

Virtue, Locke rightly asserts, is not only more important in life than knowledge, but likewise more difficult of acquisition; and, if lost in a young man is seldom recovered. He does not deny that learning and a knowledge of the world are obtained with greater facility at school, and that a private education is liable to produce a "sheepish softness" of temper, which makes the young too susceptible of vicious impression. He cautions, therefore, to fortify a young man with good resolutions and to make him acquainted with men of the best quality, before he ventures into company of his own seeking. Were it not for the danger of yielding to the forwardness that usually accompanies vice, there would be but little necessity of an early care about this bashfulness and ignorance of worldly ways. "If pains be taken to give him a manly air and assurance betimes, it is chiefly as a fence to his virtue, when he goes into the world, under his own conduct."[37]

A knowledge of the true state of the world, of its dangers and pitfalls is necessary to bridge the span that separates boyhood from manhood. "The only fence against the world is a thorough knowledge of it: into which a young gentleman should be entered by degrees, as he can bear it; and the earlier the better, so he be in safe and skillful hands to guide him. The scene should be gently opened, and his entrance made step by step, and the dangers pointed out that attend him, from the several degrees, tempers, designs, and clubs of men."[38]

Locke realizes the danger of thus teaching vice to

[36] Sec. 70.
[37] Sec. 70.
[38] Sec. 94.

the young and hence urges great discretion in him who undertakes this particular line of instruction, and demands that account be taken of the temper, inclinations, and weak side of the pupil.

If we now come to consider the particular virtues that Locke deems most important to his young gentleman and the sanction he places thereon, we find that he emphasizes the social virtues and the social side of virtue. He takes cognizance of the supernatural sanction of virtue and right conduct by referring them to God, "the independent Being, Author, and Maker of all things, from whom we receive all our good, who loves us, and gives us all things."[39] This simple notion of God, Locke considers sufficient positive instruction to serve as a religious basis of morality. He would depend on the child forming to himself additional notions, "which, as you observe them to have any mistakes, you must set right."[40] A remarkable statement coming from one who, in other matters, attributes everything to education and so little to untutored nature. He believes that "the keeping of children constantly, morning and evening, to acts of devotion to God, as to their Maker, Preserver and Benefactor, in some simple and short form of prayer, suitable to their age and capacity, will be of much more use to them in religion, knowledge and virtue, than to distract their minds with curious inquiries into His inscrutable essence and being."[41]

This is well enough as far as it goes, but seems very meagre when compared with the pains Locke takes to establish the purely rational, social, and utilitarian side of virtue. In theory he does, indeed, refer to the Divine sanction of virtue, but in urging its practice he is tireless in recurring again and again to the fact that he regards virtue as "the first and most necessary of those endowments that belong to a man or a gentleman, as abso-

[39] Sec. 136.
[40] Sec. 136.
[41] Sec. 136.

lutely requisite to make him valued and beloved by others, acceptable or tolerate to himself;"[42] that lying is "as wholly inconsistent with the name and character of a gentleman, that nobody of any credit can bear the imputation of a lie;" that lying is a "mark that is judged the utmost disgrace, which debases a man to the lowest degree of shameful meanness, and ranks him with the most contemptible part of mankind, and the abhorred rascality; and is not to be endured in anyone, who would converse with people of condition, or have any esteem or reputation in the world;"[43] that children should be made to "find by experience, that the most liberal has always most plenty, with esteem and commendation to boot."[44] He insists on the inculcation of reverence, because it is necessary in order to establish and maintain parental authority.[45] He values breeding, and all those virtues comprehended in that term, as that "which sets a gloss upon all his other good qualities, and renders them useful to him, in procuring him the esteem and good will of all that he comes near." . . . "There cannot be a good quality in him, which want of breeding will not warp, and disfigure to his disadvantage. Nay virtue and parts, though they are allowed their due consideration, yet are not enough to procure a man a good reception, and make him welcome wherever he comes." Solidity, or *even* usefulness, is not enough. "In most cases, the manner of doing is of more consequence than the thing done; and upon that depends the satisfaction, or disgust, wherewith it is received."[46]

What other motives are here set forth but such as are ultimately egotistic and utilitarian? And, when he says that "the great principle and foundation of all vir-

[42] Sec. 135.
[43] Sec. 131.
[44] Sec. 11.
[45] Sec. 93.
[46] Sec. 33.

tue and worth'' lies in a man's ability to deny himself in order that he may ''purely follow what reason directs as best,''[47] he does not reach beyond a rationalistic standard of morality. He seems to be totally ignorant of Christian teaching on the value and necessity of actual grace, when he asserts, ''that the *only* fence against the world is a thorough knowledge of it.''[48]

Locke's teachings on moral training may be summed up as follows: The principle of all virtue and right conduct lies in this, that a man be able to ignore his passions and bodily appetites and bring all his actions under the control of a will guided by reason only. The habit of it, which has grown into his very fibre and has become a second nature, is the only thing that can make this masterful sway of reason sure and permanent. The formation of this habit must begin from the very cradle. While the child is, as yet, unconscious of any purpose, the carrying out of this scheme of rational control devolves upon the parent; but, as soon as reason awakens, the whole plan and method should be unfolded to him by degrees and as far as his understanding will permit, so that this rational control may develop into self-control in the true sense. If the child does anything wrong correct him by having him to do the act aright repeatedly, in the manner in which a music teacher corrects his pupil by making him repeat the difficult passage. Rewards and punishments that appeal to the child's sense of honor and disgrace, to his love of esteem and commendation, are helpful and even necessary stimuli. A multiplicity of rules serve but to confuse the child. Example is the most persuasive argument: it is an object lesson that illustrates principles and speaks with the convincing eloquence of sincerity. For this reason, the quality of the child's company is a dominating educational factor which

[47] Sec. 33.
[48] Sec. 94.

should be absolutely controlled. A private education, under immediate parental supervision, so effectually controls this all-important environmental factor that its difficulties and inconveniences may well be disregarded. Undoubtedly, the greatest care must be exercised in finding a suitable tutor, one who is above everything else a man of virtue and good breeding. Truthfulness, wisdom, justice, honor, liberality, courage, self-restraint, kindness, and all the qualities implied in good breeding, are the virtues Locke wishes to inculcate into his "young gentleman."

He does, indeed, at least in theory, recognize the Divine sanction of virtue, but, practically, all the efforts of the philosopher focus on the aim of developing in his pupil those virtues that will lift him above and set him apart from the "abhorred rascality." Locke's aim falls short of the lofty ideal of the Christian teacher, who strives at nothing less than bringing into clear relief the image of the Divinity, the outlines of which are traced by its Maker upon the soul of his young disciple. His standard of morality is rationalistic, with a naturalistic religious basis thrust into the distant background, whereas his motive of virtue is purely egotistic or utilitarian.

(*To be continued*)

EDUCATIONAL NOTES

BUREAU OF CATHOLIC INDIAN MISSIONS

As the work of the Society for the Preservation of the Faith Among Indian Children has notably increased in recent years, and as it is necessary to obtain throughout the country as many members as possible for this Society on which depends so materially the support of the Indian Missions, the Most Reverend Archbishops who direct the work of the Bureau of Catholic Indian Missions, at their last annual meeting, authorized the Right Reverend Director of the Catholic Indian Bureau to secure permanent headquarters for the Bureau and also separate office facilities for the Preservation Society. This was done to expedite the work of the Bureau and of the Society, the Bureau's chief work being with certain departments of the Government and with the Indian missions, while the Preservation Society collects funds for the maintenance of the missions.

The Bureau of Catholic Indian Missions now has permanent headquarters at 2021 H Street, N. W., within a short distance of the Interior Department of the Government, and a suitable house in the same vicinity has been provided for the office of the Preservation Society. This office is called the Tekakwitha House, in honor of the saintly Iroquois maiden, Katheri Tekakwitha, the "Lily of the Mohawks," and will be conducted by the Sisters of the Blessed Sacrament, who will give their undivided attention to the important work of spreading the Society. The officials of the Bureau are convinced that the taking over of this branch of the work by these devoted Sisters will be a guarantee that it will be carried on with the utmost facility and efficiency.

The Preservation Society still remains under the immediate supervision of the Director of the Bureau of Catholic Indian Missions and its permanent address will continue to be 2021 H Street, N.W., Washington, D. C. It is to this address that all donations to the Preservation Society should be sent.

SAVINGS DIVISION UNITED STATES TREASURY DEPARTMENT

Says the Plattsburg, N. Y., *Press:*

The good news that the Government Savings Organization in cooperation with the educational authorities of New York and New Jersey has decided to enlarge the scope of the

savings educational work of the schools in this district should meet the approval of every parent in this community.

The fact that this movement has the hearty endorsement of the educational authorities indicates that it will be successful and that at the end of the school term every boy and girl in this district will have been started on the road to have and to accumulate an individual "success fund" for their future.

With the development of modern conditions, the necessity for laying a financial foundation early in life becomes imperative. For no matter how much academic knowledge a person may possess, he always requires a little reserve fund for a start in life.

The accumulation of a "success fund" early in life gives the youth an inspiration which leads to an independent future no matter what line of endeavor he or she may follow. The person who starts a little saving fund and stores away regularly no matter how small a sum, is building a stone wall against want and suffering. Thrift and Savings Stamps which are issued by the United States Government present an unequalled opportunity to people with small means to invest at a good rate of interest with absolute security. Children should be taught to save and invest in these securities of Uncle Sam.

It is the duty of every parent to safeguard his children against possible misfortune and anxiety. It becomes the duty of every parent to teach and help his children accumulate a personal "success fund" for a start in life. Parents should not only teach their children to save their dimes and dollars but to be industrious, to practice economy and self-control. All of these qualities tend to make them contented citizens and pave their way to future independence.

The Government has taken wise measures in providing the machinery which will aid in the most practical way the future of our young citizens.

The determination of the committee of State Superintendents of public instruction who recently conferred with officials of the Treasury, at Washington, that the welfare of America demanded that principles of sound individual finance and economics should be taught in every public school, has been enthusiastically endorsed by the State Superintendents of the southwest.

Annie Web Blanton, R. H. Wilson, and Jonathan H. Wagner, State Superintendents of Texas, Oklahoma, and New Mexico, respectively, have recently addressed a joint letter

to the teachers in their jurisdiction commending the teaching of thrift and the use of Government Savings Securities to put the principles taught into practise.

Public schools are maintained to make more efficient, useful and happier citizens, says this letter. They should fulfill the duties imposed upon them by teaching children to live uprightly and to provide for their own future needs as independent, self-reliant citizens.

The business of living, the necessity of honest earnest work of living within one's income and saving to provide for future needs is so fundamental that without it as a basis, morality and good habits of living have insufficient foundation.

We approve the teaching of thrift, the wise management of one's business affairs in the schools, we commend and urge the use of the outlines furnished you by the Savings Division of the Treasury for this purpose. Being the work of successful and efficient teachers of recognized ability, the outlines are practical and of genuine pedagogical value.

We remind teachers that when once the conviction is established that pupils should earn, save, and invest, that conviction should fruit into action and boys and girls actually invest their savings in securities of the Government.

The influence of the schools of America and their pupils in promoting the future prosperity of the citizens of the nation was one of the determining factors which has committed the U. S. Treasury to the continuance and intensification of the savings movement, according to the recent announcement of Secretary of the Treasury Houston.

The work of the Savings Division of the Treasury, through the aid and cooperation of educators, has been splendidly successful, Secretary Houston declared. To insure the continuance of the training of future citizens in habits of thrift and safe investment the Government Savings Securities, familiar in every school, will be continued throughout 1921. These safe and sound investments will be augmented, the Secretary announced, by two new issues, a $1 Treasury Savings Stamp and a registered Savings Certificate of $25 denomination.

The work of the Savings Division, strengthened as it has been by the cooperation of the schools and other great national organizations, has filled a great national need and the con-

tinued sale of Government securities should play an increasingly important part in the financing of the country, Secretary Houston added.

His announcement said in part:

Two new Treasury savings securities will be issued during the coming year, a $1 Treasury Savings Stamp and a $25 Treasury Savings Certificate. The $1 stamp will be non-interest bearing, will be bright red in color, imprinted on a green tint, and will bear the portrait of Alexander Hamilton, the first Secretary of the Treasury. The $25 certificate will be similar in design and terms to the $100 and $1,000 Treasury Savings Certificates, which will also be offered in 1921, to mature January 1, 1926.

The new securities will supply a $1 unit for saving and a registered Government security in the $25 denomination, which can be conveniently purchased through the accumulation of the $1 Treasury Savings Stamps. More important still, the new securities will complete a most attractive line of Government savings securities, the $1 stamp and the $25, $100 and $1,000 registered Treasury Savings Certificates, and thus place the Treasury Savings movement on a solid peace-time basis. The small denomination war-time securities, the $5 War Savings Stamp, in a 1921 series, and the 25 cent Thrift Stamp, will also be offered during the coming year.

Notwithstanding the reaction since the armistice from habits of saving, the demand for the savings securities has continued strong in many parts of the country. As the security markets become more settled, Treasury savings securities, bearing interest at 4 per cent compounded quarterly, exempt from State and local taxes and from the normal Federal income tax, and redeemable substantially on demand, should prove increasingly attractive, particularly to the multitude of small investors.

With these considerations in mind, the Treasury is committed to the continued sale of Government savings securities, and feels that as time goes on continuous sales of savings securities over the counter, at post offices and banks throughout the country, should play an increasingly important part in the current financing of the Government.

To this end, the Treasury is also committed to the continuance of the work of the Savings Division, in Washington, and in the several Federal Reserve districts. This organization endeavors to promote the popular purchase of Government Savings Securities; develops and protects the secondary mar-

ket for Liberty bonds and Victory notes and other war issues of Government securities, and unites the efforts of all helpful agencies and movements, financial, industrial, educational, commercial and social, in a broad savings campaign to make permanent the habits of saving and investment in United States Government securities. Its work along these lines will be intensified in 1921.

The Treasury Savings Movement has already demonstrated its usefulness by its efforts to promote sound economic conditions throughout the country and disseminate sound economic doctrine. In fact, the work of the Savings Division this year in establishing widespread habits of thrift and saving, has been frequently recognized as meeting a great national need. That recognition has been strikingly emphasized by the requests of great national organizations that the savings work be continued and by their offers of active cooperation in the movement .

The work of the Savings Division has been splendidly successful in the schools, with the children and as well with the leaders of educational thought in America. As a result, the committee of State Superintendents of Public Instruction, which has just met in Washington, has decided to urge every State Superintendent and Commissioner of Education to install thrift courses in every school and at the same time provide for the practice of the principles taught by offering means for sound investment. The committee declared:

"We believe that instruction in economic principles and project practice in thrift are vitally needed in the schools, and we urge the prompt adoption of the new Thrift Education in all State and local educational systems of the United States."

Presidents of women's organizations have emphasized the need of the continuation of the Savings work among their membership in 1921. Beginning January 1, 1921, the activities of the Savings Movement among women's organizations will be centralized in the offices of the Savings Division in Washington, with more active direction of the savings program delegated to the national and state officials of the organizations.

The 25 cent Thrift Stamp and the $5 War Savings Stamp, which have obtained a strong foothold in the schools of the Nation, will be continued during 1921 in order that every American youth may have the opportunity of becoming an active partner in the great business of his national Government. This should go far to develop wise financial habits and practical patriotism throughout the nation.

THE TEACHER OF ENGLISH

TEACHING ENGLISH AND HISTORY TOGETHER

English and History, usually taught separately, can be made a most fascinating union of subjects and be taught together with highly profitable results.

There are various ways to accomplish this, which doubtless suggest themselves instantly. One way is to find parallels between other times and our own, and then erect interesting little themes on these parallels. This method is capable of no end of development, by the exercise of a little imagination.

Other ways are—

But why spoil for you an exciting experiment by giving you clues in advance!

T. Q. B.

THE TIMES MARCH ON

William Blake not only wrote and illustrated, but manufactured his own books. "Songs of Innocence" and all the books which followed it he engraved on copper plate, page by page. After the impressions were made, the sheets were folded and bound by his wife.

During his residence in France, Benjamin Franklin set up a small press at Passy for the purpose of printing his writings for private distribution.

In the past hundred years book manufacture has become a highly specialized business, requiring complicated machinery. No one thinks of making his own books now, or of setting up a printing shop for his personal convenience.

The times march on.

C. M. N.

NOTES

Dressed in American clothes and shod in American shoes, thousands of the refugee children of Poland are at school this winter learning the language of the American people.

The Poles are among the greatest linguists of Europe. It is not often that one finds a Pole who cannot speak two or

three languages besides his own. But in the past English has been neglected, largely because of the remoteness of the great body of English-speaking people.

Now this is changing. America has come to Poland, not only with carloads of relief supplies, but with a large quantity of an intangible but very valuable commodity called American ideas. The Poles seemingly cannot get too much of this. They are determined to draw closer to America and they have already taken one very important step in this direction, the teaching of English in their primary schools.

How "The Strange Case of Dr. Jekyll and Mr. Hyde" came to be written and how it came near to oblivion before it was ever published was retold recently by Lloyd Osbourne, the stepson of Robert Louis Stevenson. Stevenson conceived it during a period of illness which the members of his family feared would end his life. He awoke one morning after a dream, and began to write feverishly, and, despite his weakness, continued to work hard for three days. Then he submitted the first draft of "Dr. Jekyll and Mr. Hyde" to his wife and Mr. Osbourne. They agreed that it was a striking story, but Stevenson came to the sudden conclusion that it had little merit and destroyed his only copy.

"If he had died then," said Mr. Osbourne, "that would have been the end of 'Dr. Jekyll and Mr. Hyde,' but, fortunately, he grew better and was persuaded by my mother and myself to rewrite the story in its present form. It was published as a 'shocker' to sell for a shilling, but within a short time clergymen began to use it in sermons and gradually it became recognized as a literary work."

The popular magazines are a useful guide to popular taste, and when one of them begins the publication of a serial whose heroine's dominant emotion is contrition for a moment of moral laxity it is a sign that times have changed. Recent heroines have not regarded themselves as justly entitled to the name until they had acquired a certain moral laxity. One sighs for the New England conscience of Nathaniel Hawthorne, as he reads, these days.

Book-reviewing, even at its best, is only a department of journalism, whereas criticism, when it has validity, is a department of literature. Many accomplished men of letters have given a large portion of their working hours to book-reviewing—Thackeray, for one, and Andrew Lang, for another. But they knew that this was all in the day's work, to be done honestly, no doubt, and conscientiously, for the day's pay.—*Brander Matthews.*

The times of St. Francis were not unlike our own in many ways. Then, as now, civilization was strangely stirred. A world impulse with broader, deeper and larger ambitions gripped the souls of men. Social unrest, followed by extraordinary spiritual enthusiasm, appeared on all sides. The crusades were playing their marvelous part in human history by transforming quiet villagers and provincial townsfolk into world wanderers and soldier heroes of Christian civilization. The exalted idealism of the crusades to make the Holy Land safe for the Christian pilgrim visiting the places hallowed by the Redeemer set the world athrobbing with spiritual fervor that needed wise guidance by the Church.—*Archbishop Hayes.*

Every now and then we are told that South America has a literature of its own, and thereupon we are furnished with certain vague bits of information regarding it—usually lists of authors, whose Spanish names have a foreign enough sound to keep us from venturing much further into this unknown field. It is to be regretted that instead of books and essays telling about Spanish-American literature, we are not able to pick up, in good translations, the actual novels, poems, and essays of these southern neighbors of ours. Much needed as they are, however, the translations have not been published. On the other hand if our ignorance of literary South America is abysmal it is no more so than the South American's ignorance of our achievements in literature. Differences in language and geographical remoteness, of course, account for much of this mutual failure on the part of the two Americas to recognize what each has done in the world of letters. A touch of racial prejudice, also, may perhaps contribute to

the continuance of this ludicrous lack of knowledge. For the benefit of both continents it should be dissipated as soon as possible. To know is to understand.

Individual and national originality is developed in direct ratio to the ability to react against external suggestion.—*De Casseres.*

"The cup of vision, of dream, was always at the lips of Francis Thompson—not the "dreams" he purchased at the expense of his poor body, but that informing, passionate awareness of God which confirms the faith and the vision of his poetry even where it breaks under the disaster of his life. Of such vision, of such faith, there is precisely nothing at all in Swinburne's poetry. In the flight of Francis Thompson's words one feels that near-madness may have played its occasional part in the chemistry of his thought, liberating his vision, establishing his faith. But with Swinburne there comes no such conviction, for he had neither faith nor vision."—*Marks.*

Before the war, a book that sold a thousand copies or even less was held to have paid for itself. Many works of literary or scholarly distinction could be published for which a wider sale was out of the question. Science and letters were enriched, and many a new talent was helped along in the way to a substantial success. Fiction writers in particular often found a publisher who counted on the failure of the first novel, but published it notwithstanding in order to ground the writer's reputation and thus provide for future sales. Under present conditions any sale short of two or three thousand copies involves loss, and the number of ventures of the kind is proportionately lessened. Where are we to get our novelists of the future?

A complete edition of O. Henry's stories is being set in Braille, and the American Brotherhood of Free Reading for the Blind plans to place sets of them in all public libraries which have departments for the sightless. Some of O. Henry's

separate stories, and small collections of his tales, have for some time been accessible in Braille, but this is the first time his complete works have been so printed.

Helen Haiman Joseph's "A Book of Marionettes" has been recently published by B. W. Huebsch. The author, who has been active in the marionette work at the Cleveland Playhouse, where some elaborate productions have been made, has covered the entire subject, starting with the first appearance of puppet shows in Europe, ending with an extended survey of the present state of the art in Europe and America and adding a chapter of practical instructions for the construction and operation of a puppet theater.

Some statistics given in a pamphlet on "The Americanization of America," prepared by the extension division of the University of Indiana, will be of great interest to teachers of English, as well as to the employers of foreign-born labor. Under the subhead, "English the language of our country," the author, Miss Lillian Gay Berry, says:

"'English first' is the logical first formal step in the Americanization of the foreign born. Laying all sentimentality aside, knowledge of the English language is a good business asset, and this advantage should be emphasized because the average immigrant's purpose in coming to America has been an economic one. Lack of knowledge of the language makes him less valuable as a worker. Marian K. Clark, chief investigator, Bureau of Industries and Immigration, New York State Industrial Commission, estimates that one-half of the accidents in factories, with a resultant loss of $50,000 per day to industries, are due to ignorance of the language. There are 800,000 factory workers in New York State who cannot speak English. In 1916 $11,500,000 was paid out in that State in accordance with the workingman's compensation law, an amount which would be increased to $35,000,000 if to it were added loss of wages, labor turnover, doctor's bills, and administration of the law. Statistics of the United States Bu-

reau of Labor show that the rate of accidents in the iron and steel industry during a period of eight years was highest among the non-English speaking workers and showed little decrease from year to year. The Ford Motor Company officials state that accidents have fallen off 54 per cent since their school was started in May, 1914.

"About one-fourth of the foreign population in thought and speech is still living in the Old World. They are with us but not of us."

THOMAS QUINN BEESLEY.

The St. Gregory Hymnal and Catholic Choir Book. Compiled, edited, and arranged by Nicola A. Montani. A complete collection of approved English and Latin hymns, liturgical motets, and appropriate devotional music for the various seasons of the Liturgical Year. Particularly adapted to the requirements of Choirs, Schools, Academies, Seminaries, Convents, Sodalities, and Sunday Schools. Complete Edition. Philadelphia: The St. Gregory Guild, 1920.

The zealous, broadly cultured, and thoroughly competent editor has produced, after twelve years of laborious care, an excellent hymnal that is adaptable for the many purposes specified in the title-page. Like the prudent householder in the Gospel parable, the compiler has produced from his ample storehouse "things new and old" and has made them easily and pleasantly accessible in the more than 400 pages of this volume.

Things new and old. We are gratified at finding among the old things such universal favorites as the tunes of the Adeste Fideles (with a new translation into rhythms of exactly equal value in every verse—a translation, by the way, which first appeared in the CATHOLIC EDUCATIONAL REVIEW), "See Amid the Winter's Snow," "O Dear Little Children," "Silent Night," "Sleep, Holy Babe," "O Sacred Head Surrounded," "Ye Sons and Daughters of the Lord," and others; and among the new things a rich selection of tunes from "sources hitherto neglected by American and English hymnologists" (as the Preface notes)—typical melodies of various nationalities, "known and loved by the French, Slovak, Polish, Italian, German, and other Catholics," and given in the hymnal in their original form with appropriate English words. The editor contributes many beautiful tunes of his own composition, and meanwhile has furnished very many of the old and the new tunes with strikingly attractive harmonizations. All of the tunes, so far as known, are of "truly Catholic origin." They are kept "well within the range of the average voice"—a point of importance for school and congregational singing.

Things new and old. An examination of the English texts assures us that old favorites deservedly famous both for their metrical accuracy and their devotional unction have not been overlooked, although many new claimants for favor also find appropriate place and musical setting. The Preface states well this feature of the hymnal: "The texts are from approved sources and have been selected with particular care. The translations are by recognized authorities and are for the most part taken from the Breviary. Many new hymns have been especially written for this collection and constitute a most important feature of the hymnal."

The Latin section of the hymnal exhibits our phrase in a combined sense; for it contains not merely new things and old things, but things that are both old and, in a sense, new, such as Arcadelt's most lovely "Ave Maria" (which the editor has revised and furnished with the complete text); an Ave Maria by César Franck (rearranged by the editor for unison or two-part chorus), which indeed is not "old" in the same sense as Arcadelt's, yet may be new to most of those who shall use the hymnal; "Ave Verum Corpus" in several settings (Gounod, St. Saëns, Mozart, Guilmant, besides the Gregorian melody), and the like.

The English section contains over 150 hymns; the Latin, more than 300 liturgical hymns, motets, offertory pieces, litanies, and various chants. The Latin section covers the needs of Advent, Christmas, Lent, Passiontide, Palm Sunday, and the remaining portions of the liturgical year; contains music for High Mass, including the Asperges and Vidi Aquam together with the Responses, and a complete Gregorian Mass (*Missa B. M. V. cum jubilo*).

In addition, there is a section devoted to special occasions (such as the ceremonies of Profession, Reception, etc.).

The volume is an elegant specimen of the engraver's art, and the impression is deep black—a point of much importance, as the light in the choirloft, as well as in the body of the church, is often rather dim for purposes of reading and singing. We cordially commend this excellent hymnal.

HUGH T. HENRY.

The Influence of Christianity on the Vocabulary of Old English Poetry. By Albert Geiser. University of Illinois: 1919. Pp. 150.

This study constitutes Volume IV of the University of Illinois studies in languages and literature. "From our complete collections we have given in many instances, especially in the case of rare words, all occurrences noted. Otherwise, all examples are carefully selected with a view of illustrating characteristic features." This scholarly research will be welcomed by our graduate students in particular but its usefulness will not be confined to them. The necessary technical terms will not prevent thoughtful people from reading the work and finding inspiration in its pages. "Great spiritual moods as the embodiment of new ideas and conceptions are bound to influence the language or languages which serve as a medium of their expression. Thus Christianity in its atttempt to reveal ultimate truth in the speech of man has fashioned to a considerable extent the instrument for conveying its meaning. Either old material is utilized and takes on a new meaning, or a new word is created or adopted with the new idea." The highly developed languages of Greece and Rome offered an adequate means of expression to the thinkers and writers in early Christian days. These languages did not need extensive modification in order to prove effectual as a medium of expression for Christian thought and feeling but the case was quite otherwise with all the modern languages whose birth and development or at least whose development fell distinctively under Christian influences.

Common Sense Drawing. A manual with syllabus and instructions for teachers of drawing in graded schools. By Eleanor Lane. New York: Krone Brothers. 1919. Pp. 113. Boards.

"This handbook of drawing consists of reproductions of all the grade work in drawing for one year with brief instructions, its basis is a book syllabus for drawing. Stress is placed on fundamentals and simplicity of treatment. For this reason all superficial matter has been excluded to suit limited periods for the subject. Nothing can be omitted. The needs of the average child have been considered as well as the difficulties

of the teachers. . . . The leading feature of the work is help for the teacher who must teach the subject to her own class in connection with other subjects."

Introductory Psychology for Teachers. By Edward K. Strong, Jr., Baltimore. Warwick and York: 1920. Pp. 233.

"Certain principles have been established as fundamental to good teaching. Theoretically, all psychologists are agreed that a course of study should proceed from the known to the unknown and from the concrete to the general; the student should learn from doing that the problem or project method of teaching is superior to memorization of a text book; that functional, not faculty psychology should be taught; that individual differences in students should be taken into account; that a beginning course should be designed for the benefit of the great majority who never go further, etc. The aim of this course is to meet these and other ideals of teaching in an introductory course of psychology designed primarily for the use of prospective teachers."

Practical Physics. By Henry S. Carhart, Sc.D., LL.D. Boston: Allyn and Bacon. 1920. Pp. VIII and 484 and 9.

This is a simple elementary text book in physics, constructed along the old lines—the fundamental principles are laid down and an illustration of each is given. The order is the usual one pursued. It is a typical text book on the subject.

The New Yenni Latin Grammar. For High Schools and Colleges. Prepared by the Committee on Latin Studies of Spring Hill College, Mobile, Alabama. Boston: Allyn and Bacon. 1920. Pp. xvi+378.

"The New Yenni is more than a revision of the Old Yenni Grammar; it is a thorough recasting of the entire work while the solid pedagogical principles of the old grammar have been retained, many changes have been made especially in the rearrangement of the syntax, and every aid of the printing art has been called into service. . . . The main idea which has guided us in the production of this grammar has been to give the teachers of Latin a complete text book of the theory of the Latin language so that the student would have need

of no other book of grammar from the time that he begins Latin until he finishes his College course."

Elementary Algebra. With a Table of Logarithms by J. L. Neufeld, Central High School of Philadelphia. Philadelphia: Blakiston's Son and Co. 1920. Pp. xi+381.

The author tells us in his preface: "The similarity of algebra to arithmetic has been emphasized throughout the book. In order to bridge the gap between these subjects the student is made to see that the rules of arithmetic are also used in algebra."

This is decidedly good, and, when one turns to the end of the volume to find a table of logarithms he feels assured that the book does not present a narrow slice of mathematical science. We are further informed by the author that he "does not agree with so-called modern educators who think that too much space is given to the subject of factoring in text books. A thorough knowledge of factoring gives a student a most desirable training in inspection methods, the methods of highest practical value to students of algebra. Most failures in algebra can be directly traced to ignorance of factoring and the author has therefore given this topic the space its importance demands. Memory aids are introduced, throughout the book, to help the student in memorizing long rules, such as the rule for extracting cube root and the various rules in the theory of exponents."

The date of this book is 1920, not 1820. The author seems to be tremendously impressed with his years of experience. He tells us that "the various topics are arranged in the order which the author's experience has taught him is the best for high school students." This is all very well, but some of us would like to know some better reason for the order of topics than the mere experience of the teacher. The apprenticeship system has rather gone out of fashion, for a century or two, in education and one feels himself entitled to be taken into the author's confidence as to the reasons which determine the structure of the text book. "This text contains an abundance of explanation, identical with that used by the author, in his class room, for more than a quarter of a century, and

it should be sufficiently clear even to the slowest student." Really, educators are looking for other than endurance tests. The mere fact that these illustrations are identical with those used by the author for twenty-five years is not sufficient. It recalls here an ancient incident in the grave yard. Reading upon a tomb stone the epitaph

"Remember man as you pass by,
As you are now, so once was I,
As I am now, so you will be,
Prepare for death and follow me."

Of course the reader should have been impressed with this beautiful moral but the legend tells us that the reaction was hardly reverend for he was even moved to deface the marble slab by writing under the epitaph:

"To follow you I'll not consent
Till first I find out which way you went."

The ordinary reader will hardly be impressed with a text book whose chief recommendation seems to be the egotism and self satisfaction of the author.

THOMAS EDWARD SHIELDS.

A First Greek Reader. To Accompany a Short Grammar of Attic Greek by Rev. Francis M. Connell, S.J. Boston: Allyn and Bacon. 1920. Pp. vi+64.

A complete vocabulary is furnished with 44 pages of exercises.

Physics. By Willis E. Tower, M.Sci.; Charles H. Smith, M.E.; Charles M. Turton, A.M.; in collaboration with Thomas D. Cope, Ph.D. Based upon Principles of Physics by Tower, Smith and Turton. Philadelphia: P. Blakiston's Son and Co. 1920. Pp. xv+492.

The program which the authors of this text book undertake to carry out will prove interesting to many teachers who are not immediately engaged in the teaching of this science. From the middle of the last century up to a few years ago the passion for specialization had resulted in very thin teaching. Physics, like astronomy, became a department of applied mathematics. Quantities of measurements of various physical

forces form the beginning and the end of the work, unless, indeed, we regard the mathematical working out of the problem as a part of physics itself. However valuable such a treatment of a science may prove for an adult specialist it should have been apparent from the beginning that it would not work well in a case of immature minds. First of all, it presupposed a greater and more facile knowledge of mathematics than that possessed by the young students in high school. Secondly, it violated a great fundamental principle of procedure, from the known to the related unknown. Thirdly, it ran counter to the basic principle of organic method by developing a subject in isolation without regard either to the children's perception masses or to the other lines of mental development which were presumably being followed by the child's mind at the same time. The demand for a 'richer treatment' has grown more and more insistent. It is pointed out that the fruitful way to begin the study of the science of physics is to lay a foundation for a future development in an understanding of the common phenomena of every-day life. This the authors of the present book set out to do. They tell us in the preface "The recommendations and conclusions reached by the 'New Movement in the Teaching of Physics' have been incorporated in the book as a whole. These conclusions indicate that the most efficient teaching in Physics involves a departure from the quantitative, mathematical methods of presentation that were in general use a dozen or more years ago, toward a method better adapted to the capabilities, interests, and requirements of young people in our physics classes. . . . Most of the problems involve only the units employed in practical every-day measurements. . . . The pupil comes to the study of physics with a great number of experiences and impressions of physical phenomena continually occurring about him. In recognition of this fact, it has been thought best to consider first the explanation of common things well known to all pupils, such as the diffusion of gases, evaporation of liquids, expansion of bodies when heated, and capillary action."

This in an intelligent up-to-date program. The teacher may, or may not, agree with the authors concerning the best material to be had or the order of its presentation but there

can be scarcely any question of the correctness of their principle of selection and presentation.

THOMAS EDWARD SHIELDS.

Snow-Bound, and other poems. By John Greenleaf Whittier. Edited for school use with notes, suggestive studies and glossary. Chicago: Loyola University Press. 1920. Pp. 54.

Latin Hymns. Edited with Introduction and Notes By Matthew Germing, S.J. Chicago: Loyola University Press. 1920. Pp. 83. Paper.

Boy Bird House Architecture. By Leon H. Baxter, Director of Manual Training, Public Schools St. Johnsbury. Milwaukee: The Bruce Publishing Co. 1920. Pp. 61.

This little book offers valuable suggestions along the lines of correlation between drawing construction work, and nature study.

American School Toys and Useful Novelties in Wood. By Charles A. Kunou, Supervisor of Manual Training, Los Angeles, Calif. Milwaukee: The Bruce Publishing Co. Pp. 70. Boards.

McAroni Ballads and Other Verses. By T. A. Daly. New York: Harcourt, Brace and Howe. 1919. Pp. ix+149.

This litttle volume is filled with good dialect, good sense; it rings with a wholesome moral tone, and, at times, stirs the heart and feelings with a swift, sure stroke. The lovers of T. A. Daly's verse will revel in this new volume.

Lesson Plans in English, Arithmetic and Geography for Grades Fourth to Eighth. Edited by Alice Cynthia King Hall. Baltimore: Warrick and York. 1919. Pp. 92. Paper.

The Catholic Educational Review

MARCH, 1921

Thomas Edward Shields

Very Reverend THOMAS EDWARD SHIELDS, Founder and Editor of the CATHOLIC EDUCATIONAL REVIEW, died after a lingering illness, February 15, 1921. For a year or more his health had been steadily failing. He continued, however, in the performance of his academic duties and even added new undertakings in a field of labor which had already severely taxed his strength. His death is a loss to the University, to the Sisters College, and to the entire system of Catholic education. Expressions of sorrow and sympathy have come from all sides. These spontaneous tributes to Dr. Shields, with a full account of his life and work, will be published in the April issue of the REVIEW. The "Dr. Shields Memorial Number" will thus be a record of service rendered by one who lived for our Catholic teachers and schools.

R. I. P.

THE LEGEND OF THE PHOENIX

Symbolism is an indispensable adjunct to any form of religion. The object of religious worship is a superior being of a higher order of things than that in which man finds himself. Man has no direct experience of the constitution of this higher order, but only inductive and revealed knowledge. From the works and manner of action of the deity he makes inferences regarding its attributes and nature, and, wishing to express this knowledge in the forms of his own experience, he selects from among the mass of objects surrounding him those that have some points of resemblance to the inferred attributes of the higher being and then makes these objects stand as symbols of the higher order. In doing this he is only carrying out a principle operative throughout the whole of man's life, the principle of comparison. This principle is much used in poetry and literature, as the vast number of metaphors and similes in all languages amply attests.

In her work of Christianizing the world the Church adapts herself as far as possible to her surroundings. She does not reject completely the customs and institutions of a people into whose land she carries the good tidings, but endeavors to bring these institutions into harmony with her own doctrines. That which is good she retains, rejecting only what is opposed to her teachings. One cannot suddenly lift a man out of an environment in which he has dwelt for years and set him in entirely strange surroundings without the risk of incurring his enmity and ill-favor thereby. So it comes that we find the early writers of the Church retaining in substance many of the old heathen myths and legends, changing them only to invest them with a Christian atmosphere. And one of the popular tales which our Christian ancestors inherited from their pagan forbears was the legend of the Phoenix.

The story of this bird is of great antiquity, its pagan development reaching back into the distant eras of earliest history. It is attested to by many ancient writers, Christian and pagan; the Book of the Dead contains numerous references to it, and its picture is represented on a number of timeworn tombs and

coffins of Egyptian origin.[1] On the obelisk of the Porta del Popolo in Rome, beneath the figure of a king adoring Ra, the following words are found: "Rameses II, son of Ra, who filled the temple of the Phoenix with his splendors." The home of this bird was very likely in the dreamy and fantastic East. The people of the Orient incline to allegorical interpretation, and to them we can look for the source of most of our animal symbolism. The mythologies of many Oriental peoples contain the story of the Phoenix in some form or other. One author[2] states that "the myth of the Phoenix is one of the most ancient in the world," and that "even in the days of Job and David it was already a popular tradition in Palestine and Arabia." The Arabs seem to have identified the Phoenix with the salamander and were firmly convinced of its existence, for they called clothes that were made of incombustible material by the same name, believing these clothes to be manufactured from the hair of this animal. The universality of the Phoenix legend is further evidenced by the assertion of John of Salisbury that the founding of Constantinople was coincident with an appearance of the Phoenix.

In the book which describes his visit to the Egyptians[3] about the year 450 B.C., Herodotus presents a fairly complete description of this remarkable fowl. "There is another sacred bird, called the *Phoenix;* which I myself never saw, except in a picture; for it seldom makes its appearance among them; only every 500 years, according to the people of Heliopolis. They state that he comes on the death of his sire: if at all like his picture, this bird may be thus described, in size and shape. Some of his feathers are of the color of gold; others are red. In outline he is exceedingly similar to the eagle, and in size also. This bird is said to display an ingenuity which to me does not appear credible: he is represented as coming out of Arabia, and bringing with him his father to the temple of the Sun, embalmed in myrrh, and there burying him. The manner in which this is done is as follows: In the first place he sticks together an egg of myrrh, as much as he can carry, and then

[1] Cf. "The Old English Elene, Phoenix, and Physiologus." A. S. Cook, p. xl ff., 1919.
[2] George Stephens, "Archaeologia."
[3] Book II, "Euterpe," 73.

tries if he can bear the burden; this experiment achieved, he accordingly scoops out the egg, sufficiently to deposit his sire within; he next fills with fresh myrrh the opening in the egg by which the body was enclosed; thus the whole mass, containing the carcase, is still of the same weight. Having thus completed the embalming, he transports him into Egypt, and to the temple of the Sun."

There is no uniformity of account among the different authors regarding the manner in which the bird meets its death. According to some, among whom we may number Herodotus, it simply suffers a natural death, upon which a new Phoenix grows forth which carries the carcase of its parent to Heliopolis.[4] The Egyptian priest Horapollo narrates that the Phoenix dashes itself to the ground, thereby wounding itself, and from the ichor of this wound its successor is born. But this version was by no means the one generally accepted, the more familiar account running as follows: When the Phoenix-cycle of years is drawing to a close, the Phoenix builds itself on a lofty tree a nest of sweetly smelling herbs and spices. On this nest the bird then voluntarily suffers death by fire, and from its ashes arises a new Phoenix which begins the cycle of years over again. A variation of this account states that the Phoenix directs its flight to Heliopolis, burning itself in that city on the altar in the temple of the sun. Manilius, on whom Pliny relies for his information, states that "from its bones and marrow there springs at first a sort of small worm, which in time changes into a little bird." This worm is not mentioned by all authorities; it is omitted, for instance, by Ovid, Tacitus, and Isidore of Seville; but it is referred to by Lactantius and other Christian writers.

The time which elapsed between the death of the Phoenix and its consequent attainment of former powers was invested by some Christian writers with a symbolical meaning. According to them the Phoenix required three days for its metamorphosis and development to maturity. Thus Epiphanius[5] relates that after the fire has been extinguished "there arises from the ashes of the flesh and bones a worm which soon grows feathers and is transformed into a young Phoenix. The

[4] Cf. Tacitus, "Annals," vi, 28.
[5] Anc., c. 84.

third day the latter arrives at maturity." Pseudo-Jerome gives the same account, as does also the Greek Physiologus. The former writes: "Crastino die de cinere gignitur vermis, secundo plumas effert, tertio ad antiquam redit naturam." Needless to say, this period represented for these writers the time which Christ spent in the sepulchre. In the account of Herodotus we read that the Phoenix places the remains of its parent in an egg and carries this to the temple of the sun. This simile of the egg considered as a sepulchre of the parent bird seems to be peculiar to Herodotus and Lactantius, the great majority of other writers failing to mention this additional circumstance.

The method by which the Phoenix brings about its own destruction by fire is variously stated. In the account of Epiphanius the bird beats its breast long and vehemently, thus bringing forth from its body a flame which ignites the nest. Isidore of Seville has substantially the same account. In "De Ave Phoenice" Lactantius relates that after Æolus has shut up the winds in overhanging caves, lest they collect clouds or otherwise interfere with the action of the sun's rays upon his satellite, the Phoenix builds the nest and then yields up its spirit on "this bed of life."

> Then by life-giving death destroyed, its form
> Grows hot, the heat itself produces flame,
> And from the distant sun conceives a fire;
> It burns, and into ashes is dissolved.[6]

The various authors also fail to coincide in their statements regarding the length of the time period at the end of which the Phoenix regularly makes its appearance. Herodotus, as we have seen, asserts the cycle of years to be five hundred. In his Epistle to the Corinthians [7] Clement of Rome states that the priests of Heliopolis take note of the time at which the Phoenix appears at the temple of the sun, and find that it arrives every five hundred years. Some authors assign a thousand years to a period, others one thousand four hundred and sixty-one, while some mention as many as seven thousand years. Tacitus [8] states that "the commonly accepted view is that it

[6] Ll. 95 ff. Translation by Ella Isabel Harris.
[7] I Cor., c. 25.
[8] "Annals," vi, 28. Translation by George Gilbert Ramsay.

lives for five hundred years." This is the estimate popularly accepted, since this number is found in fifteen other authors besides Tacitus. The latter further tells us that the bird made its appearance in Egypt during the consulate of Paulus Fabius Persicus and Lucius Vitellius, A.D. 34, causing much speculation at the time. He also mentions three other appearances of the bird, of which "the first made its appearance in the reign of Sesosis (others give Sesostris); the next in that of Amasis; the third in that of Ptolemeus, third of the Macedonian line." He adds that "the two earlier dates are lost in antiquity; but between Ptolemeus and Tiberius there were less than two hundred and fifty years. Hence some are of opinion that the Phoenix then seen was not the genuine bird." Pliny cites Cornelius Valerianus as his authority in placing the date of the appearance of the last Phoenix in the year A.D. 36. The bird which was exhibited in the Roman forum A.D. 47, Pliny condemns as a shameful imposture.

The period of 1,461 years rests on an astronomical basis. This period was the "annus magnus," or "Canicularis," of the Egyptians, called so because at the end of this interval of years the official calendar of the Egyptians tallied with the astronomical signs of the heavens. The discrepancy between the two reckonings arose from the Egyptian division of the year into three hundred and sixty-five days, instead of the more correct estimate of three hundred and sixty-five and one-fourth days. At the end of 1,461 years, however, it was found that both reckonings coincided, and so this number of years was known as the "annus magnus." It was also called the "Sothis Period," named after the Dog Star, for at the end of this period the rise of this star agreed with the official New Year's Day of the Egyptian civil year.

With the Egyptians the legend of the Phoenix bore an intrinsic relation to their cult of the sun. This is apparent from numerous inscriptions and testimonials from ancient sources. The Phoenix was used principally as a symbol of the rising sun, and around this conception the entire tale revolved. The whole existence of the bird is in some manner or other related to the sun. It owes its very being to the sun (Achilles Tacitus), its nest conceives fire from the sun's rays (Lactantius, Claudian,

and others), the time of its death is at sunrise (Horapollo), while the goal of its flight is the temple of the sun or the city of the sun, Heliopolis (Herodotus, Clement of Rome, and many more). On a wooden coffin in the Vatican is found a picture of the Phoenix with these words inscribed: "Glory be to Ra when he rises." The Book of the Dead also contains numerous passages alluding to the intimate connection which existed between the sun and the Phoenix.

The Egyptian word for Phoenix is *bennu,* derived from a root meaning *to turn.* But this was also their name for the sun, which signified "the returning traveler." The Egyptians held the opinion that the sun revolved round the earth, disappearing in the evening and making his return in the morning. Now, *bennu* was also the name of a migratory bird which appeared and disappeared at stated seasons. Hence it was but natural to make this bird of passage the symbol of the rising sun. Seeing the sun reappear each morning also provoked the conception of a resurrection, which in turn was transferred to the *bennu.* But *bennu,* as said before, was also the name for the Phoenix. The new Phoenix springing from its parent represented the morning sun slowly rising from out of the darkness of night to a glorious dawn. It also typified the "sun of today springing from the body of the old sun of yesterday, which had entered the lower world and become one with Osiris." Thus it came that the Phoenix also symbolized the union between day and night. The use of the Phoenix as a symbolical representation was therefore developed to a very high degree by the ancient Egyptians.

The Phoenix was also commonly accepted as a symbol of the resurrection. Hence we find the idea of a resurrection current among a heathen nation long before the birth of Christ and symbolized in a beautiful manner. Some of the Roman Emperors placed the picture of the Phoenix on their coins, aiming to suggest through this representation their own apotheosis, or the beginning of a new and more glorious era under their reign. On the coins of Constantine and his sons is found a picture of the Phoenix with the following words inscribed: "Felix Reparatio Temporum," and "Perpetuitas."

Christian authors were therefore only referring to something

widely known when they appealed to the tale of the Phoenix in their writings. They appropriated the Phoenix as a heritage from their heathen forbears, using it mainly as a verification and symbol of the resurrection. This was only one of the many symbolical representations current in the primitive Church. Several considerations led the early Christians to make extensive use of symbolism in their religious worship. A predominant motive was the Discipline of the Secret. Acting on this principle, the mysteries and doctrines of the Church were to a great extent represented in an allegorical manner to guard them from abuse and treachery on the part of the heathens. In adopting a symbol, the Christians generally chose a representation which was familiar to the pagans from their own myths and legends, but which also typified very well a particular doctrine of the Christian faith. In this way they did not unduly attract the attention of the pagans. So the figure of Christ carrying the lamb had its prototype in the heathen representation of Hermes Kriophorus.

For the common man a good homely comparison generally sheds more light on a subject than many pages of abstract reasoning. St. Patrick's shamrock is a good illustration in point. This preference for the concrete was another factor in prompting the use of symbolism. Here the Church has the example of the divine parables for a guide. Her churches and cathedrals, especially those built in the Middle Ages, teem with objects having a symbolical meaning, which were placed there to represent to the faithful some article or mystery of the faith. The figures of animals were especially used for symbolic representation. Thus the lion stood for strength and watchfulness, the dove for the Spirit of God, also for peace and purity. By the same token the Phoenix was a favorite symbol among the early Christian writers of the resurrection of Christ and man.

One of the Apostolic Fathers, Clement of Rome, adduces the story of the Phoenix as an analogy in nature of our future resurrection.[9] He first bids his readers observe the process of resurrection which daily takes place throughout material creation. The regular succession of day and night is a representation of the resurrection, as is also the planting and decaying of

[9] I Cor., 25.

seed, followed by the growth and development of the plant.[10] Clement then refers to the curious bird that is seen in the Orient, of which there exists only one at a time. He relates that version of the story in which the Phoenix suffers a natural death, changing it only to state that the form feeds on the carcase of its parent and so grows feathers. The Pontiff then adds: "Should we therefore regard it as something marvelous and wonderful, if the Creator of all things shall cause them to rise again who in the firmness of true faith have served Him holily, after He has shown us through a bird the mightiness of his promise?" [11]

Tertullian [12] pursues the same line of argumentation as Clement. He is more expansive on the subject, however, and vastly more rhetorical. He sees the resurrection represented in the regular recurrence of the seasons and in the changes which periodically take place throughout the entire vegetable kingdom. Tertullian then meets the objection of an adversary who might reply that in nature we merely have a restoration and not a reanimation, by referring to a "complete and reliable analogy of this hope (the resurrection); for its object is an animated being, capable of life and death." He thereupon mentions the wonderful bird of the Orient, the Phoenix, and closes his argument by saying: "The Lord has said that we are better than many sparrows;[13] that would be nothing exceptional, if we also were not better than a Phoenix. Should then man perish forever, while Arabian birds are certain of their resurrection?"

Cyril of Jerusalem [14] also uses the Phoenix as a symbol of the resurrection, claiming that God, Who knew the incredulity of the heathens, created the Phoenix as a substantiation of the doctrine. Pseudo-Clement [15] adduces the story for the same purpose, asking why the heathens, who themselves point to the Phoenix as a symbol of the resurrection, should nevertheless

[10] Cf. St. Paul, I Cor., 15, 36ff.
[11] This and the following quotations from the Fathers are translated from Thalhofer's "Bibliotek der Kirchenvaeter."
[12] De Resur., c. 12.
[13] Matt., 10, 31.
[14] Cat., 18, c. 8.
[15] Ap. Const., v. 7.

"reject our doctrine in which we profess that He Who through His might gave existence to the non-existent can also call this into being again after its dissolution?" Epiphanius draws upon the identical source, as does also Zeno of Verona.[16] The latter adduces it as one of a number of natural analogies of the resurrection and expatiates on the fable in a highly rhetorical manner.

In one of Rufinus's writings we find the legend appropriated to demonstrate a different truth of the faith.[17] Speaking of the virgin birth, Rufinus remarks that in the natural course of things three conditions are necessary to bring forth child. Of these three conditions one was lacking in the virgin birth, for Mary knew not man. Rufinus then cites the tale of the Phoenix as an analogy in nature of this extraordinary happening: "But why should this appear so striking, that the Virgin conceived, since it is established that the bird of the Orient, Phoenix by name, generates itself so effectively without the medium of a mate that it always exists as the only specimen of its kind and ever succeeds itself through birth and rebirth?"

The Phoenix is also alluded to by Eusebius [18] when he asserts that the dead Constantine will live and reign through his sons, not, however, like the Egyptian bird, the only one of its kind, which dies on a sweetly smelling pile and then rises again, the same as before; "but like his Saviour who, as the single seed of wheat planted in the earth to multiply, with the blessing of God sprouted up and filled the earth with fruit, so in like manner has the Emperor multiplied himself in his children."

Origen[19] mentions the Phoenix in his reply to Celsus. In his famous attack upon Christianity, Celsus had, among other things, championed the cause of animals as against man, claiming that the so-called irrational animals were more intelligent and more pleasing to God than man, the rational animal. Celsus contended, for instance, that elephants are faithful in keeping their oaths, and that storks possess more filial love than the children of men.[20] As if to cap the climax of his

[16] De Res., c. 9.
[17] Apos. Sym., c. 9.
[18] "Life of Const.," iv, c. 72.
[19] Contra Cel., iv, c. 98.
[20] *Ibid.*, iv, c. 97.

stupid assertions, Celsus then calls upon the story of the Phoenix as a further substantiation of his contentions. Origen however, questions the truth of the story concerning the famous bird, adding that even if the phenomenon were true, it could still be explained by natural causes. One of the reasons he adduces is that Providence might have created this bird with the intention of thereby evoking man's admiration, not for the Phoenix, but for Him who created the Phoenix.

Literature, both profane and religious, is rich in references to the Phoenix. Shakespeare mentions the bird several times throughout his plays. Ovid devotes considerable space to this wonderful creature,[21] while Claudian of Alexandria has enriched literature with an idyl of more than one hundred lines on the Phoenix. Pliny also gives an account of the bird.[22] Ariosto remarks that in Arabia

> The virgin Phoenix there in need of rest
> Selects from all the world her balmy nest.

The bird is mentioned in Mandeville's "Travels" and in several other Old English writers. Some of these were perhaps influenced by the poem "The Phoenix," attributed by many authorities to Cynewulf. The following passage is found in Lyly's "Euphues":[23] "For, as there is but one Phoenix in the world, so there is but one tree in Arabia wherein she buyldeth." Then the "Bestiary" of Philip de Thaun contains quite a lengthy account of the Phoenix, which is said to be "shaped like a swan." The remarkable qualities of the bird are attributed by literary writers to persons, men and women. Thus Coryat calls one lady "the Phoenix of her sex," meaning that she is the only one of her kind. George Bernard Shaw makes a similar application: "She, poor girl! cannot appreciate even her own phoenixity." Several allusions are found in Byron's works, also in Thomas Moore's "Paradise and Peri."

One of the most important literary productions on the subject is the poem "De Ave Phoenice," ascribed to Lactantius, whom Jerome calls "a river of Ciceronian eloquence." This poem consists of eighty-five distichs, which treat of the bird and its

[21] Met., xv, 392 ff.
[22] "Nat. Hist.," x, 2.
[23] "Euphues," p. 312.

habits in great detail. The poem opens with a description of the earthly paradise wherein the Phoenix dwells. This is a plain in the far East, in a land where everlasting spring reigns and where the trees bloom in perpetual foliage. Each morning the bird greets the rising sun from the highest tree with wondrous song, which not even the strains of Apollo or Pierian Muses can equal. Lactantius then relates the familiar story about the Phoenix' flight to Syria where it chooses a lofty palm, which has its name (in Greek) from the bird. There it dies by its own funeral rites, and from the ashes a worm arises, developing into a new Phoenix which "sips the delicate ambrosial dews of heavenly nectar which have fallen from the star-bearing pole," for the Phoenix does not feed on earthly food.[24]

A somewhat lengthy description of the bird's external appearance then follows. A multitude of birds gather, giving homage to their leader, and attend the Phoenix on the return flight. Returned to its beloved land, it dwells there, a happy bird, whose delight is in death.

> O happy bird, that knows
> No bond of love! Death is thy only love,
> Thy one delight is death! Thou long'st for death,
> That thou may'st be new born. Thou art thyself
> Child to thyself, thy father and thy heir,
> Both thine own nurse and nursling; still thyself,
> Yet not the same, thyself yet not thyself,
> Attaining life eterne through fecund death.

The words quoted show how well adapted the Phoenix was as a symbol of the Redeemer who in death overcame sin that through His death all men might live. Just as the Phoenix three days after its death arrives again at full maturity, so Christ on the third day after His ignominious death on the cross arose again from the grave in all His glory and might. Christ is eternal and so enjoys perpetual life. Death has no terror for Him. Thus the Phoenix also stood among the early Christians as a symbol of eternity.

One other great work in literature must needs be mentioned here, the Old English poem "The Phoenix." The author of this

[24] Cf. Ovid, Met., xv, 394.

poem was most likely the Saxon poet Cynewulf, who flourished in the eighth century. This work is based to a large extent on the earlier poem of Lactantius.[25] Cynewulf probably became acquainted with the latter's works in the library of the School of York, for Alcuin tells us that Lactantius was numbered among the Christian poets contained in this library.

In the first part of the poem the Saxon author follows his Latin original very closely. But he expands and dilates more on the subject, especially in describing the earthly paradise, the home of the Phoenix. Thus the thirty lines which Lactantius devotes to this theme, Cynewulf extends into eighty-four lines. The Latin model consists of one hundred and seventy lines, whereas the English version is expanded into six hundred and seventy-seven verses. At line 380 Cynewulf leaves the Latin text, and the second part of the Anglo-Saxon poem, in which he makes use of the writings of Bede and Ambrose, is devoted to an allegorical treatment of the life of the Saints and of Christ. Thus he says that Christ "after the Judgment flies through the air attended by all the worshipping souls like birds; and each soul becomes a Phoenix, and dwells forever young where joy never changes, praising God in the burg of life. Then again he makes Christ the Phoenix who passed through the fire of death to glorious life, 'Therefore to Him be praise for ever and ever. Hallelujah!' " [26]

The foregoing has shown what a prominent position the Phoenix held throughout the centuries as a symbolic representation in the thoughts and imaginations of various peoples of different cult and belief. The heathens made extensive use of the legend in their literature and religious writings, and Christian authors did not in the least hesitate to adopt it as a literary weapon in their defense of the faith. As a mythological creation, the Phoenix is far superior to other animals of pagan mythology, for instance, the dragon, centaur, and the sirens. These could boast of few ennobling traits, but in the contemplation of the Phoenix the mind rose to higher and nobler thoughts, which in their essence were distinctly Christian.

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[25] Conybeare (1814) was the first to draw attention to this.
[26] "History of Early English Literature," Stopford A. Brooke, p. 430.

Thus the doctrines of the virgin birth, of immortality, and of the resurrection, all preeminently Christian ideas, were clearly portrayed in this beautiful legend. No doubt many people believed in the existence of this wonderful bird. Tacitus, for instance, states that the details concerning the bird "are uncertain and have been embellished by fable; but that at certain times the bird is seen in Egypt, admits of no question." Sir Thomas Browne[27] advances weighty reasons against the existence of the bird, and doubts the probability of Plutarch's saying "that the brains of a Phoenix is a pleasant bit, but that it causeth the headache." We are told by others that of all the birds in Paradise the Phoenix alone refused to eat of the forbidden fruit with Eve, and received as a reward a sort of immortality. Be this as it may, we can truly say that the legend of the Phoenix was one which fired the imagination of man and placed his thoughts on a higher plane. Writers belonging to different centuries continued to draw upon it as a prolific and versatile source for allegorization and literary reference, and so we can apply to the Phoenix legend the words recorded in the Book of the Dead:[28] "Those who were dwelling in their companies have been brought unto me, and they bowed low in paying homage unto me, and in saluting me with cries of joy. I have risen, and I have gathered myself together like the beautiful hawk of gold, which hath the head of a *bennu* bird, and Ra entereth in day by day to hearken unto my words."

LAWRENCE N. LEINHEUSER, M. A.

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[27] "Enquiries into Vulgar and Common Errors," 1646.
[28] Chap. 77, p. 132.

A GREAT RELIGIOUS TEACHER

There has recently come from the press of Longmans, Green & Co. a handsome octavo volume bearing on its dark blue cover the title "Sister Mary of St. Philip," and the dates "1825-1904." To thousands of her old students, friends, and admirers the book will fulfill a long-cherished hope and desire, and its perusal will open the floodgates of love and memory. Even those to whom hers is the name of a stranger will find in these pages a record such as cannot be written twice in any country or century, and their interest and pleasure will soon change to affection and edification. For Sister Mary of St. Philip was, during the space of almost fifty years, the head of Our Lady's Training College for Catholic Teachers at Mount Pleasant, Liverpool. The story of her life is incidentally the history of Catholic education in England from the days of Catholic Emancipation. Of her the Most Reverend Archbishop of Liverpool writes in his Introduction to the Life these glowing words of praise, astonishing only to those unaware of Sister Mary of St. Philip's work and influence:

"At the present time, when by dint of immense effort the Catholic Church has established for itself an important position in this country, particularly in matters concerning education, it is well—lest Catholics forget—that one aspect of the life of Sister Mary of St. Philip should be emphasized, and it is this: To her—and with her we identify the Training College, Mount Pleasant, of which she was for nearly fifty years the life and soul—is due in large measure the present numerical strength of Catholics in England. And it may also be justly claimed for her that in the greatest crisis through which the Catholic Church has passed since Catholic Emancipation she was the one person given to us by Divine Providence to enable the Church to exist and to flourish in this land."

To demonstrate this truth briefly for those who have not time or opportunity to read the book, by glimpses of her work and methods, her spirit and ascendency, is the object of this paper. It may be well to say that the almost anonymous biographer, "A Sister of Notre Dame," was a member of the

College Staff for more than forty years; and that she was not only well acquainted with her subject, and furnished with abundant materials to select from, but that she possessed also a charming literary style and a sense of values which should make her book of genuine service to all teachers, and especially those who are, as she was herself, vowed to the work of education. She is now happily reunited forever to her beloved Principal and Superior.

Frances Mary Lescher, Sister Mary of St. Philip, was born in London, May 8, 1825, of English parents who traced their ancestry to old families in Catholic Alsace and Catholic Switzerland, and inherited from both a loyalty to Faith and fatherland, and who lived up to all their proudest traditions. Of their seven children, all four daughters became nuns and one son an Oblate of St. Charles. The gentle and saintly mother died when Frances, the eldest, was but twelve years old. She and her sister Annie, next in age, were sent to school to Newhall, presided over by the Canonesses of St. Augustine. Frances was so bright a girl that she finished the courses and took the Gold Medal, the highest distinction, at the end of two years. The nuns advised her father that it was useless to leave her there, and as the younger sister was delicate, both girls were taken home and continued their studies under Mr. Lescher's own wise direction. That it availed them much is evident from the letters and journal quoted, which were written during a continental trip a few years later, when they accompanied their father on a journey through France, Italy, and Germany, on the way to visit their brother Edward, then in the Seminary at Fribourg. The observations on art, architecture, music, and social life in these countries are quite remarkable for girls so young, and would have been impossible, even looking out upon a world full of interest, of charm, and of novelty, had they not previously done some solid reading.

The Biography gives a glimpse of the serious books which had been studied and discussed by the Leschers and some young cousins. It opens charming vistas also of the lives of educated Catholics in the London of those days; of the friendships, occupations, amusements, aspirations, and accomplishments; and we meet many names of famous ecclesiastics, best known to Americans by their writings.

Frances Lescher had fourteen years of home life, so happy, so useful, so satisfying, that to many they might seem rounded off in completeness. But to us who hold the sequel, they were years of fashioning and preparation, developing first, and then ripening into fulness, her fine gifts, both of nature and of grace; so that later, when God's call came to break the "linked sweetness long drawn out" of home life and home love, she went forth to her unseen task a woman young of heart, indeed, and fresh of mind as the great are wont to be, but also deep of heart and grave in mind as the great must ever be.

The call of Christ came first to Annie, the almost twin sister, to part from whom was to Frances a sharp pain. She entered the Institute of the Sisters of Notre Dame, Namur, Belgium, in 1850, and two years later, as Sister Mary of St. Michael, was professed there and was sent back to England on mission. Frances was a frequent visitor these years to the convent of Clapham, London, where the daughters of Blessed Julie Billiart had won her love, partly for her sister's sake but mostly by their own spirit of simplicity and charity. It is beyond our scope to give any detailed account here of the Institute of Notre Dame, but even humanly speaking, Frances Lescher seemed made for it. Its mingled life of prayer and action, its love of the poor, the large and simple spirit inherited from its Foundress, all harmonized with her temperament and satisfied her aspirations. And now the mists and clouds of doubt and perplexity began to clear away, and the kindly light shed its beams on the straight path which was to bring her to the goal of her heart's desire. But the gate to that path seemed as yet firmly closed against her. She felt that she, eldest daughter of the house, owed her father unselfish filial devotion. "Not what I like but what I ought," words that later Sister Mary of St. Philip loved to give to her students as their motto, this was the rule of her own life from first to last. Mr. Lescher, it would seem, guessed nothing of her wish or the cause of its sacrifice. But one day there came to Frances an offer of marriage which he had reason to think she would accept, and he asked her the cause of her refusal. She told him simply that she would not leave him. But he answering, "I should be very glad to spare you, dear, for your own happiness," she at once burst out, "Then, I wish to be a nun!"

The die was cast. Neither father nor daugher was one to shrink from duty, however difficult. The parting took place in August, 1853, when Frances entered the novitiate of the Sisters of Notre Dame at Namur. Two uneventful yet fruitful years followed, Sister Mary of St. Philip, as she was henceforth, by her own choice, to be called, distinguishing herself only by great earnestness and perfection in the ceaseless round of prayer, labor, study, and recreation which makes up the happy life of the novices. Her religious profession was made on September 17, 1855, and she was sent back to England almost immediately to begin the great work for which God had destined her.

Coming events had cast their shadows before. Six months had gone by since Mr. T. W. Allies, Secretary of the Catholic Poor School Committee of England, had visited Namur, deputed by that body to lay before the Mother-General a proposal that the Sisters of Notre Dame should undertake the foundation and direction of a Training College for Catholic schoolmistresses. The work was eminently consonant with the spirit of the Institute of Notre Dame, whose chief care is to instruct the poor. But the conditions were hard—state examinations, an unheard-of thing for nuns—large expenditure, much publicity, constant strain and anxiety. Mother Constantine's answer was worthy of the great daughter of a great Foundress. She accepted all the conditions, however burdensome and distasteful, as a means to the end—the saving of the Faith to the poor by the saving of Catholic schools, the saving of the schools by the training of teachers. The memory of this mission was always a proud one to Mr. Allies. In the Biography is quoted a letter recalling all the circumstances written by him forty-three years later, to the revered and beloved head of the Training College.

The Sisters of Notre Dame were already established in Liverpool when Mr. Allies carried back to England the answer of the Mother-General. They had been invited to the parish of St. Nicholas by that great apostle of temperance and charity, Father—later Monsignor—James Nugent. In 1851 the Sisters opened both a Boarding School and a Middle School at Mount Pleasant. The former was now to give place to the new

Training College; the latter was to become that indispensable adjunct of a Training College—a Practicing School. Mother Constantine, drawing on the fortune of Sister Mary of St. Frances (Petre), Superior of Namur, agreed to begin at once the erection of new and suitable buildings, while the Catholic Poor School Committee undertook to contribute an annual maintenance grant. This also was supplemented by the generosity of Sister Mary of St. Francis.

On October 17, 1855, just one month after her profession, Sister Mary of St. Philip returned to England with three companions to begin the great undertaking. Even her friends, much as they esteemed her, could never have imagined the work she was to accomplish for Catholic education.

The little band of Sisters lost no time in beginning to prepare themselves for the Teachers' Certificate Examination; Sister Mary of St. Philip, being at once both student and chief professor, and counting among her pupils her sister Annie, now Sister Mary of St. Michael, and her girlhood's friend, Lucy Wallis, now Sister Theresa of St. Joseph. There were no visions of future greatness to inspire them, and no traditions of likely questions or idiosyncrasies of examiners to guide them; but we are told that if they were anxious and hard-worked, they were also both happy and merry over their first "high emprise." In due time they sat for their examination and learned the results thereof. All four passed, the three named above being in the first division. Examiners praised highly the work of all, but especially that of Miss Lescher, whose essay on Medieval Architecture they pronounced to be "more fit for a quarterly review than for an examination paper." It may be remarked in passing that Sister Mary of St. Philip reveled in all that related to the Middle Ages, whose deeds of chivalry had early won an enthusiasm that never waned, for many a time in after years she exclaimed to her religious Sisters, "Ah! my dear, if only I had lived in the thirteenth century!" She was of the race that does not lose first loves.

No sooner was the examination ordeal over than the Sister Superior, Sister Jeanne de Jesus, plunged the valiant candidates into retreat, presumably fearing that their minds had

had too much distraction by their excursion into the fields of purely secular knowledge. Perhaps she even thought the exercises particularly necessary for Sister Mary of St. Philip, who after only a few months of profession was now to be placed at the head of the College, and invested with plenary powers conferred upon her by the Mother-General and Sister Mary of St. Francis. The appointment might, indeed, have been fatal to some characters, but her religious Superiors had no apprehensions. Sister Mary of St. Philip's great simplicity of heart, and her ardent zeal for souls, made impossible any self seeking, while her true humility made her the most docile of subjects. She was fit to command precisely because she knew how to obey. Her mind was so direct and well balanced, so absolutely sincere, that she could not but recognize her own capability for the great work entrusted to her, and, seeing it, no false humility prevented her from acknowledging it. She loved her position, and made no secret of her love, but it was only because it gave her scope to devote to the service of God His many gifts to her, and for these she was too great to take any credit to herself.

On the feast of the Purification, 1856, twenty-one young girls were gathered together in the largest room of the Provisional Training College to hear Sister Mary of St. Philip's opening lecture on Our Lady. During the first year she was practically sole teacher of this score of students, needlework, drawing, and music being the only subjects taught by other Sisters. As one girl proudly boasted in after times, "She was ours in a way that she never could be to the multitudes that came after." She kept most of her courses when, in January, 1857, there was a new influx of Queen's Scholars, and the twenty-one became, regretfully, students of the second year. At this time of beginnings the teachers as well as the pupils had much to learn. Sister Mary of St. Philip multiplied herself in order to give her colleagues leisure for study. She seemed ubiquitous; in the lecture room, refectory, recreation hall, she was always with her girls.

We are told that there was a peculiar fragrance about the early days of the College, as is so often the case in the beginning of a great and noble enterprise conducted by a capable

and sympathetic leader. And here was the beginning not only of the College, but of the very business which had called the College into being. Hence there was a spirit of pioneership in both teachers and students, which stimulated courage and enthusiasm and fostered the spirit of fraternity; hence, also, an abiding and sustaining ideal of a spiritual mission. Sister Mary of St. Philip had breathed a spark of her own apostolic fire into the young hearts about her; she fanned it into flame by her conferences and exhortations, and still more by her example.

Her personality, powerful and charming because of its admirable blending of sweetness and strength, had a wonderful effect on both her colleagues and students, and this influence endured to the end. Even in the late autumn of her life she was delightful, but in the '50's and '60's her gifts and graces of mind and heart were in their springtide, and she ruled her little band of subjects by the regal sceptre of sympathy. Her large simplicity expanded into a variety of manifestations, so that she was always happily surprising one, showing new sides, appearing in unexpected aspects. Once when a teacher had remarked on a change in the time-table, Sister Mary of St. Philip said with a smile, "My dear, I know I am the most changeable person in the world, *but that's the beauty of me!*" And it was, for neither time nor time-tables could ever stale her infinite variety. It was otherwise, of course, if a matter of principle were involved. Then her fidelity to hours or arrangements was unchanged and unchangeable. Part of this lightness of heart and breadth of outlook came from her strong and saving sense of humor, which enabled her to see, and to make others see, the comedy often underlying some accident or mistake which ultra-sensitive minds are tempted to regard as tragedy. She had, in fact, her *way* of doing things. Whether she taught or played or prayed, she was inimitable, delightful, persuasive—nay, compelling.

These sentences apply to all her years, but history has its precise dates. In December, 1858, the students of Our Lady's Training College were so brilliantly successful in the Certificate Examination that Mr. (afterwards Sir) Francis Sanford, Chief Secretary of the Education Department, wrote a personal

letter of congratulation to Sister Mary of St. Philip. As he learned to know her better his admiration for her intellectual and administrative qualities increased. "Miss Lescher," he once said, "is a woman who might fearlessly place her hand on the helm of the State."

The results of the Diocesan Examination in Religion and Scripture, inaugurated that very year, were, it is scarcely necessary to say, equally brilliant.

Catholic education in England has passed through more than one crisis. At first no State aid was given to Catholic schools; then, in 1850, the Catholic Poor School Committee succeeded in obtaining grants under certain conditions. In 1863 the Revised Code established the principle of payment by results for elementary schools. The extension of the same system to training colleges greatly affected their financial position and gave serious apprehension as to their future upkeep. The full grants for tuition and maintenance for each student in residence, and the small extra allowance for books made to all First Class Queen's Scholars, were withdrawn, and the college authorities were obliged to furnish, as best they might, one-fourth of the cost of maintenance and tuition, while no payment of grants for students was made until they had obtained two favorable reports of their schools, with an interval of twelve months between them. That Our Lady's Training College was able to keep on its course was due to the generous benefactions of her to whom it owed its existence, Sister Mary of St. Francis.

But if the Code brought anxiety to the Training Colleges, it brought panic to the managers of Catholic Schools, and vigorous protests were made to the Catholic Poor School Committee against connection with the State. Sister Mary of St. Philip thought, with the Committee, that Catholics could not afford to give up State aid. It is interesting to find Father Faber, who seldom busied himself with public questions, eagerly upholding the same views.

Let it not be supposed that any Catholic educationists ever upheld the principle of "payment by results." They held it was essentially an evil; but it was the less of two. By accepting State aid, they avoided the risk of having to close their schools. Sister Mary of St. Philip redoubled her vigilance and her zeal.

Over and over she warned her prospective teachers, and her some hundreds of actual teachers, against the danger of looking upon their pupils as grant-earning machines, and of forgetting the apostolic character of their work. She implored them not to measure success by the number of "passes." "I know one teacher," she laments, "whose children all pass in reading, writing, and arithmetic, but the manager comes to me in despair about their lack of religious knowledge. That is not success. It is failure, very bad failure. I hope none of you will seek success of that kind." Happily such cases were rare.

A far graver crisis was the Education Act of 1870. To many it seemed the death knell of Catholic education; for the "Conscience Clause" of the bill relegated religious instruction and observances to stated times, the beginning and end of each of the two daily sessions. The ground of fear was the theoretical line thus drawn between religious and secular instruction. No Catholic so draws the line, nor, indeed, even from a technical point of view, does any true educationist. There was again a clamor from many Catholics to cut loose from all State aid and State interference; and again Sister Mary of St. Philip and the Catholic Poor School Committee pointed out that they could conform to the bill without any sacrifice of principle. It left the whole tone and atmosphere of their schools Catholic; and, precisely because it left the religious instruction of the children in their hands, they accepted it. Had they refused to close with the terms offered, because they could not admit the principle which dictated such terms, the bill, which also made elementary education compulsory, would have taken the little ones entirely out of their hands. Even with State aid it was difficult for Catholics to keep pace with schools built and maintained by public taxes; without grants it would have been practically impossible. This was emphatically Sister Mary of St. Philip's view. Yet she fully grasped the real dangers of the bill:

(1) That Catholic teachers would, under pressure of the competition with the elementary schools of the whole of England into which the system of general "undenominational" inspection now brought them, yield to the temptation of neglecting the teaching of the one subject which was neither examined nor paid for.

(2) That many of the children, being bound to attend only during the secular hours, would be absent from the religious instruction.

How often, how earnestly, did Sister Mary of St. Philip insist on these points to her students, past and present, "instant in season, out of season, reproving, instructing, entreating, rebuking, in all patience and doctrine." How often in her conferences with the schoolmistresses during the annual retreat would she implore them to enforce punctual attendance by closing the school doors at nine o'clock, so as to secure a clear three-quarters of an hour every morning for religious instruction; and with what solemn emphasis would she impress on them that in any schools where late comers are admitted religious instruction should be given, not at the beginning, but at the end of the school meeting. On the other hand, she was equally insistent that Catholic teachers should not devote to direct religious observance or instruction any of the time apportioned to secular subjects. She reminded them that there was question in this matter of a legal contract, and that they were bound in justice to keep its terms. The absolute rectitude and straightforwardness of her character made her impress upon all concerned that the loyal observance of the Conscience Clause was a grave duty.

Side by side with the progressive material changes and growth, necessitated at one time by the ever-increasing numbers, at another by the ever-increasing requirements of the Education Authorities, went, as fifty years flowed by, important alterations in the educational work of the College. It was the duty of Catholic teachers, she told her students, to make their schools at least as efficient as those of non-Catholics; consequently, while under her care, they lacked nothing in equipment and instruction that would ensure a good preparation. Therefore, she impressed upon them the necessity of continuing their studies and aiming at constant self-improvement, at obtaining the qualifications that would make them respected. They must show themselves equal, if not superior, to non-Catholic teachers in intellectual qualifications, in trustworthiness, steadiness, refinement. "Enter into no disputes or quarrels with non-Catholics; but impress upon yourselves strongly that while it is

quite right you should be paid as others are, there should be in you no mercenary spirit. Let there be no talking or acting as if salary were the only or the main consideration, but let your high-minded and unselfish bearing in this respect prove to the world the beauty of Catholic ideals."

"Remember," she said to her second year students near the end of her life, with an almost pathetic earnestness, "remember there are more important things than money. We have not given up our lives to the work of making you teachers, merely that you may gain good salaries and make a name for yourselves in the world of education. Catholic teachers must never forget that their children have souls, and that they must answer to God for the teaching and example they give them."

But if Sister Mary of St. Philip insisted, as she might well do, on self-abnegation and disinterestedness, she was careful to see that fair remuneration be given for honest labor and that no teacher be paid less by the Government because she was a Catholic.

One would love to linger over the captivating chapters, "On His Majesty's Service," "Education for Life Eternal," "A Great Teacher," "College Days and College Ways," "The Old Order Changeth," brimful as they are with bright observations, charming anecdote, and ripe wisdom gathered through a half century of experience. They must be read as they stand, without a dull page. They include a brief account of the material changes, the land acquired, the buildings erected, until the magnificent pile was crowned by a gothic chapel, the design of Mr. Peter Paul Pugin, which was finished in 1903, the year before Sister Mary of St. Philip's death. School equipment and all manner of educational appliances kept pace with architectural growth. Sister Mary of St. Philip was no lover of novelties, but she knew that in matters educational there could be no standing still, that not to go forward was to slip backward. So she welcomed new inventions and was glad and grateful to give them a trial and adopt the most progressive. At the same time, she loved to recall the simplicity of other days, and she often laughed with the old students over the first class rooms with the long benches which her twenty-one early-Victorians upset with their hoop skirts every time they stood up.

The biographer, "A Sister of Notre Dame," rightly emphasizes the truth that if Sister Mary of St. Philip was a great educationist, she was likewise a great Religious. If she possessed all the qualities that made for organization and leadership, she also possessed in an eminent degree the fundamental virtues that characterize a daughter of Blessed Julie Billiart, simplicity, obedience, and charity. Never did these virtues shine more conspicuously than during the seventeen years when she governed the large community of Mount Pleasant as Superior, while still retaining part of her labor in the Training College. It is as an edifying Religious, a tender mother, a queenly soul, that her subjects best remember her. And, here again, the record of it must be read to be appreciated. As a writer in *The Catholic Times* says: "It is an engrossing story, a noble biography, and a book of exquisite spiritual reading."

A series of beautiful coincidences deserve mention: It was on the Feast of The Purification, 1856, that Sister Mary of St. Philip gave her first lecture in Our Lady's Training College; it was on the Feast of The Presentation, 1904, that she appeared for the last time in St. Philip's Hall, the auditorium of the College; and it was on the Feast of The Expectation, not a full month later, that she gave up her valiant soul to God, and the Virgin Mother showed to her the blessed fruit of her womb, Jesus.

Sister Mary Patricia, S. N. D.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By Daniel J. McDonald, Ph. D.

(*Continued*)

In September, 1816, the Shelleys returned to London. About a month afterwards news reached them that Fanny Imlay (Mary's half-sister) had committed suicide. It is said that love for Shelley drove her to despair. In December Shelley was seeking for Harriet, of whom he had lost trace some time previously. On December 10, her body was found in the Serpentine. Very little is known of the life she led after her separation from Shelley. Rumor had it that she drank heavily and became the mistress of a soldier, who deserted her.

It may be that "in all Shelley did, he, at the time of doing it, believed himself justified to his own conscience," but surely that conscience is warped which finds no cause for remorse in Shelley's treatment of his first wife. No one can view his self-complacency and assumption of righteousness at this time without feelings of detestation. On the day he heard the news of his wife's suicide he wrote to Mary: "Everything tends to prove, however, that beyond the shock of so hideous a catastrophe having fallen on a human being once so nearly connected with me, there would in any case, have been little to regret." "Little to regret" save the shock to his nerves. What about the suffering of the poor woman that forced her to commit such a terrible deed?

Shelley claimed his children from the Westbrooks, but the claim was denied. The children were committed to the care of a Dr. Hume, of Hanwell. Lord Eldon gave his judgment against Shelley on the ground that Shelley's opinions led to immoral conduct. Shelley gave vent to his rage in sixteen vitriolic stanzas, which he addressed to the Lord Chancellor.

During his residence at Marlow on the Thames in 1817, Shelley wrote *The Revolt of Islam,* which was first published under the title *Laon and Cythna.* In its first form it contained violent attacks on theism and Christianity; and the hero and

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

heroine were brother and sister. Ollier refused to publish it unless everything indicating such a relationship were removed, and Shelley reluctantly consented to make the necessary alterations.

The Revolt of Islam opens with an allegorical myth in which the strife between a serpent and an eagle—good and evil—is described. While the poet sympathizes with the snake, a mysterious woman (Asia in Prometheus Unbound) suddenly appears and conducts him to heaven. There he meets Laon and Cythna who recount the sufferings which made them worthy of this heavenly place. First of all, Laon tells about his love for Cythna, who is described as a shape of brightness moving upon the earth. She mourned with him over the servitude—

> In which the half of humankind were mewed,
> Victims of lust and hate, the slaves of slaves,
> She mourned that grace and power were thrown as food
> To the hyena lust, who, among graves,
> Over his loathed meal, laughing in agony raves.[47]

Cythna determines to make all good and just. By the force of kindness she will "disenchant the captives," and "then millions of slaves shall leap in joy as the benumbing cramp of ages shall leave their limbs." The happiness of the lovers was rudely interrupted. Cythna is taken away by the emissaries of the tyrant Othman; and Laon, who killed three of the king's slaves while defending her, is cast into prison. A hermit sets him free, conveys him to an island, and supports him there for seven years. During all of this time Laon's mind is deranged. He recovers, however, and then they both embark to help overthrow the tyrant Othman. The revolutionists are successful principally because of the influence of their leader, who is a woman, Laone. Such is the strength of her quiet words that none dare harm her. Tyrants send their armed slaves to quell—

> Her power, they, even like a thundergust
> Caught by some forest, bend beneath the spell
> Of that young maiden's speech, and to their chiefs rebel.[48]

[47] Canto II, st. 36.
[48] Canto IV, st. 20.

Some of the revolutionists demand that Othman be put to death for his crimes. Laon interposes and tells them that if their hearts are tried in the true love of freedom they should cease to dread this one poor lonely man. Here is Godwin's doctrine again:

> The chastened will
> Of virtue sees that justice is the light
> Of love, and not revenge and terror and despite.[49]

That same night the tyrant with the aid of a foreign army treacherously attacks the revolutionists. In the midst of the carnage

> A black Tartarian horse of giant frame
> Comes trampling o'er the dead; the living bleed
> Beneath the hoofs of that tremendous steed
> On which like to an angel robed in white
> Sate one waving a sword.[50]

Needless to say, this is Cythna who comes to rescue Laon. They both flee to a lonely ruin where they recount to each other the stories of their sufferings. Cythna tells that she was carried to a submarine cavern by order of the tyrant, and that she was fed there by an eagle. She became a mother, and was comforted for a while by the caresses of her child until it mysteriously disappeared. An earthquake changed the position of the cavern, and Cythna is rescued by some passing sailors. She is taken to the city of Othman, where she leads the revolutionists as described in the previous cantos. Want and pestilence follow in the wake of massacre, and cause awful misery. An Iberian priest in whose breast "hate and guile lie watchful" says that God will not stay the plague until a pyre is built and Laon and Cythna burned upon it. An immense reward is offered for their capture. The person who brings them both alive shall espouse the princess and reign with the king. A stranger comes to the tyrant's court and tells them that they themselves have made all the desolation which they bewail. However, he cannot expect them to change their ways so he promises to betray Laon if they will only allow Cythna to go to America. The tyrant agrees to the stranger's terms,

[49]Canto IV, st. 34.
[50]Canto VI, st. 19.

who then tells them that he is Laon himself. He is placed upon the altar, and as the torches are about to be applied to it Cythna appears on her Tartarian steed. The priest urges his comrades to seize her, but the king has scruples about breaking his promise. She is set on the pyre, however, and both perish in the flames. They wake reclining—

> On the waved and golden sand
> Of a clear pool, upon a bank o'ertwined
> With strange and star-bright flowers, which to the wind
> Breathed divine odour.[51]

A boat approaches them with an angel (Cythna's child) in it. They are all carried in this "curved shell of hollow pearl" to a haven of rest and joy.

This disconnected story serves as a vehicle to convey exhortations regarding liberty and justice. Thus, during the voyage from the cavern to Othman's city, Cythna delivers an address to the sailors which contains some of the best passages in the poem. She tells them for example:

> To feel the peace of self-contentment's lot,
> To own all sympathies, and outrage none,
> And in the inmost bowers of sense and thought,
> Until life's sunny day is quite gone down,
> To sit and smile with Joy, or, not alone
> To kiss salt tears from the worn cheek of woe;
> To live as if to love and live were one;
> This is not faith or law, nor those who bow
> To thrones on Heaven or Earth such destiny may know.[52]

The poem aims at kindling a virtuous enthusiasm for the doctrines of liberty and equal rights to all. "It is a series of pictures illustrating the growth and progress of individual mind aspiring after excellence" and the regeneration of humanity. Laon is the expression of ideal devotion to the happiness of mankind; and Cythna is a type of the new woman, "the free, equal, fearless companion of man." The poem depicts "the awakening of an immense nation from their slavery and degradation to a true sense of moral dignity and freedom; the tranquillity of successful patriotism and the uni-

[51] Canto XII, 18.
[52] Canto VIII, st. 12.

versal toleration and benevolence of true philanthropy." It concludes by showing that the triumph of oppression is temporary and a sure pledge of its inevitable fall.

So much attention is here given to *The Revolt of Islam* because of the influence on it of a love story—*The Missionary,* by Miss Owenson—an influence which up to the present has escaped the notice of Shelley students.[53] In a letter to Hogg, dated June 27, 1811, Shelley writes "the only thing that has interested me, if I except your letters, has been one novel. It is Miss Owenson's *Missionary,* an Indian tale; will you read it? It is really a divine thing; Luxima, the Indian, is an angel. What a pity we cannot incorporate these creatures of fancy; the very thoughts of them thrill the soul! Since I have read this book, I have read no other."[54] This tale is a very striking one, and it is not strange that Shelley made its philosophy his own. The descriptions are so vivid, the tale so simple, and the experiences recorded apparently so true, that it takes a maturer mind than Shelley's to lay bare the fallacies of the work and to unmask its half truths. No outline of the story can give an idea of its strength. In the beginning of the seventeenth century Hilarion Count d'Acugna of the royal house of Braganza joins the Franciscans, and on account of his zeal and piety is known as "the man without a fault." He is full of zeal for the salvation of souls and goes to India to convert pagans to Christianity. "Devoted to a higher communion his soul only stooped from heaven to earth, to relieve the sufferings he pitied, or to correct the errors he condemned; to substitute peace for animosity . . . to watch, to pray, to fast, to suffer for all. Such was the occupation of a life, active as it was sinless." Passages like the above serve as sugar coating for the following: "Hitherto the life of the young monk resembled the pure and holy dream of saintly slumbers, for it

[53] "Toutes les sources de "Laon and Cythna" n'ont pas ete explorées: celles qui l'ont ête paraissent peu sûres et peu importantes: la fête de la Fédération du V e chant rappelle son modèle francais, et l'ideale peinture des Ruines de Volney; la grotte on Cythna est enchaînée—comme la caverne d'Asia dans Prométhée peut être due à un souvenir de The Cave of Fancy de Mary Wollstonecraft; lés echos de Byron, et certains prétendent de l'Imagination de notre Delille semblent peu discernables."—Koszul, *La Jeunesse de Shelley,* 1910, p. 366.

[54] Hogg's *Life of Shelley,* ed. 1906, p. 233.

was still a dream; splendid indeed, but unsubstantial, dead to all those ties which constitute at once the charm and the anxiety of existence, which agitate while they bless the life of man, the spring of human affection lay untouched within his bosom and the faculty of human reason unused within his mind. . . . Yet these feelings though unexercised were not extinct; they betrayed their existence even in the torpid life he had chosen, etc." The missionary spends some time at Lahore studying the dialects of Upper India under the tutelage of a Pundit. During his stay there the Guru of Cashmere comes to Lahore for the ceremony of Upaseyda. He is accompanied by his beautiful and accomplished granddaughter, Luxima, the Prophetess and Brachmachira of Cashmere.

The Pundit tells the missionary about the wonderful influence that the Guru's granddaughter, Luxima, has over the people of the place, just as the old man of *The Revolt of Islam,* who represents Shelley's teacher, Dr. Lind, tells Laon about the extraordinary influence of Cythna on the people she meets. "The Indians of the most distinguished rank drew back as she approached lest their very breath should pollute that region of purity her respiration consecrated, and the odour of the sacred flowers, by which she was adorned, was inhaled with an eager devotion, as if it purified the soul it almost seemed to penetrate." The Pundit says that "her beauty, her enthusiasm, her graces, and her genius, alike capacitate her to propagate and support the errors of which she herself is the victim." The old man tells Laon that Cythna—

> Paves her path with human hearts, and o'er it flings
> The wildering gloom of her immeasurable wings.

At the ceremony of Upaseyda, which the Guru holds, disputants of various sects put forth the claims of their respective religions. "A devotee of the Musuavi sect took the lead; he praised the mysteries of the Bhagavat, and explained the profound allegory of the six Ragas. . . . A disciple of the Vedanti school spoke of the transports of mystic love, and maintained the existence of spirit only; while a follower of Buddha supported the doctrine of matter, etc." The missionary takes advantage of this opportunity to tell them about

Christianity. "The impression of his appearance was decisive, it sank at once to the soul; and he imposed conviction on the senses, ere he made his claim on the understanding. . . . He ceased to speak and all was still as death. His hands were folded on his bosom, to which his crucifix was pressed; his eyes were cast in meekness on the earth; but the fire of his zeal still played like a ray from heaven on his brow." This reminds one at once of Canto IX, of *The Revolt of Islam*:

And Oromaze, Joshua, and Mahomet,
Moses and Buddah, Zerdhust and Brahm and Foh,
A tumult of strange names, which never met
Before, as watchwords of a single woe,
Arose; each raging votary 'gan to throw
Aloft his armed hands, and each did howl
"Our God alone is God!"—And slaughter now
Would have gone forth, when from beneath a cowl
A voice came forth, which pierced like ice through every soul.

'Twas an Iberian priest from whom it came
A zealous man, who led the legioned west,
With words which faith and pride had stopped in flame,
To quell the unbelievers . . .

He ceased, and they
A space stood silent, as far, far away
The echoes of his voice among them died;
And he knelt down upon the dust, alway
Muttering the curses of his speechless pride.

There is a striking resemblance between this cowled Iberian priest and the Iberian Franciscan of *The Missionary*.

The missionary looked to the conversion of the prophetess as the most effectual means of accomplishing the conversion of the nation. With this end in view he goes to Cashmere, and unexpectedly comes upon Luxima one morning, praying at a shrine. "Silently gazing in wonder upon each other, they stood finely opposed, the noblest specimens of the human species . . . ; she, like the East, lovely and luxuriant; he, like the West, lofty and commanding; the one, radiant in all the luster, attractive in all the softness which distinguishes her native regions; the other, towering in all the energy, which marks his ruder latitudes." They meet again and again, and

the result is they fall in love with each other. It is significant from the point of view of the influence of the *Missionary* that in Alastor Shelley meets his ideal love "in the vale of Cashmire." The way the novelist develops the progress of this sentiment, which both the priest and the priestess had vowed to suppress, can sacrcely be surpassed. She describes how their new mode of feeling was opposed by their ancient habits of thinking, and how their minds "struggling between a natural bliss and a religious principle of resistance, between a passionate sentiment and an habitual self-command, become a scene of conflict and agitation."

> Old age with its gray hair,
> And wrinkled legends of unworthy things
> And icy sneers is nought; it cannot dare
> To burst the chains which life forever flings
> On the entangled soul's aspiring wings.[55]

Luxima succumbed to the warfare. She overcame the traditions and laws by which she was bound; and hence Shelley's great admiration for her. She embraced Christianity less in faith than in love. She did not feel guilty because she thought her sentiments of love were true to all life's natural impulses. The missionary, on the other hand, must have excited in Shelley pity for the man and hatred for the institutions which stood in the way of their happiness. "He had not, indeed, relinquished a single principle of his moral feeling—he had not yet vanquished a single prejudice of his monastic education; to feel, was still with him to be weak; to love, a crime; and to resist, perfection." Luxima is excommunicated, deprived of caste and declared a wanderer and an outcast upon the earth. They both elude their pursuers and join a caravan which is on its way to Tatta. On their journey the missionary tells her that they must soon separate, as duty demands that he continue the work of his ministry. He will see to it that she is well cared for in a convent at Tatta. Luxima upbraids him for his selfishness. He replies that it is not the prospect of his degradation and humiliation which deters him from staying with her, but the thought that by so doing he will commit a crime—break his vows. "Pity then," the missionary says,

[55] *The Revolt*, Canto II, st. 33.

"and yet respect him who, loving thee and virtue equally, can never know happiness without nor with thee—who thus condemned to suffer without ceasing submits not to his fate, but is overpowered by its tyranny, and who alike helpless and unresigned opposes while he suffers and repines while he endures." Continency was unintelligible to Shelley, and he criticizes it in Canto XII as follows:

> . . . that sudden rout
> One checked who never in his mildest dreams
> Felt awe from grace or loveliness, the seams
> Of his rent heart so hard and cold a creed
> Had seared with blistering ice; but he misdeems
> That he is wise whose wounds do only bleed
> Only for self; thus thought the Iberian priest indeed
>
> And others too thought he was wise to see
> In pain and fear and hate something divine;
> In love and beauty no divinity.

Shelley believed that "the worthiness of every action is to be estimated by the quantity of pleasurable sensation it is calculated to produce,"[56] that the ideal of man was to love and to be loved. Luxima says: "Be that heaven my witness that I would not for the happiness I have abandoned and the glory I have lost, resign that desert whose perilous solitudes I share with thee. Oh! my Father, and my friend, thou alone hast taught me to know that the paradise of woman is the creation of her heart; that it is not the light or air of heaven, though beaming brightness and breathing fragrance, nor all that is loveliest in Nature's scenes, which form the sphere of her existence and enjoyment! It is alone the presence of him she loves; it is that mysterious sentiment of the heart which diffuses a finer sense of life through the whole being; and which resembles, in its singleness and simplicity, the primordial idea which in the religion of my fathers is supposed to have preceded time and worlds, and from which all created good has emanated."[57]

In the preface to *The Revolt of Islam* Shelley writes that he "sought to enlist the harmony of metrical language . . . and the rapid and subtle transitions of human passion in the cause

[56] *Notes to Queen Mab.*
[57] P. 210.

of a liberal and comprehensive morality." For this purpose he chose "a story of human passion in its most universal character, diversified with moving and romantic adventures and appeal, in contempt of all artificial opinions or institutions to the common sympathies of every human breast. What is the *Missionary* but "a story of human passion appealing in contempt of all artificial opinions or institutions to the common sympathies of every human heart?" When *The Revolt of Islam* first appeared, Laon and Cythna were brother and sister. Their love like that of the missionary and priestess is considered illicit. Not only are the motifs of both very similar, but many of the incidents are identical. The influence of the *Missionary* on the *Revolt* will perhaps appear more clearly if we put these incidents in parallel columns. In the second canto—

Laon and Cythna must part that they may spread their doctrines among men.

Cythna says:

"We part! O Laon, I must dare,
nor tremble
To meet those looks no more!
Oh heavy stroke
Sweet brother of my soul! can
I dissemble
The agony of this thought?"

When the missionary tells Luxima that they must separate, in order that he may continue the work of his ministry, Luxima says she will not long endure the agony of separation. "Thinkest thou," she exclaims, "that I shall long survive his loss for whom I have sacrificed all?"

Laon and Cythna are seized by the officers of the State, and during the struggle Laon overcomes three of the tyrant's soldiers in defense of Cythna.

"—a feeble shiek
It was a feeble shriek, faint, far,
and low
Arrested me—my *mien grew calm*
and meek—
'Twas Cythna's cry."

After the overthrow of the tyrant Othman the people demand that he be put to death.

The missionary and Luxima are seized by the officers of the Inquisition, and the missionary overcomes three soldiers in defense of Luxima.

"But the *feeble* plaints of Luxima, who was borne away in the arms of one of the assailants *recalled to his bewildered mind* a consciousness of their mutual sufferings and situations."

Their fellow travelers boldly advanced to rescue the missionary and Luxima, and awaiting his orders, asked: "Shall we throw those men under the camels' feet or shall we bind them to those rocks and leave them to their fate?"

Laon answers:

"'What do ye seek? What fear ye,' then I cried,
Suddenly starting forth, 'that ye should shed
The blood of Othman? If your hearts are tried
In the true love of freedom cease to dread
This one poor lonely man.'"

From his prison Laon sees a ship sailing by in which he thinks Cythna is imprisoned.

"I knew that ship bore Cythna o'er the plain
Of waters, to her blighting slavery sold
And watched it with such thoughts as must remain untold."

Cythna is imprisoned in a cavern, and her mind is deranged for a time.

"The fiend of madness which had made its prey
Of my poor heart was lulled to sleep awhile."

The part taken by Laon and Cythna in the insurrection of the people has already been explained.

Laon and Cythna are condemned to death through the instigation of the priests.

The morning of Laon's execution has arrived.

"And see beneath a sun-bright *canopy*,
Upon a platform level with the pile,
The anxious Tyrant sit enthroned on high
Girt by the chieftans of the host.
. . . . . .
There *was silence through the host* as when
An earthquake trampling on some populous town,
Has crusht ten thousand with one tread, and men
Expect the second.
. . . . . .

"The missionary cast on them a glance of pity and contempt and looking round him with an air at once dignified and grateful, he said: 'My friends, my heart is deeply touched by your generous sympathy; good and grave men ever unite, of whatever religion or whatever faith they may be; but I belong to a religion whose spirit is to save, not to destroy; suffer these men to live; they are but the agents of a higher power whose scrutiny they challenge me to meet.'"

On the way to Goa the missionary notices a covered conveyance going by in which he feels sure Luxima is imprisoned. "He shuddered and for a moment the heroism of virtue deserted him. He doubted not that she would be conveyed in the same vessel with him to Goa."

Luxima is imprisoned in a convent at Lahore. The exciting incidents of their arrest and separation had deranged her mind for a time.

The natives are on the point of rebelling, and Spanish authority in India is on the brink of extinction. The missionary is condemned to death, by the Inquisition. The morning of the missionary's execution has arrived.

"The secular judges had already taken their seats on the platform, the Grand Inquisitor and the Viceroy had placed themselves beneath their respective *canopies*." The Christian missionary is led to the pile, "*the silence which belongs to death reigned* on *every* side; thousands of persons were present; . . . Nature was touched on the master spring of emotion, and betrayed in the looks of the multitude feelings of *horror*, of *pity*, and of admiration, which the bigoted vigilance of an inhuman zeal would in vain have sought to suppress.

Tumult was in the soul of all beside,
Ill joy, or doubt, or fear; but those who saw
Their tranquil victim pass felt wonder glide,
Into their brain, and became calm with awe."

As burning torches are about to be applied to the pyre on which Laon is to die, a steed bursts through the rank of the people on which a woman sits.

"Fairer, it seems than aught that *earth can breed*,
Calm, radiant, like a phantom of the dawn.
A spirit *from the caves* of *daylight* wandering gone.
All thought it was *God's Angel* come to sweep
The lingering guilty to their fiery grave.

Cythna has come not to save Laon but to die with him.

At the sight of Cythna

"They pause, they blush, they gaze—a gathering shout
Bursts like one sound from the ten thousand streams
Of a tempestuous sea."

(All through the poem Cythna exerts a wonderful influence over the people.)

On the day of the execution Luxima noticed a procession moving beneath her window and her eyes rested on the form of the missionary. "She beheld the friend of her soul; love and reason returned together." She escapes the vigilance of her guardian, and seeks the place where her beloved is to die. While officers were binding the missionary to the stake "a form *scarcely human* darting with the velocity of lightning through the multitude reached the foot of the pile and stood before it in a grand and aspiring attitude. . . . thus *bright and aerial* as it stood, it looked like a spirit *sent from heaven* in the awful moment of dissolution to cheer and to convey to the regions of the blessed, the soul which would soon arise pure from the ordeal of earthly sufferings. The sudden appearance of the singular phantom struck the imagination of the credulous and awed multitude with superstitious wonder. . . .

The Christians fixed their eyes upon the cross, which glittered on a bosom whose beauty scarcely seemed of mortal mould, and deemed themselves the witnesses of a miracle wrought for the salvation of a persecuted martyr, whose innocence was asserted by the firmness and fortitude with which he met a dreadful death."

Luxima springs upon the pyre to die with the missionary.

At the sight of Luxima the people rise in rebellion.

"The timid spirits of the Hindus rallied to an event which touched their hearts, and roused them from the lethargy of despair—the sufferings, the oppression, they had so long endured, seemed now epitomized before their eyes in the person of their celebrated and

"The tyrants send their armed slaves to quell
Her power; they, even like a thunder-gust
Caught by some forest, bend beneath the spell
Of that young maiden's speech, and to their chiefs rebel."

It did not suit Shelley's purpose to have the people use force against the tyrants, so he makes Cythna persuade the people

"—though unwilling her to bind
Near me among the snakes."

A priest commands the multitude to seize Cythna,

"Slaves to the stake
Bind her, and on my head the burden lay
Of her just torments . . .
They trembled, but replied not nor obeyed
Pausing in breathless silence.

Laon escaped from his first prison in a boat which belonged to an old man who represents Shelley's tutor at Eton, Dr. Lind.

distinguished prophetess . . . they fell with fury on the Christians, they rushed upon the cowardly guards of the Inquisition who let fall their arms and fled in dismay."

The officers of the Inquisition called on by their superiors sprang forward to seize the missionary; "for a moment the timid multitude were still as *the pause of a brooding storm.*"

During the confusion caused by the insurrection the missionary and Luxima escape in a boat which was provided by his old tutor, the Pundit.

(*To be continued*)

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

3

Intellectual Training

When examining Locke's *Thoughts on Education*, we should bear in mind two things: (1) The author had no intention of writing a pedagogy for the education of the children of the people; nor had he in mind the needs of those who are preparing themselves for any of the learned professions. He states explicitly[49] that his letters were intended to be a directory for the education of a young gentleman and were originally written in compliance with the request of a solicitous father, anxious for the proper bringing up of his son. (2) Locke's directions were primarily intended for the individual method of private instruction, and are, therefore, not always applicable to the simultaneous teaching of a large number of pupils in a classroom.

The outstanding feature of the *Thoughts* is Locke's complete disapproval of the prevailing system of education, as to both matter and method. His original and independent mind grew impatient at the intellectual inertia with which the schools of his time clung to a curriculum and a method, well enough adapted to the needs of the time whence they sprang, but which had now little to commend them, save their antiquity, which the many, unfortunately, regarded as sufficient reason for their continuance.

His most emphatic disapproval falls upon the custom

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[49]Sec. 217.

of overcrowding the curriculum with the classical languages, especially Latin, as if the acquisition of one or two dead languages, were not only the most important, but in reality the only necessary as well as all-sufficient requisite for an education. For this mania to which the young are made to sacrifice seven or eight of the best years of their young lives, Locke finds no explanation, except that custom is taken as sufficient reason for the doing.

He does not, indeed, question the real value, beauty, and importance of Greek and Latin literature, but condemns the indiscriminate crowding of the educational program with Latin grammar, Latin dictation, Latin themes, Latin versification, and the endless memorizations of lengthy selections, to the neglect of that which is of more importance, not only for a gentleman in whose behalf he writes, but especially for the large majority of those who are destined for trade or a business life. He argues for the cultivation of the mother tongue. He realized that the intensive and extensive cultivation of the classical languages in the schools and universities was largely responsible for the retarded development of the vernacular in his own as well as in other countries. He points out that the structure and genius of the Latin is so radically different from that of the English tongue, that to be perfect in the former would help very little to improve the purity and facility of the student's English style.[50] He lauds the steps taken by "some of our neighbors" to promote and improve their own language, and acknowledges the notable results achieved in the matter. The Romans themselves, whose culture and civilization we admire so much, cultivated their own, not foreign tongues. "And though the Greek learning grew in credit among the Romans, towards the end of their Commonwealth, yet it was the *Roman* tongue that

[50] Sec. 172.
[51] Sec. 168.

was made the study of their youth: Their own language they were instructed and exercised in."[51] "The great men among the Romans were daily exercising themselves in their own language; and we find yet upon record the names of orators, who taught some of their emperors *Latin,* though it were their mother tongue."[52] " 'Tis plain the Greeks were yet more nice in theirs. All other speech was barbarous to them but their own and no foreign language appears to have been studied or valued amongst that learned and acute people; though it be past doubt that they borrowed their learning and philosophy from abroad."[53]

"Since it is English that an Englishman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his style. To speak or write better Latin than English may make a man talked of, but he would find it more to his purpose to express himself well in his own tongue, that he uses every moment, than to have the vain commendation of others for a very insignificant quality. This I find universally neglected, and no care taken anywhere to improve young men in their own language, that they may thoroughly understand and be masters of it."[54]

The philosopher ridicules the attitude of the school teacher who regards attention to the quality of his pupils' English quite beneath "the dignity of one bred up among Greek and Latin," no matter how little he has of them himself—for whom English is the language of the illiterate vulgar.

But if he condemns as wasteful of time and energy the making of Latin themes, declamations, and orations, Locke is still more impatient, if that be possible, with the practice of making Latin verse. He lends but little

[51] Sec. 189.
[52] Sec. 189.
[53] Sec. 189.

encouragement to versification of any kind, but he believes that if anyone desire his son to study poetry, it would be far better for him to read the excellent Greek and Roman poets instead of attempting "bad verse of his own, in a language that is not his own." "And," he adds, "he whose design it is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses."[55]

Though more than seventeen sections of his *Thoughts,* including some of the longest in the book, are either wholly or partially devoted to the Latin language, and that chiefly to adverse criticism of the current method of dealing with the subject, Locke is not by any means opposed to the proper study of the classical languages or to any foreign language, living or dead. "The more he (the young man) knows the better."[56] But he wants the emphasis in language work placed upon the student's mother tongue. Withal, Locke's whole scheme breathes the spirit of realism and nowhere do we find an excessive tendency towards a linguistic education, that would cultivate many tongues with scarce thoughts enough for one.

Logic is another subject, as taught in his time, which meets with Locke's disapproval. Not, however, the science itself, but the stilted formalism with which it was hedged and because he could not assent to the aim and method of the disputations connected with the teaching of it in the schools. "Right reason," he says, "is founded on something else than predicaments and predicables, and does not consist in taking in mode and figure itself."[57] Again, "if the use and end of right reasoning, be to have right notions and a right judgment of things, to distinguish betwixt truth and falsehood, right and wrong, and to act accordingly; be sure not to let your son be bred up in the art and formality of

[55]Sec. 174.
[56]Sec. 189.
[57]Sec. 188.

disputing, either practicing it himself, or admiring it in others; unless instead of an able man, you desire to have him an insignificant wrangler, opiniator in discourse, and priding himself in contradicting others; or,which is worse, questioning everything, and thinking there is no such thing as truth to be sought, but only victory, in disputing."[58] Vives expressed the same thought, in 1519, when he attacked the method of disputation in his day. "The depraved desire of honor or money penetrated the minds of disputants, and just as in a prize fight, victory alone, not the elucidation of truth, became the aim."[59]

Locke's criticism of the prevailing educational methods was not purely negative and destructive, not even largely so, but mainly constructive. He offers something definite to replace what he rejects as unsuited to the times or to the nature of the child. His is not an inflexible program of study to which every student must conform regardless of his native talent or future calling in life. He recognizes that "each man's mind has some peculiarity, as well as his face, that distinguishes him from all others; and there are possibly scarce two children who can be conducted by exactly the same method."[60] He cautions the tutor to remember that his business is not so much to teach a young gentleman all that is knowable, as to raise in him a love and esteem of knowledge, and to put him in the right way of knowing and improving himself, "when he has a mind to."[61]

Locke's criterion of fitness and suitability of any curriculum is, "that which is useful or necessary to a gentleman;" non-essentials should be allowed to pass, especially where there is no talent for the subject in question."[62] Unfortunately, the term "useful," without

[58] Sec. 189.
[59] Cf. Watson, Vives: On Education, Cambridge 1913, p. lviii.
[60] Quick's Edition of *Thoughts*, Sec. 217.
[61] Sec. 195.
[62] Sec. 161.

its objective correlate, is too indefinite to be a satisfactory test. We would like to ask not only "useful" for whom, but "useful" for what? The philosopher does not mark out any specific line of activity for which he intends to fit his "young gentleman," and though he says explicitly, "a gentleman's more serious employment I look on to be study," he by no means wished to encourage a life of idle speculation, in which thought falls short of finding its complete expression in action. In section 187, he refers to a gentleman's duty and concern "diligently to apply himself to that wherein he may be serviceable to his country."

When we examine the whole range of subjects whose worth and method are discussed, we arrive at the conclusion that *ethics, history,* "the *general part of civil law,*" *English Law, Latin,* and a good *command of English,* together with what is implied in these or required as a preparation, constitute in Locke's estimation the most desirable course for his pupil. To this we may add, as electives, the first six books of Euclid, accounting, shorthand, natural philosophy, astronomy, French, Greek, dancing, drawing, music, and manual training.

He calls history "the great mistress of prudence and civil knowledge," and regards it "to be the proper study of a gentleman, or man of business in the world."[63] With it he links geography and chronology, "which rank the actions of mankind into their proper places of time and country, and, without which, history would be only a jumble of matters of facts," but ill retained and very little useful. The "general part of civil law and history are studies which a gentleman should not barely touch at, but constantly dwell upon, and never have done with. A virtuous and well-balanced young man, that is well-versed in the general part of civil law (which concerns not the chicane of private cases,

[63] Sec. 182.

but the affairs and intercourse of civilized nations in general, grounded upon principles of reason) understands Latin well, and can write a good hand, one may turn loose into the world with great assurance that he will find employment and esteem everywhere."[64] English law in particular, he considers necessary for a gentleman, "whose business is to seek *the true measures of right and wrong.*"[65]

If he made such a strong plea in behalf of a practical course in English, it was because of the woeful neglect into which the subject had fallen and the unnatural methods pursued in the little that was taught. "There can scarce be a greater defect in a gentleman," he says, "than not to express himself well, either in writing or speaking. But yet, I think, I may ask my reader, whether he doth not know a great many, who live upon their estates, and as, with the name, should have the qualities of gentlemen, who cannot as much as tell you a story as they should, much less speak clearly and persuasively in any business? This I think not be so much their fault, as the fault of their education. . . . They have been taught rhetoric, but yet never taught how to express themselves handsomely with their tongues or pens in the language they are always to use; as if the names of the figures that embellished the discourse of those who understood the art of speaking, were the very art and skill of speaking well."[66] "If any one among us," he adds, "have a facility or purity more than ordinary in his mother tongue, it is owing to chance, or his genius, or anything rather than his education or any care of his teacher."[67] The history of English literature is replete with illustrations to confirm Locke's contention.

[64] Sec. 186.

[65] Here we have the utterance of a principle or norm of right and wrong that has since infected the whole domain of British economic life as well as her national and international policy.

[66] Sec. 189.

[67] Sec. 189.

While Locke insists in making the curriculum more rational and real, he is equally urgent in his advocacy of more natural and efficient methods of instruction. He lays it down as a principle that, "children should not have anything like work, or serious, laid on them."[68] The utter lack of interest in books and learning evinced by the majority of men all the rest of their lives is attributed by Locke to the injury done to their minds and bodies, by "being tied down to their books in an age at enmity with all such restraint." . . . " 'Tis like a surfeit," he says, "that leaves an aversion behind not to be removed."[69] Again he says, "none of the things they are to learn, should be made a burden to them, or imposed on them as a task. Whatever is so proposed, presently, becomes irksome; the mind takes an aversion to it, though before it were a thing of delight or indifferency."[70] "To things we would have them learn, the great and only discouragement I can observe, is, that they are called to it, 'tis made their business, they are teazed and chid about it, and do it with trembling and apprehension; or, when they come willingly to it, are kept too long at it, till they are quite tired: All which intrenches too much on that natural freedom they extremely affect."[71] Above all, children should never learn to associate the idea of pain and punishment with the thought of books and study.

On the contrary, the things to which we would draw children, "should be ordered so, that they insinuate themselves into them as the privilege of an age or condition above theirs; then ambition, and the desire still to get forward and higher and higher, and to be like those above them, will set them to work, and make them go on with vigour and pleasure; pleasure in what they have

[68]Sec. 149.
[69]Sec. 149.
[70]Sec. 73.
[71]Sec. 76.

begun by their own desires, in which the enjoyment of their dearly beloved freedom will be no small encouragement to them. To all which, if there be added the satisfaction of credit and reputation, I am apt to think there will need no other spur to excite their application and assiduity, as much as is necessary. I confess, there needs patience and skill, gentleness and attention, and a prudent conduct to attain this at first. But why have you a tutor, if there needed no pains?"[72]

"I have always had a fancy that *learning* might be made a play, and recreation to the children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honor, credit, delight, and recreation, or as a reward for doing something else; and if they were never chid or corrected for the neglect of it."[73] As confirming this contention, he cites the example of the Portuguese, who have roused such "emulation among their children, to learn to read and to write, that they cannot keep them from it." He goes even further when he says, that children "should seldom be put about doing even those things you have got an inclination in them to, but when they have a mind and disposition to it."[74] It only wearies them to no purpose. "Change of temper should be carefully observed in them, and the favorable seasons of aptitude and inclination be heedfully laid hold on; and if they are not often enough forward of themselves, a good disposition should be talked into them, before they be set upon anything. This I think no hard matter for a discreet tutor to do, who has studied his pupil's temper, and will be at a little pains to fill his head with suitable ideas, such as may make him in love with the present business. By this means a great deal of time and tiring would be saved: For a child will learn three times as much when

[72] Sec. 76.
[73] Sec. 146.
[74] Sec. 74.

he is in tune, as he will with double the time and pains when he goes awkwardly, or is dragged unwillingly to it. If this were minded as it should, children might be permitted to weary themselves with play, and yet have time enough to learn what is suited to the capacity of each age. But no such thing is considered in the ordinary way of education, nor can it well be. That rough discipline of the rod is built upon other principles, has no attraction in it, regards not what humor children are in, nor looks after favorable seasons of inclination. And, indeed, it would be ridiculous, when compulsion and blows have raised an aversion in the child to his task, to expect he should freely of his own accord leave his play, and with pleasure court occasions of learning, whereas, were matters ordered right, learning anything they should be taught, might be made as much a recreation to their play, as their play is to their learning. The pains are equal on both sides. Nor is it that which troubles them; for they love to be busy, and the change and variety is that which naturally delights them. The only odds is, in that which they call play they act at liberty, and employ their pains (whereof you may observe them never sparing) freely; but what they are to learn is forced upon them, they are called, compelled, and driven to it. Get them but to ask their tutor to teach them, as they do often their play-fellows instead of calling upon them to learn, and they being satisfied that they act freely in this as they do in other things, they will go with as much pleasure in it and it will not differ from their other sports and play. By these ways, carefully pursued, a child may be brought to desire to be taught anything you have a mind he should learn.'"[75]

Locke foresees that this method will not work with all; that there are, in fact, children in whom these "seasons of aptitudes and inclination" occur so rarely or at

[75]Sec. 74.

such irregular intervals, that waiting upon them would result in a complete neglect of their improvement and tend to cultivate and confirm habits of idleness and sloth. Here our philosopher is confronted with a most ordinary difficulty and he solves it in the most ordinary fashion—he forgets his fundamental principle. He tells us to give these children at such times, "when they are by laziness unbent, or by avocation bent another way," a lesson in self-mastery by "endeavoring to make them buckle to the thing proposed."[76] In section 87, he teaches us in plain words how to succeed in this attempt: "And if they (milder methods) will not prevail with him to use his endeavors, and do what is in his power to do, we make no excuses for the obstinate. Blows are the proper remedies for those. . . . He that wilfully neglects his book, and stubbornly refuses anything he can do, required of him by his father, expressing himself in a positive serious command, should not be corrected with two or three lashes, etc."

Nevertheless, Locke rightly distinguishes between punishment thus administered and the brutal habit of "setting children a task, and whipping them without any more ado if it be not done, and done to our fancy."[77]

Following out his plan of making study play and sport, Locke proposes to commence the teaching of reading to a child as soon as he can talk. He suggests to paste the letters of the alphabet upon the faces of a twenty-four sided polyhedron. This he would have others play with, throwing for an *A* or *B*, etc., in the way men throw dice for a seven or eleven, and he would not have the child understand that it is anything but a play for older persons, in order thus to tempt him to it indirectly. To keep in the child's mind the idea of play, permitted only at times, the toy should be placed

[76] Sec. 74.
[77] Sec. 78.

out of his reach when playtime is over. Begin with two or three letters and add others, few at a time, until all the letters are known. Then by substituting syllables for letters and still adhering to the idea and mode of play, the child may learn to read, without knowing how he did so.

When far enough advanced by such methods, place in his hands some entertaining book, like Aesop's *Fables,* preferably an illustrated edition, so that the knowledge of visible objects may enter into the mind through the proper sense. Awaken and intensify his interest in his newly acquired art by talking to him about the stories he has read and hearing him reciting them. Later on stories from the Bible, in a form suitable to the child's capacity, will make interesting as well as instructive reading. As soon as he can read you may teach him penmanship by the tracing method. By the time the child can speak English, he may be taught foreign languages, French first and later on Latin; both by the conversational method, exclusively. The grammar of any language should not be considered till the pupil can speak it. Where the tutor is not sufficiently familiar with the Latin to use the colloquial method, let him read an interlinear with his pupil. When a moderate knowledge of Latin has been acquired in this way, the pupil may be advanced to the reading of some easy text, such as Justin or Eutropius, making free use of the English translation if he please. There can be no objection to this, he argues, because "Languages are only to be learned by rote," so that at the thought of the things we would speak of, the tongue falls into the proper expression without the intermediary of grammatical rules. The grammar of a language is not necessary except as a preparation for rhetoric in the case of one who desires to make a critical study of that language. For a reading knowledge of the tongue, grammar may very well be dispensed with."[78]

[78]Vide Sec. 169.

Locke gives proof of his realistic tendency when he says that, "the learning of Latin being nothing but the learning of words," we should "join as much real knowledge with it" as possible. He suggests to connect with it the study of minerals, plants, animals, and especially geography, astonomy, and anatomy.

He insists that the study of English be made practical by frequent theme writing, preceded by oral composition and extemporaneous speaking upon subjects with which the pupil is familiar. The rules for practice should be few and the models for imitation the very best.

Locke considers arithmetic "the easiest, and consequently the first sort of abstract reasoning, which the mind commonly bears or accustoms itself to . . . a man cannot have too much of it, nor too perfectly."[79]

SUMMARY

Locke's educational endeavors were directed in the first place in favor of more realism and less formalism in the curriculum.

With him, thought had greater value than its expression and held precedence in every educational process. Consistent with this principle he advocated greater emphasis on the content subjects and the things that will be useful to the pupil in after life. A practical course in English is to take the precedence over the pursuit of any foreign language, living or dead.

But the matter and the method of an educational program must be adapted not only to the actual conditions of life, but to the needs and aptitudes of the individual student as well.

The shortest and the easiest road to knowledge is the best. The direct way to knowledge is the shortest. "Draw from the springhead, and take not things at second hand."[80]

[79] Sec. 180.
[80] Sec. 195.

The way is made easy: directly by separating every educational act into its simplest elements possible,[81] and then proceeding gently and insensibly one step at a time, so as to avoid all confusion; indirectly by the element of interest which heightens mental power. Study can be made as interesting as play. "The pains are equal on both sides."[82] The essential idea of play as applied to study is that of voluntary activity in which the element of variety serves to make one occupation a rest and recreation to another. It is the teacher's business to stimulate direct as well as indirect interest in his subject, and to attune the student's mind to the work in hand. For this purpose "he should make the child comprehend, as much as may be, the usefulness of what he teaches him, and let him see, by what he has learnt, that he can do something which he could not do before; something, which gives him some power and real advantage above others who are ignorant of it."[83]

The kindly personality of the educator often exercises as powerful an influence toward eliciting effort as does the intrinsic interest of the subject. But it is not enough for the educator to be methodical himself, he should likewise instruct his pupils in the proper methods of study so as to smoothen the way, should they at any time desire to pursue further on the way to learning.

Lastly, the educator must ever bear in mind that his business is not so much to impart to his pupil all that is knowable, as "to raise in him a love and esteem of knowledge; and put him in the right way of knowing and improving himself, when he has a mind to it."[84]

(To be continued)

[81] Sec. 160.
[82] Sec. 74.
[83] Sec. 167.
[84] Sec. 195.

EDUCATIONAL NOTES.

NATIONAL CATHOLIC WELFARE COUNCIL, BUREAU OF EDUCATION.

An informal opening of the Bureau of Education of the National Catholic Welfare Council was held at noon Wednesday, January 26, at its headquarters, 1314 Massachusetts Ave., N. W. Representatives of all national education agencies with headquarters in the District of Columbia were invited. This includes approximately twenty-five organizations. Rev. Father John J. Burke, General Secretary of the Administrative Committee of the National Catholic Welfare Council, and A. C. Monahan, Director of the Bureau of Education, spoke briefly concerning the purpose of the Bureau. Dr. P. P. Claxton, U. S. Commissioner of Education, responded for the guests. Luncheon was served.

The Bureau of Education of the National Catholic Welfare Council is immediately under the direction of the Department of Education of the Council, with the Most Reverend Austin Dowling, Archbishop of St. Paul, as Chairman.

(1) The purpose of the Bureau is to serve as:

I. A clearing house of information concerning Catholic education and Catholic education agencies—for Catholic educators and students, and for the general public.

II. An advisory agency to assist Catholic education systems and institutions in their development.

III. A connecting agency between Catholic education activities and Government education agencies.

IV. An active organization to safeguard the interests of Catholic education.

(2) It will establish and maintain relations with the officials in charge of the diocesan parochial school systems, with the officers in charge of schools maintained by religious orders, and with individual Catholic schools, colleges, universities, seminaries, novitiates, and teacher training institutions. Also, it will maintain relations with Federal educational agencies, such as the United States Bureau of Education, the Federal Board of Vocational Education; with national education organiza-

tions, such as the National Education Association, the American Council on Education; with education foundations, such as the Rockefeller Foundation, the Carnegie Foundation for the Advancement of Teaching, etc.

(3) The Bureau will collect full information concerning Catholic schools and colleges and other institutions of learning, which it will be prepared to furnish to Catholic educators, to the United States Bureau of Education, and to the general public. It will publish an annual directory of Catholic schools and school officials. It will be prepared to give information relative to individual schools to persons needing such information, particularly to parents seeking schools for their children. It plans to be prepared to give advice to Catholic educators relative to education methods, equipment, building, organization, supervision, and teaching. It plans to assist Catholic schools in finding teachers, and to assist qualified teachers in finding positions.

(4) The Bureau of Education of the National Catholic Welfare Council believes in public education, and the public school system. It will be ready to cooperate in all desirable movements for the improvement of public schools, provided such movements will not curtail the rights of the people to maintain and patronize private and parochial schools. It will stand upon the platform that it is the duty of every American citizen to contribute to the support of public schools, but it is his right to send his children to any type of school he may wish, provided such school is truly American in its teachings.

It believes that religious education is an essential part of the general education of every child, whether Catholic or not. It believes that right living and good government depends more upon a knowledge and the practice of the laws of God than upon general education without such knowledge. It believes that morality results from religious convictions rather than from knowledge of social diseases. Therefore it will assist in providing religious education for Catholic children attending public schools, and it will be ready to join with other church organizations in their endeavors to provide religious education for children of their own religious denomination.

(5) The Director of the newly established Bureau of Educa-

tion of the National Catholic Welfare Council is Arthur C. Monahan, who for over twenty years has been connected with public education as a public school teacher and supervisor and a specialist in the United States Bureau of Education. He has just completed three years' service as a major in the United States Army, in charge of the educational work for the rehabilitation of disabled soldiers in Army hospitals. During over seven years' experience in the United States Bureau of Education he personally investigated school conditions in practically every State in the Union, in several Provinces of Canada, and in several European countries. He has, therefore, an extensive knowledge of general economic and educational conditions throughout North America and much of Europe. He is the author of a large number of Government and other publications on education, particularly on school organization, administration, and support.

NEW JERSEY STATE DEPARTMENT OF HEALTH, BUREAU OF CHILD HYGIENE

POST GRADUATE COURSE IN CHILD HYGIENE

Standards for child hygiene nursing advanced a step in November when a Post Graduate Course in Child Hygiene opened at the State Normal School at Trenton, N. J. The course has been arranged at the suggestion of the New Jersey State Department of Health in cooperation with the State Normal School. Training is given in fundamentals of child care, in applied hygiene, in social case work, and in the many other phases of public health work with which child hygiene nurses come in contact, in their direct relation to child hygiene work.

Most of the success of a child hygiene nurse depends on her ability to teach the mother how to take care of herself and her baby, and the school child what to look out for. So pedagogy has been given a prominent place in the program of the course. Lectures will be given describing the various child caring institutions and resources of the State, counties, cities, and towns, so that the child hygiene nurse will be able to refer to the proper agency cases that come to her notice that need attention. Similarly, labor conditions will be presented to give the nurse a bet-

ter understanding of the actual facts in regard to laws in New Jersey for the protection of pregnant women, married and unmarried, and for the elimination of child labor.

Housing laws and sanitation problems will be presented, with the view of giving the child hygiene nurse the necessary information on which to base her observations and suggestions when she comes in contact with violations of municipal ordinances in her daily visits in the homes of families in her district. Specialists will give instruction concerning what preventive measures can be taken by the child hygiene nurse towards the control and elimination of contagious diseases, including tuberculosis and venereal diseases.

Other subjects on the program include prenatal care, school hygiene, home economics, oral hygiene, mental hygiene, baby keep-well stations, and home visiting, pediatrics and child hygiene, vital statistics and records.

Instruction is given on successive Fridays for sixteen weeks from 9:00 a. m. to 4:00 p. m. The lectures and conferences will be supplemented by fifteen sessions of field work which will include visits of inspection to important centers of sanitary administration, to the State Laboratory, and to specialized clinics and welfare centers, although some of the laboratory demonstrations and practical exercises will be given at the Normal School.

The comprehensiveness of the course has been made possible by the active cooperation of all divisions of the Health Department and of the faculty of the Trenton Normal School, as well as of specialists in certain fields.

That the benefits accruing from the course will be far-reaching is assured by a registration of fifty-six child hygiene nurses, who have their fields of operation in every section of the State, and who will thus be able to bring to their work a heightened interest and a broader knowledge and understanding of their immediate problems.

This is the first time, according to the Children's Bureau of the U. S. Department of Labor, that child hygiene nurses employed by a State department of health have been given an opportunity of this nature.

WAR DEPARTMENT, ADJUTANT GENERAL'S OFFICE

The most inspiring and, at the same time, the most popular slogan used by our troops during the World War is embraced in the unpretentious words "Let's Go."

This is the valuable judgment of Col. Edward L. Munson, Chief of the Morals Branch, General Staff, and a discerning and appreciative student of soldier psychology. Colonel Munson, as organizer and head of this branch during the War, seems qualified as an expert on questions of this character and he backs his opinion in the following words:

"My conviction on this subject—a subject that is of real importance to students of military morale—is based on the almost unanimous verdict of those who served with troops, reinforced by the judgment of many who have looked at the question from other angles. The appeal 'Let's Go' combines all the necessary psychological elements of a military slogan. Other popular phrases used by our troops unquestionably had their effect in reviving flagging spirits and in cheering tired men, but none seems so typically American, so broad, and so satisfying.

" 'Let's Go' stimulates at one and the same time more of the basic instincts that govern human behavior than probably any other military catch phrase. It implies action, and therefore stirs the instinct of self-assertion. The movement it embodies stimulates the migratory instinct, common to man as well as birds, animals, and fishes—the desire to seek new surroundings. Through community of such action, it rouses the instinct of gregariousness. As to what will be found at the end of the road, it piques the instinct of curiosity and embodies adventure. The completion of the task involves expression of the instinct of constructiveness, of a good job to be well done. If addressed to an organization which is part of a larger command, it brings up a concept of emulation depending on the instinct of rivalry. The task is to be pushed to the end, if necessary, in a fighting sense, and hence the instinct of pugnacity is awakened.

"The slogan contains no word of command, no stern admonition; it does not impose itself upon the will of the hearer. It calls rather for companionship, for voluntary action and con-

tribution on the part of the soldier, for a concerted movement prompted by mutual desire.

"My analysis may not be a correct one, but correct or not, I am certain that 'Let's Go' was used spontaneously under all circumstances and always with an encouraging response. Other slogans were adopted from time to time by various contingents of the Expeditionary Force and by units serving in this country, but none of them quite filled the place of the one now under discussion. 'Where do we go from here?' was not an unusual sentence during the War and eyewitnesses tell us that the song by that name was sung quite cheerfully as the transport *Tuscania* sank into the waters of the British Channel. 'When do we eat?,' 'Who won the War?,' and 'Where are the Ships?' were three sentences many times repeated by American soldiers, but they were usually used in a satirical vein and formed an outlet for the distinct and individual humor of our troops; but for everyday use, in rest, or battle, the slogan 'Let's Go' stands foremost as the strongest stimulus to mind and hence to bodily effort."

School and Home Gardening. A text-book for young people, with plans, suggestions and helps for teachers, club leaders and organizers. By Kary Cadmus Davis, Ph.D., Philadelphia: J. B. Lippincott Co. 1918. Pp. XVII and 353.

This is a charming litttle volume—well planned and well illustrated and can scarcely fail to prove interesting and helpful to both parents and children wherever there is a possibility of a home garden in a city lot or in the country. The child's interest is easily aroused and many valuable qualities of character may be developed with the aid of a home garden. The child is naturally interested in growing things, particularly if they are his own, and through them he learns many lessons of great value to him in his effort to understand the world around him. Habits of persistent care and thrift are nourished and the joy of reaping where he has sown will not be lost upon the development of his character in other directions.

Fairy Stories My Children Love Best of All. By Edgar Dubs Shimer. New York: Lloyd Adams Noble. 1920. Pp. 277.

Some years ago President G. Stanley Hall is reported to have said that the lives of the saints might be substituted with great profit for fairy tales in the child's education. One is tempted to wonder whether he considered the lives of the saints as a high order of fairy tale or whether he accepted them as a chronicle of absolute facts. If the former was his meaning, the lovers of the lives of the saints will not be flattered, and if the latter, the lovers of childhood will be shocked. Fairies are among the most valued possessions of children, and it would not only be a cruel shock to their feelings to have the race destroyed but their imagination would suffer an arrest of development. Of course, there are fairy tales and

fairy tales. When a fairy tale is properly handled it is a voice of nature personified. Its gracious form lends wings to a child's imagination while the fairy conducts him to the pot of gold where the rainbow ends, to the great treasury of kindness and goodness, to wonderland and to do all the splendid things that are constantly happening. But when a fairy tale is bungled, and when the radiant creature is loaded as if he were a donkey with a clumsy moral luggage of would-be preachers, there is little to be said in its favor. One wonders why the story of the Three Bears is called a fairy tale for no gracious fairy makes her appearance. There are just three, fat, impossible beasts, that behave neither like beasts nor like fairies. The present author begins his volume with a continuation of the usual story of the Great-Big Bear and the Middle Sized Bear and the Little Bear. He shows his originality by renaming Goldilocks Silverhair, which few will accept with approval. Somehow it doesn't seem quite right to cut off the golden locks and to have the little maid steal her grandmother's wig. This story begins where the usual story ends and gives us not a very inspiring retaliation of the three bears visiting Silverhair's home, sampling her food, breaking her furniture, and escaping unhurt. One wonders why such stories are told. The mere moral lesson of tit for tat would seem to be the only motive, and the doctrine of an eye for an eye has rather been discounted by Christianity which we hope the children should absorb instead of the ancient doctrine which it has displaced.

The second place is given to a story of the Fox and the Crab. It also seems to lack the character of a fairy tale. It is more nearly in the fable form in which animals are made to act out wise tricks and indulge in sharp practice.

An Ethical System. Based on the laws of nature. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D. Litt. with a Preface by C. W. Saleby, F. R. S. Edin. Chicago: The Open Court Publishing Company. 1917. Paper. Pp. 231.

This work is frankly materialistic. We are told in the preface "the line of Spencer and Darwin is not extinct. In France, M. Bergson, in Sweden Miss Ellen Key, are making contribution to the theory and the practice of that Religion of Life which is founded in its modern form upon the evolutionary ethics of Spencer and Darwin. It is in this high company, clearly, that M. Deshumbert must be placed."

The translator tells us that when this book first fell into his hands his "interest was aroused by the quotations from Chinese philosophers which appear on the first page. Having made some slight study of Taoism, I was especially struck by certain points of resemblance and the theory so clearly expounded in the present treatise. On closer examination, indeed, it appears that the aims of Taoism are practically identical with those professed by the author of La Morale, namely, the rejection of artificial codes of morality and the following of Nature herself as our only trustworthy guide."

Not only does the author reject all dogmatic foundations for morality but he rejects conscience, which after all is a voice of nature. To illustrate how untrustworthy conscience is he says: "we know that amongst many savage tribes it is the duty of the son to kill his father as soon as old age begins to show its weakening influence on the physical condition of the latter. With these communities it is an article of belief that the dead before attaining to paradise have to cross immense regions inhabited by evil spirits and ferocious beasts. A dutiful young man obeyed his conscience in killing his relatives before age made them too weak to defeat the cruel beings who resisted their progress. Should a son refuse to assist his father's entrance into heaven, and thus fulfill an elementary duty, he would assuredly feel the stings of a guilty conscience, reproaching him with his want of filial love, and his heart would be filled with remorse."

We are told further that cannibalism was imposed on many

peoples as their fundamental duty of conscience. From all this, of course, the shocked reader will conclude that dogmas and religious beliefs are extremely dangerous foundations for morality, and that conscience is a most treacherous of guides. The system of ethics built up by such minds is, indeed, an object of our curiosity. It belongs with very primitive man lost in the wilderness of his own musings and is furbished and furnished forth today to assist those who, in losing their faith in Christianity, have dropped back to the plane of morality on which the primitive savages of the Stone Age may be supposed to have lived.

THOMAS EDWARD SHIELDS.

High Benton. By William Heyliger. New York: D. Appleton and Co. 1919. Pp. 317.

This is a wholesome story of a boy's development in school, the play of good and evil influences and the triumph of the right and the permanent influence of a wise teacher who is patient and who does not lose faith.

Common Science. By Carleton W. Washburne. Yonkers-on-Hudson: World Book Company. 1920. Pp. XV and 390.

This book forms the latest edition to the New-World Science Series. The preface opens with a very interesting statement of the factors determining the choice of materials to be used, and the emphasis to be placed on each. We are told that "a collection of about two thousand questions asked by children forms the foundation on which this book is built. Rather than decide what it is that children ought to know, or what knowledge could best be fitted into some educational theory, an attempt is made to find out what children want to know. The obvious way to discover this was to let them ask questions. The questions collected were asked by several hundred children in the upper elementary grades, over a period of a year and a half. They were then sorted and classified according to the scientific principles needed in order to answer

them. These principles constitute the skeleton of this course. The questions gave a very fair indication of the parts of science in which children are most interested. Physics, in simple, qualitative form—not mathematical physics, of course, comes first; astronomy next; chemistry, geography, and certain forms of physical geography (weather volcanos, earthquakes, etc.) come third; biology, with physiology and hygiene, is a close fourth; and nature study, in the ordinary school sense of the term, comes in hardly at all."

The book is intended for use in the junior high school. The author's contentions will not escape serious criticism by students of education. It is a strange beginning that would be obtained in any direction by taking the child's haphazard questions. The child's interest is of course essential and it is precisely the business of teacher and text book to awaken and guide the child's interest into the proper channels. When this function is abandoned it is simply the blind leading the blind.

The little volume undoubtedly contains much useful information. The question is whether it is just the right information for the child at this period or the best available, for the child's questions, after all, have in them only one element of value—interest. They have no background of knowledge that will enable them to select wisely the discretion of their progress.

THOMAS EDWARD SHIELDS.

A Short Grammar of Attic Greek, by Rev. Francis M. Connell, S.J. Boston: Allyn and Bacon. Pp. 196.

In these days when the study of Greek is on the decline, it is indeed surprising to find publishers placing another Greek grammar on the market. However this new grammar has much to recommend it, and with the revival of Greek studies to which we confidently look forward we hope it will receive a deserved welcome.

The author has attempted to embody in this book only the very essentials of Greek grammar. No attempt is made to

analyze the inflections, and unusual constructions have been dispensed with or treated concisely. Also Homeric forms and constructions, which enlarge and embarrass both etymology and syntax of most grammars, have been omitted. Accordingly this book is especially suited for elementary work, where the beginning student is taught the elements of the language by the grammar together with exercises in Greek composition, rather than by the usual beginners' book. This grammar is hardly practical for advanced classes especially because standard text books necessarily contain no references to it.

IN MEMORIAM

THOMAS EDWARD SHIELDS

1862—1921

R. I. P.

J. E. Lewis

The Catholic Educational Review

APRIL, 1921

THOMAS EDWARD SHIELDS

ILLNESS—DEATH—FUNERAL

Very Reverend Dr. Thomas Edward Shields, Head of the Department of Education in the Catholic University and Dean of the Catholic Sisters College, died at his residence, in Brookland, D. C., February 15, 1921.

For several years Dr. Shields had suffered from valvular disease of the heart. He was fully aware of his condition, but he did not allow it to interfere with the performance of academic duty. During the winter of 1919-20, the disease assumed an acute form and he was obliged, for a time, to suspend his work. A few weeks of rest in the summer of 1920 seemed to have restored his strength. He resumed his lectures last October, and with characteristic energy undertook the execution of various plans which he had formed for the development of the Sisters College, especially in the Department of Music.

In January last, he suffered a relapse which confined him to his room for several days. During that time, however, he served as member of the Committee appointed by the Department of Education under the National Catholic Welfare Council to consider the problem of normal training for Catholic teachers, and he assisted in drafting the preliminary report of the Committee which was submitted to the Department at its meeting in Chicago, February 2.

On the same day, Dr. Shields lectured for the last time. His condition, complicated by an attack of influenza, grew rapidly more serious. His relatives were summoned from Minnesota, and he received the last ministrations of religion, with full consciousness and with priestly submission to the

Divine Will. Shortly after midnight, February 14-15, he passed away.

The funeral took place February 18. A Pontifical Mass of Requiem was celebrated in the Gymnasium by Rt. Rev. Bishop Shahan, Rector of the University, Msgr. Dougherty, the Vice-Rector, acting as Assistant Priest, Rev. Dr. McCormick as Deacon and Rev. Leo McVay as Subdeacon. It was attended by the Faculties, the members of the affiliated colleges, the entire student body, and a large number of friends, representing the clergy and the laity, who had come from various parts of the country to pay their tribute to Dr. Shields.

The sermon was preached by Rt. Rev. Monsignor Pace, General Secretary of the University; and the Absolution was given by Rt. Rev. William Turner, Bishop of Buffalo. The remains of Dr. Shields were laid to rest in Mt. Olivet Cemetery, in the northeast section of the City of Washington.

THE SERMON

With this solemn requiem, we commend to God the soul of a priest, a friend, a teacher. With prayer commingled of sorrow and hope, we mark the close of a career that was spent in the Master's service. In thankful remembrance of the lessons which Dr. Shields gave us in life, we gather for the final instruction—for the lesson which comes to us out of the stillness, with the majesty and power of death.

We who kneel here today, his colleagues or his students, bear witness to the value of his work and likewise to the greatness of our loss. This gathering, so fully representative of the various interests which centered about him or came within reach of his influence—representative of clergy and laity, of college and university, of teaching community and student body—is a grateful acknowledgment of the debt which we owe Dr. Shields—a debt which increased with each day that he lived and which now, at the end of his labors, becomes a more sacred obligation.

Those among us who were near him through academic relations, felt the closer contact of his strong personality. We noted the intensity of purpose, the energy and the hopefulness which he brought to his duties and to his own generous

undertakings. We saw him in the midst of difficulties, striving, persisting, forcing his way to success. We have seen him, for more than a year, struggling as only a brave man struggles, against the doom whose portent he was the first to understand. But now that he has laid down his tasks and entered into rest beyond our recall, we see, with sudden realization, the largeness of the place he has left and the meaning of his life for the University, for the Church and for Catholic education.

We here, on the scene of his labors, suffer the deeper bereavement. But beyond these precincts, beyond the circle of daily association, are thousands who mourn him. In every diocese and parish, in religious novitiate and scholastic council, in college, academy, and elementary school there are debtors to Dr. Shields—teachers who owe him the best that is in them, men and women who are living by his direction, children unnumbered who are growing to knowledge and virtue on the fruit of his thought and endeavor. They share in our loss. Their hearts are with ours. They unite with us in imploring for him a place of refreshment, light, and peace.

More plainly than they, we can see the material result of his efforts. It is before us in grounds and buildings and equipment—in structures already completed, and in those just begun, on which he looked as his eyes were closing forever. But the product of his mind went farther. It is open to all—in libraries and schoolrooms, and homes throughout the land. It is found wherever the literature of education is treasured and used. It reveals him as the tireless worker, the man of initiative and courage—a singular blending of ideal aims and practical insight. It secures him a position of honor among the foremost of those who are helping to solve our educational problems.

To his efforts also is due that bettter appreciation of the Catholic teacher which has opened a new era in Catholic education. With exceptional clearness he understood both the difficulties and the opportunities which affect the progress of our schools. In particular, he felt that the devotion of our teaching Sisters gave them a claim to more effectual aid and encouragement. In their behalf he pleaded with an earnest-

ness born of sympathy, with the eloquence of deed and personal sacrifice: and he pleaded to good effect. If today the service of our teachers is more fully recognized, if ampler provision is made for their training, and if, in consequence, our schools have been raised to a higher degree of efficiency, these results are due chiefly to the movement in which Dr. Shields was a pioneer and leader.

As we look back to the beginnings of his career, we see that it steadily converged toward one great object; that its various undertakings were guided by a single aim, that the very hindrances which rose in his way proved to be the source of clearer inspiration. We discern in his life the gradual unfolding of a plan which became more definite as time went on—more definite and more absorbing. It attained proportions which far exceeded its earliest conception. Even in his quick enthusiastic thinking, the full scope of what he intended was not at first visible. But with each step, it grew upon him. His horizon widened. New projects took shape in his mind. New problems arose and with them the thought that contained their solution. His career was a development, slow and painful at first, then rapid and vigorous, a living exemplification of the principles which he applied to educational theory and practice.

From long experience he had reached the conviction, which abided with him always, that the future of Catholic education, its worth and its success, depended on the preparation of Catholic teachers. Whatever else might be done to win support for our schools, to improve their facilities, quicken the interest of parents or increase vocations for the religious life, the center and pivot was and must be the teacher, her training and qualifications. This conviction roused him, filled him with eagerness, stirred him to a holy impatience. It became for him a directive principle, dominating his thought and deciding the course of his action. It became, finally, the standard by which he appraised every idea, proposal and movement, whether in the field of education or in the broader field of the sciences in which education takes root and from which it draws its vitality.

With those sciences he was familiar through years of study and research. That their findings gave no direct support to Catholic education, he fully understood. That they often received an interpretation at variance with Christian belief, he knew only too well. But as statements of verified fact, they contained for him a higher meaning. They offered him truths about nature, truths in which he perceived the wisdom and ordinance of God. So far, he thought, as they could shed light on the problems of life and mind, so far as they might furnish the principles and suggest the methods which the teacher should apply, those sciences were to serve, as powerful auxiliaries, the cause of education. Like the doctrine of the Philosopher whom Aquinas enlisted in defense of the Catholic faith, the truths of modern science were to become instrumental in leading mankind to that Truth which is their origin, their ultimate basis, their eternal fulfilment.

As he saw in nature a divinely established order, so, in mind, he recognized the laws of spiritual growth enacted by the Creator. These, he resolved, must determine the process of education—these, and not the artificial devices which so often are offered as substitutes. Since God has fashioned the mind, endowed it with activities and determined the manner of its development, education is true to its purpose only so far as it adapts its processes to these essentials of mental life. So doing, it ministers to the welfare of the human being; and it cooperates with God in furtherance of His design.

Dr. Shields did not rely upon his own knowledge alone or upon that which human science could supply. Continually his thought reverted to Him who is the Master and Ideal of all true teachers. In the Gospel he found a deeper wisdom and with it the perfect form of instruction. He found there, in fruitful application, the very laws and principles which education in this present time is striving to discover and express. He found in the life of Jesus Christ the model of the teacher and the pattern of real education.

The Divine Teacher had made use of nature to impart the truth of the kingdom: why not do the same? He had drawn

spiritual lessons from the lowliest things of earth: why not imitate Him? He had made all facts, all experience, all human relationships contribute to the teaching of religion: Can we hope for a more perfect way, a surer method, a more excellent purpose?

To these questions the work of Dr. Shields gives answer. Meditation and study had brought him in view of his ideal: an education in accordance with the nature of the mind; an education established on the example of Christ; an education in which religion shall be the central truth and permeate all other knowledge—such was the aim which guided the thought and action of this wise teacher. To its realization he gave all that he had, all that he was. It became the very soul of his enterprises. Their meaning can be grasped only when we appreciate the intent with which they were conceived and carried into effect.

Of material resources, he had, at the outset, not even a promise. What he did have was an absolute faith in the rightness of his aim and its importance for the good of religion. With that he joined an enthusiasm and a power of work which never slackened. Even when his physical strength had begun to fail, he continued his work in the classroom, performing his duty as a professor, amid numerous cares and occupations in other lines of activity. In the University, in Trinity College, in various institutions throughout the country, he brought light and inspiration to a multitude of students. Through the Summer School, which he directed from the beginning, he opened new vistas of thought to our teaching communities and prepared the way for his principal undertaking.

In a very special manner, the Catholic Sisters College is the work of Dr. Shields. To him it owes its scope and plan and direction. Upon him lay the burden of its administration as well as its academic development. Through his untiring efforts, it has grown in usefulness, in numbers and in far-reaching effect upon our schools. It stands and will stand, as a fitting memorial of his life and labor.

But where his memory is held most sacred is neither in buildings of stone nor in the printed page, nor in any other form

that is visible to the eye. It is rather in the gratitude of those who have been his pupils, who have been stirred and guided by him to better effort, who have shared the benefits of his instruction with the children in our schools.

The final tribute remains to be paid—not by one but by all, not in words but in deeds. The work which he began must be continued. The noble aims which he pursued must be completely fulfilled. The training of our teachers must be carried to that perfection which he had ever in mind and toward which he bent his energies. Thus shall we build, in the development of our Catholic education, the only monument that is worthy of him. None other would he have desired.

"Seek ye first the kingdom of God and His justice; all these other things shall be added unto you." These words of the Divine Teacher Dr. Shields adopted as the maxim of his life, as the norm of his choice and judgment, as the incentive of his efforts. That kingdom he sought where Christ himself had pointed it out—in the souls of the little ones so dear to the Saviour's heart. To reach these, to draw them with gentleness and love, to prepare them for Christian living in truth and holiness, to make them children of the Church and heirs of the heavenly kingdom—was his whole ambition.

Before his eyes there arose the vision of an educational system wherein all the elements of truth should be harmoniously combined—the knowledge of nature and man leading on to the knowledge of God. In his heart there sprang the hope of a brighter day when religion should vitalize all teaching, all learning, all striving and living—when education should cooperate, in spirit and truth, with God's design. Of that design he had learned much from his study of nature and man—much more from the enlightenment of faith. So, in the measure of human capacity, he had prepared his soul for the full revelation. Assuredly, this is granted him now, with perfect vision, in the Kingdom of God.

"Lord, thou didst deliver to me five talents; behold I have gained other five over and above." For Thomas Edward Shields, great talent meant great responsibility. He could not forget that he had received much. He could neither trifle

with time nor waste what his Lord had given. Mindful always of the reckoning, he accepted his talents "and went his way and traded with the same and gained other five." With these he is gone to the Master's presence. And while we pay him our tribute of gratitude and love, we hope with sure confidence that he has heard the greater approbation: "Well done, good and faithful servant." The days of trial and toil are over: Come to thy rest and recompense: "enter thou into the joy of thy Lord."

HIS LIFE

I

Thomas Edward Shields was the sixth of a family of eight children. He was born at Mendota, near St. Paul, Minnesota, on the ninth of May, 1862. His father, and his ancestors as far back as he could trace them, were well to do farmers and pious, practical Catholics.

Of his childhood and youth he has left a vivid picture in an autobiographical volume entitled "The Making and Unmaking of a Dullard." The book is unique as a human document, and the experiences there set forth are in a sense the basis of his future life-work. He was one of those children whom misunderstanding and mistaken methods had cast out into mental darkness from which only his own amazing pluck and perseverance were able to save him. The book is written with a view to save others from a similar fate, and much of his educational work in later years was based on an analysis of his own early experiences.

From the age of nine to nineteen he was considered by all about him a hopeless dullard. His was a case of dullness that arose from alternating phases of physical and mental development, which at that time were not understood as they are today. "The physical environment of my childhood and youth was all that could be desired," he wrote; "I was born and raised on a large farm in one of the most picturesque spots in the Park region of Minnesota." At the age of six he went to school, and until his ninth year his childhood

differed in no important respect from that of other children. Indeed, he seems to have been rather a bright child up to that time. "I had finished long division and was working in fractions before I was nine years old." His reading was at first so good that he was promoted too rapidly, and the discouragement of finding himself pitted against children who were older than himself, and using a textbook that was beyond his powers, was the first mistake made. "The sense of failure left me with a deep and abiding sense of shame and discouragement." The other boys teased him and played tricks upon him. "I think I must have been growing very rapidly during this time and probably ceased to make progress in all the school subjects."

At the completion of his ninth year he was taken out of school and put to work on the farm.

"My condition from my ninth to my thirteenth year was due . . . to a phase of abnormally rapid physical development. . . . At thirteen years I weighed one hundred and sixty pounds. At fourteen I was my present height, five feet ten inches, very strong physically, and could do a man's work on the farm. My nerve energy must all have been used in building up my physical frame. The tension was so low that there was not even a good muscle tonus. . . . I spoke but seldom and when I did attempt to talk, even the members of my own family found some difficulty in understanding me. The boys used to mock me so that I grew afraid of the sound of my own voice. I would not dare attempt to hum or whistle a tune. I was taken to church every Sunday, but I was shy and avoided speaking to anyone."

When he was thirteen he was sent back to school. "My family was anxious that I should be prepared for confirmation, and they still entertained a lingering hope that I might learn enough of the three 'r's' to get along on the farm." This second attempt was a failure although rapid physical development had practically come to an end, "and if I had been handled properly my mental life might have been awakened at that time." As it was, "the experiment proved to be one long-drawn-out humiliation. Each day recorded a fresh fail-

ure and increased my discouragement proportionately." The experiment was abandoned after a few months.

"On my return to work on the farm the realization grew upon me that I was not as other boys. They had brains and talents which I knew I did not possess. I could plow and mow and reap and sow, but I could not imagine what the world was like to those around me who were smart and used to read the papers and keep track of the march of events in the great outer world."

"One day, when I was about fourteen years old, I was lying on a bench outside the dining-room window resting after dinner, when my father and mother and my uncle, who was visiting us for the first time within my memory, entered the dining-room. Without intending to eavesdrop I overheard their conversation. My uncle was saying as they came in: 'Its a shame that you don't try to do something for poor Ed,' and mother replied: 'We have done everything that we could think of, but it seems hopeless. The teachers sent him home from school when he was nine years old; they said he could learn nothing but vicious habits from the bad boys who attended school. We sent him back to school last year and the teacher did everything in her power to help him, but after three months gave it up as useless.'

"This was the first intimation I had of the reason which led my parents to keep me home from school. Although I knew in a general way that I had no talents such as other boys possessed, nevertheless my mother's words came to me like a sentence of condemnation and they crushed me utterly. I slunk away from the bench like a wounded animal and hid myself in the cornfield.

"During the two years that followed, the gloom and despondency that settled over me were deep indeed. I used to look at the workmen on the place with a feeling of reverent wonder, for they had brains and were as other people, and I could no more imagine what the world looked like to their eyes than I can now imagine what this world of eager, struggling humanity must be like to the angels.

"I made no attempt to read; I forgot the multiplication

table; and I do not think I could have written my own name when I was sixteen years old. . . . I was a rather pious boy during those years. . . . No matter how tired I might have been, I do not believe that I ever went to bed without saying my night prayers and my rosary. God and the Blessed Virgin, my guardian angel and the saints were as real to me as the people who surrounded me. Whenever I particularly wanted anything I dropped on my knees behind the plow or in the wagon box and asked for it, with far more confidence of being heard and answered than I would have had in making any request of my earthly parents.

"Sometimes I used to dream about my future. A religious vocation occasionally teased my imagination. Of course I did not dream of being a priest, for I knew that a priest had to have brains. . . . I had heard people talk about lay brothers whose duty was to work in the fields and to take care of the cattle, and I imagined that I might become a lay brother."

II

"Jerome K. Jerome remarks: 'To talk like an idiot when you are an idiot brings no discomfort; but to behave as an idiot when you have sense enough to know it, is painful.' My mental life had reached its lowest ebb in my fourteenth year. . . . The pain began with my awakening intelligence in the beginning of my fifteenth year, but many long years dragged by their leaden feet before I understood that the pain was a harbinger of salvation. Those around me had as little knowledge of my awakening mental life as they had of the pain and humiliation that I was suffering. My repeated failures at school and the attitude of those around me produced in me an abiding conviction that I did not know anything and that I never would know anything. The struggle between this conviction and my growing mental life continued to my twenty-first year."

The first ray of light he describes as follows: "The muscles that were soft in the days of their rapid growth soon hardened into strength, and in the exercise of this strength I first tasted the joy of feeling myself equal, at least in one respect, to my

fellows. . . . It was no little thing for me, who felt myself inferior in every other respect to the immigrant laborers on my father's farm, to pass from the lighter occupations assigned to the boy to the harder work of the man. To compete successfully in strength and endurance with men who had passed the golden line of twenty-one, while I was still a boy of fourteen, was to gain some little measure of self-respect and to lay the foundation of self-reliance. To be able to chop as much wood in a day, to hoe as many rows of corn, to shock as many acres of grain as the best man on the farm, did not, at the time, appear to me as being in any way connected with education, but it did give me a sense of satisfaction . . . and while deep discouragement and the sentence of condemnation pronounced upon my mental powers barred every other gateway, my budding conscious life found here an avenue of growth.

"From these rude employments I gradually progressed to others which called for some little measure of skill, such as plowing a straight furrow, building a load of hay, or pitching bundles of grain to the top of a high stack. There were not wanting occupations which developed rapidity of movement, such as husking corn or binding on a harvester. . . . I delighted in feats of horsemanship. . . . I also gradually learned to use the simpler carpenter tools. . . . We repaired our own farm machinery and I was frequently called upon to assist. My eye was trained to reasonable accuracy of measurement. . . . The constant variety of scene and of occupation that came with the changing seasons provided me with the best possible sensory-motor training. This training formed the basis of all my subsequent mental development. Of course I did not realize the value of these things to mental life, but as I look back upon them now, I know they were my salvation and that, had it not been for them, I would probably never have come up out of the darkness.

"No equal period in my school life has left with me treasures comparable in value to those left by those years on the farm while I believed myself banished forever from school and books and human companionship. Those years left with me a sensory-motor training of a high order, a robust constitu-

tion, an enduring love of work, self-reliance and a determined will."

"In the beginning of this stage there were only faint glimmerings of intelligence, but as time went on these grew into a distinct phase of intellectual development."

He describes the development of the number concept which in his case grew through the sense of sight and through the muscle sense in packing and lifting and counting sacks of grain of various weight. At first he added on his fingers; soon, however, he came to deal in sense images, "but they were the sense images of real bushels of wheat and not of the artificial symbols on which children's minds are sometimes fed." . . . "The chief content of these images resulted from the constant repetition of muscular exertions."

This was not the only series of experiments that contributed to the growth and development of this side of his mind. He was acquiring a sense of spacial relationships. In building fences he learned to use the square and handsaw and his eye was trained to judge with accuracy small variations in lengths of the boards. He describes how he first discovered the difference between the square and cubic foot—and thereafter how all his calculations were made by means of vivid memory pictures of widths and lengths of actual boards. "At that time I did not know the meaning of angle or triangle; I think I had not even heard the word geometry, nor did I know the multiplication table. But I was solving many practical problems in plane and solid geometry, nevertheless, and the fever of investigation had taken a deep hold of me." "My mind was simply growing hungry. Having been thoroughly discouraged in every other direction, it grew along these lines, and rejoiced in its activity without even suspecting that it was growing."

He notes another important line of development springing from his closeness to nature: "Here, in this world of beauty and of teeming life. . . . I gradually grew into a knowledge of many of nature's processes and into sympathy with many of her moods. With no teacher but nature herself, I was made a daily witness of the many-sided struggle for existence going on about me, and the germ of many a natural

truth, destined to grow and bear fruit in after years, found lodgment in my mind."

"Some means of self-reliance, some little confidence in my own mental powers, was my one great need at that time, and this I finally attained through mastery of the simple machinery with which I worked. A large part of mechanics naturally grows out of a knowledge of the lever, and, during the haying season, the constant use of the haypole and pitch-fork gave me a thorough knowledge of the lever. Next came a grasp of the pulley and the wheel and axle.

"So long as we use a machine in the form in which it is given to us . . . the machine remains our master. Our mastery over the machine dates from the moment in which we learn to modify it and to adapt it to our purposes. . . . My early familiarity with simple machinery laid the sure foundations of my subsequent knowledge of mechanics; but it had another result of much greater value to me. My attempts to modify a few of the simple farm machines produced in me the first discernible germ of self-reliance, the dawn of faith in my own mental powers."

His first experiment was a device to improve the working of the grindstone by increasing the number of revolutions of the stone to each turn of the handle. He failed to accomplish his purpose, "and my failure brought down upon my head the ridicule that greeted all my attempts to depart from the trodden paths. But there was a noteworthy difference in my mental attitude on this occasion from that which followed former failures. In this instance I had obtained a clear view of a mechanical truth that neither failure nor ridicule could obscure. . . . I had gained an abiding conviction, in spite of the immediate failure, that my plans would work if properly carried out."

III

"The year 1878 was a memorable one in my life. It was during this year that the first ray of hope penetrated the gloom of discouragement in which I lived. As a matter of fact my mind had been steadily growing during the two or three preceding years, but the manifestations of this growth were such as to escape recognition by those interested in me,

and nothing would have astonished me more at this time than to be told that my mind was awakening and giving promise of a development that would one day make me the equal of the farm lads of the neighborhood. Indeed I believe there was no time during the seven years that had gone before in which I had a more poignant conviction of my mental incapacity than during the few months preceding the completion of my sixteenth year. . . . It was during this year also that my taste for reading was awakened, but this line of development proceeded slowly and had no part in my first mental successes which were clearly traceable to a nucleus of growth organized out of experiences derived through my muscles and sense of touch.

"My mind, hemmed in by the narrow horizon of one debarred from the realm of letters, busied itself in combining and recombining memory pictures that had been gained through these fundamental senses; and thus there was laid the foundation of a constructive imagination which I still number among my most valued mental possessions."

It was through such vivid memory pictures that he first came to understand that there was some connection between velocity and power. He describes how he put this notion to a test and found that it was true; and when the heavy reaper moved over the shed floor in response to the touch of his hand on the crank shaft and thus confirmed his daydream concerning the relation of power to motion, he slaked his thirst for the first time "at the unfailing fountain of purest joy set up by the Creator for the exclusive refreshment of those who seek truth and find it."

"Years had been expended in taking the first few steps on the long road of knowledge. Through the expenditure of my muscular energy and through daily contact with the simple forms of elementary machinery I had, however, succeeded in incorporating into my mental life a few of the most rudimentary concepts of physical science. These were now integrating themselves in my daydreams as I followed the plow or drove my team to market. . . . This integrating process had finally reached the stage where it moved me to experimental verification.

"Daydreams followed by experimental verification were, however, only the blossom. The fruit came later in that same summer in the building of a grubbing machine that worked."

As in the case of the grindstone, it was an immediate need on the farm which stimulated his inventive faculties. He worked feverishly and in secret, realizing the possibility of another failure and shrinking from the ridicule which it would be sure to bring upon him. He resolved to satisfy himself that the machine would be a success before talking again of his plans and hopes. The following Sunday morning, while the family were at Mass, he was left alone to guard the house. "The machine was mounted on two wheels, and as soon as I was left alone I ran it out of its place in the shed and anchored it to one of the trees in the yard. With a piece of new half-inch rope I connected the drum with a neighboring tree and began turning the crank. The rope gradually tightened, and, almost before I felt the pressure on the handle, it snapped.

"A tide of joy surged over me such as only those who have lived through long years of discouragement will ever understand. I had brains! I was an Inventor!! The desire for concealment was now changed into a feverish impatience to exhibit the machine to the family, and the time until they returned from Church seemed interminable. . . . My imagination was on fire with the wonderful things this grubbing machine would surely accomplish. I thought of the forests that were still to be grubbed and feared that they were not extensive enough, and of the patents that could be taken out, and of the money that was to be made, and I am afraid that before the hour had drawn to a close I was a millionaire in imagination. . . .

"At last the family arrived. The carriage stopped just in front of my grubbing machine. I was standing with my hand on the crank with my heart ready to burst with joy, not to mention the condition of my head. But, to my surprise and disappointment, not one member of the family would bestow even a single glance on my machine. As Joe threw the lines over the dashboard and stepped from the carriage I tried to tell him about my wonderful invention, but I was chilled by the reception which the other gave me and the unsympathetic

look on his face caused the words to stick in my throat as he turned towards the house with the peremptory order: 'Ed, put up the team right away.'"

The next day, however, he succeeded in giving his machine a trial, despite his brother's order to the contrary. It worked so well that in the evening when the latter reprimanded him for disobedience, his father broke in, saying: "Never mind, Joe; Ed did more work this afternoon with his grubbing machine than the crew could do in a week without it. You had better hitch up in the morning and go to town and get him everything he wants for it."

The construction of the grubbing machine had many far-reaching effects in the development of his mind and character. It gave him hope and self-reliance, while his revolt against his brother's authority was in itself a turning point in his career. "The child naturally obeys the individual. . . . He begins to be a man in that hour wherein he learns to transfer his allegiance from individuals to principles. . . . In my revolt against my brother's authority I had come to the parting of the ways. Triumph had at last succeeded repeated failures—self-reliance had taken the place of vacillating uncertainty; the consciousness of mental power replaced the abiding conviction of my own stupidity."

The history of the Dullard ends with his sixteenth year, as it was chiefly concerned with the elementary concepts which brought him up out of the darkness. He devotes several chapters to telling how he finally learned to read. In school the reading had been entirely for form and not for content, and had left him with a deep-rooted distaste for books. He made no further attempt to read until his sixteenth year, and then it was through interest in an unfinished story which his brother had been reading aloud to the family. "My imagination had been fired by the story and I asked him to finish it for me, but he paid no attention. The next day I found mother at leisure and begged her to read it for me, but her answer was, 'What interest can it have for you?' I begged my sister next, but she was afraid of being caught reading aloud to the omadhaun. Fortunately the story was nearly finished and the print was large, so I took the book out to the

barn and began to spell it out for myself, studying each letter in turn and pronouncing each syllable. My progress was slow enough, but I managed to finish the story." He read, from that time forth, a number of stories in the same laborious way. "It was reading for content, and not for form, and, in this respect, it was a germ of mental life that was destined to have a large and vigorous growth. . . . My bungling attempts to read without the aid of a teacher at the age of sixteen, as I lay on the haymow and pondered each syllable in turn, had in them something infinitely better than could have been produced by the best achievements along the old lines where the form replaced the substance in the focus of attention."

The experience was not, however, an unmixed blessing, for "I contracted the habit of pronouncing each syllable aloud as my eye rested upon it, and this gradually hardened into a locked synergy between the movements of the eye and the movements of the vocal organs. It was many years before I discovered the evil consequences of that habit and then it was too late to remedy it, so that to this day, if my eye wanders to the last syllable of a word while I am trying to pronounce the first, I stumble hopelessly. The moment that my eye passes from the note that I am singing, the vocal chords refuse to hold the pitch."

Within a year, however, "something to read had become an absolute necessity to me. . . . In the spring of 1879 Mrs. Southworth's 'Ishmael, or In the Depths,' and its sequel, 'Self Raised, or From the Depths,' fell into my hands. . . . The reading of these books marked a new stage in my development. I saw myself reflected in Ishmael; he was a companion in misery. His 'depths,' though different in some respects from mine, were equally deep. Hand in hand with him I climbed, step by step, up out of the gloom into the sunshine of hope. . . . It was possible to come up out of the depths! This was the matter of supreme importance to me. . . . As I closed the book I resolved, with a resolution in which all the energies of my whole being were concentrated, that I would rise from the condition in which I had lived for years. That the ascent would be slow and difficult I did not doubt, but no

difficulty would have daunted me in that moment of exaltation."

Here the record ends. The reader cannot but wish that he had followed the story a little further and given an equally full account of his subsequent development; of his attempts to establish some sort of human relationship with his neighbors—"my attempts to break into society," he called them. Here again were burning humiliations to be lived through.

IV

The idea of a religious vocation grew upon him. His confessor encouraged him to study for the priesthood, and even tried to help him in winning over his family, who could see nothing but further failure for him and mortification for themselves in the poor dullard's preposterous ambition. They offered to give him a piece of land which he might cultivate to his own profit, and this money could be set aside to pay for his education for the priesthood. No doubt it was a way of gaining time during which the fancy might pass, but he persevered and the potato patch paid for "private tuition" from a teacher called Haggerty, who made a living traveling from one village to another giving lessons.

His confessor was something of an oddity himself, and perhaps this accounts for so little attention being paid to his support of the dullard's vocation for the priesthood. At any rate, he seems to have had a definite intuition in regard to his penitent's future. On one occasion he told him that he would not only become a priest but would certainly be one of the great teachers of the Church "because of your thirst for fundamental truth."

It was decided that he should consult the Bishop regarding his preparation for the priesthood. In all simplicity the poor fellow called upon the Bishop and offered himself. The latter inquired where he had made his classical studies. "Classical studies?" he faltered. "What are they?" The Bishop hurriedly closed the interview and saw him to the door.

He found out, on inquiring, that he must have three or four years of classical studies before he could even enter the Seminary. Well, he would have them. To the potato patch

was added a sugar field, as recorded in his Day Book under August 25, 1882.

"T. E. Shields invests in cane business this day with the following resources and liabilities:

Resources:—Real estate, 4 acres, presented by J. Shields, Jr., valued at		$400.00
M. B. Shields owes us on a/c		50.00
Books on hand valued at		
Liabilities:—Balance due to St. Paul Book and Stationery Co.		12.50
Balance due to A. C. Haggerty for tuition		5.00
T. E. Shields, net capital		

The account is left unbalanced, perhaps because the gap was still too great between the net capital and the sum required for his classical studies.

His family must have helped him at this stage, for on the first of September, 1882, he entered St. Francis College at Milwaukee as a sophomore, where he remained for three years. His studies gave him no great difficulty. Mathematics, in particular, came to him naturally. The problems of geometry stood out from the printed page already solved because of his habit of dealing with memory pictures of actual objects, nor could he ever understand how anyone could find mathematics difficult. Among his notebooks during this period is a compendium of universal history arranged by nations and dates in a chart by which the eye can readily see the chief events of each year all over the world in their relation to each other. During his years at St. Francis' Seminary the sedentary life and the change of environment injured his hitherto robust constitution, and from that time during the rest of his life he suffered from a poor digestion.

It had been his dream to make his theological studies at Louvain, in Belgium, but the opening of the new seminary of St. Thomas Aquinas at St. Paul caused him to renounce his European trip.

At the Seminary of St. Thomas Aquinas he remained for six years, from September, 1885, until March, 1891.

In a letter to a Swedish friend of the old days on the farm he wrote, during his first year at the seminary, an account of his daily interests:

"They feed us better here than at most colleges, in fact it is such board as would be obtained in a two-dollar-a-day hotel.

My chief attention this year is directed to mental philosophy, although we devote four hours a week to "Die Deutsche Sprache" and a few hours to other lighter branches. The same faculties of my mind that produced the grubbing machine are now exercising themselves in the highest planes of human thought, ramping the universe, traversing space, prying into the operations of the multifarious natural forces, following out the workings of the triple principle of life, ascending from created things to the contemplation of the great First Cause. You see I have plenty of room to expand and grow, and there is no fear that I will be reduced to the extremity of Alexander, who sighed for more worlds to conquer. My conquests are conquests of the mind and there is an infinite field at our disposal to explore. The further we advance in our conquests of truth, the fairer, the more enchanting become the fields spread out before us and behind, to the right and to the left, constraining us to cry out: 'It is good for us to be here.'"

"This is the hardest year's studying I have done since I have been going to College," he wrote to a cousin in April, 1886, "and though I still enjoy good health I never needed a rest more than at present."

Under date of April 27, 1888, he writes to another cousin: "The years are rolling rapidly; my five years' classics have gone by, my two years' philosophy slipped by still more rapidly, and now my first year's Theology is almost at an end. The next two or three years will pass away and then my college course will be at an end forever. Instead of being led and guided in the paths of duty I will have to guide others! The very thought frightens me. . . . In a couple of years I may be called upon to act as His ambassador to hundreds of souls, to teach them the truths that He has taught the human race and to warm their hearts with a love corresponding to His own. . . . You at least who know how poorly qualified I am for such a sublime mission, never forget to pray for me that God may open my mind to His truth and inflame my heart with His love that thus I may be able to spread His light and His love among all those who may hereafter be entrusted to my care."

V

At the seminary he came to be regarded by both the faculty and his fellow students as especially talented and brilliant; indeed, the students would often quote the opinion of Shields as though he had been one of the professors. In contrast, some of the ghosts of his past years would still arise occasionally to haunt him as, for instance, when it first became his turn to read aloud to the other students in the refectory. He opened the book and stumbled through the words, syllable by syllable, burning with shame. He knew that it was a pitiful effort, but he only realized how very bad it was when the professor took the book out of his hand, saying in a loud voice, "Mr. Shields, that is the very worst reading I have ever heard. You will please never read again in this room."

He had much difficulty with his English style, for in the early days he had spoken little and read less. At St. Francis College many of the pupils and professors were foreigners and the English which he learned there was not always idiomatic. In an effort to improve his style he resolved to write out each day at least one thought expressed clearly and in the fewest possible words. At the same time he would try to give expression to his own ideals and principles. This book of Daily Thoughts was begun on January 8, 1887, and it is interesting as a record because of the fact that during the winter of 1921 Dr. Shields happened to come across the old copybook and, while reading it, expressed surprise at finding how many of the ideas which he imagined had come to him in later life were already to be found at that early date springing from the heart of the omadhaun as he was just coming up out of the darkness. Space forbids quoting as fully as we would like, but a few of these thoughts will show the trend of his mind:

"A distinct motive which we keep always before us, and for which we are always striving our best, is what gives power and vitality to our actions and insures the success of whatever we have in hand."

"There is a greater and a higher pleasure in conferring benefits than in receiving them. In conferring good we resemble the Creator; in receiving it we resemble the creature. A good conferred will receive an hundredfold reward. A good received can merit none."

"The priest is the man of hope. The reward of his own life is to

be hoped for in the world to come, else his profession is a sorry one. He is also a man of hope to the masses. He is to better mankind by preaching hope to them, and holding it out to them at all times and everywhere. How can he do so if he has it not himself?"

"Reputation is good only in so far as it may enable us to serve our neighbor and is dangerous in so far as it exposes us to pride. Scarcely anything can render us more unhappy than over-solicitude for our good name, especially when the solicitude springs from pride and self-love."

"We should try to be what we would wish to be thought, but never try to be thought what we are not. What we believe and feel it is cowardly to wish to conceal, and it is a waste of time to try to cover what we are ashamed of. The time would be well spent in removing the cause of concealment."

"Every additional talent, accompanied by due humility, is an additional power in attracting and subduing our fellow-men. But the greater the talent and the less the humility, the more repulsive to them we become, and the less they are influenced by us. Abstain from all injudicious display of talent. An unnecessary display is always injudicious."

"By putting the most favorable interpretation possible on our neighbor's words and actions we will do ourselves no harm, do him good, avoid rash judgments, slander and calumny, and practice charity."

"He who tells us the evil spoken of us is our worst enemy. Kindness and good offices are the best means of vanquishing an opponent. It will invariably win the crowd to our side and shame our opponent into being a faithful friend. This is much easier done when we know not of the evil done us, for in such case we are only too apt to be vanquished by losing temper."

Under February 7 he copies the following sentence of Abraham Lincoln's, which he often quoted in later years:

"'No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper and loss of self-control. Yield larger things to which you can show no more than equal right, and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting the right. Even killing the dog would not cure the bite.'"

"What must be borne should be borne manfully. It may sometimes be well to refuse submission to unjust demands, but it is unworthy of

a man to submit to them with a bad grace. Grumbling is self-destruction and never tolerable in a rational being."

"Common sense is the highest spirituality. Go quietly about your own business and leave others to God and their own consciences. When it becomes your duty to interfere, do so, for then it is your business. This course of action will preserve your own peace of mind, and add materially to the peace of the community in which you live."

"To be a successful teacher a man must be learned. His knowledge must have become a part of himself, and then his instructions receive a vitality from him that rivets the attention and develops the powers of the pupil. Mere erudition is dead, and has no more power of instruction than the book itself, and often not as much. Force of character is also a very powerful means in the hands of a teacher."

"Men who would be teachers should first solve each problem that presents itself and then carefully study out the way they reached the solution. The results of our mental labor may be sufficient to such of us as will lead the lives of the solitary. But those of us who would lead others to the same results must know every step in the process by which our mind arrived at the solution."

"If we would win others to think with us we must first place ourselves with them and show them that we understand their position and hold all the truth there is in it. Then we will be able to show them the way to our position. If we commence by thinking with them they will end by thinking with us, whenever the truth is on our side."

"It is the resisting atmosphere which impedes the bird in flying that speeds her on her flight. It is her weight which ties her down to earth that mounts her up on high. It is the trials and temptations which impede our progress home that speed us on our way. It is our lowliness and meekness which tie us down to earth that lift us up to Heaven."

During the year 1888 he published his first book. It was a sort of encyclopedic index or filing system in book form, and, like his other invention, it grew out of his own immediate needs: It was entitled: *"Index Omnium, being a reference book designed for the use of students and professional men on a plan intended to save time and facilitate access to knowledge acquired by reading and study."* The work was divided into two parts: the first was an index, the second a catalogue;

a system of letters and numbers enabled the user to find at once the book, page, and subject, each being arranged under as many headings as there were subjects dealt with. The Index Omnium served its chief purpose in the effect it had upon his own mind, for he found that when he had entered a thought under all the possible headings under which it might be of use, he developed the habit of thinking of each subject in a rich and fecund way and correlating it with everything else he knew. To the Index Omnium he attributes many of the habits of mind which were so evident in later life, particularly in his lectures.

The Index was almost as great a milestone in his career as the grubbing machine. He took a trip to the East to find a publisher, and many were the stories he told in later years of this, his first experience with publishers. He was obliged to return to St. Paul at the end of his vacation without a definite assurance that his masterpiece would be brought out. In the following April, however, he was able to announce to his cousin: "Nims and Knight, of Troy, N. Y., have it in hand. Their offer is pretty fair and I have concluded to accept it. The publishers say it will be a slow job to print it. The work is so accurate that it is somewhat difficult to find workmen capable of doing the printing, at least, so they say. Perhaps the next time I write I will be able to tell you about what date the work will appear on the market." The book, which was to be the salvation of students and busy men of affairs, never went beyond one small edition. Perhaps there were not many among them who had ever felt the need of such a method of study.

A curious illusion took possession of his mind about a year before his ordination. He could no longer question the fact that he had brains, but he was certain that he was devoid of feeling, of imagination, of sympathy. It was true that he read romances and shed tears over the sorrows of the heroine, but he did not connect this with imagination or sympathy. He was nothing but an intellectual machine. How could he be of any service as a priest with so serious a defect? Sympathy was required in the confessional—and he had none. His superior, whom he consulted in his difficulty, advised him to

continue his studies on the ground that he was obviously cut out to be a teacher, and would in all likelihood have little active parochial work to do. It was not until after his ordination that the illusion was dispelled, when his experience in the confessional showed him that he was able to help his penitents chiefly through his power of vivid imagination and warm sympathy.

During the winter preceding his ordination, his health broke down, and indeed his life was despaired of by the physicians, but after the summer vacation he returned to the seminary and was ordained to the Priesthood on March 14, 1891.

VI

In June of the same year, he was assigned as Curate to the Cathedral of St. Paul, and there he spent fourteen months in the performance of priestly duties. His experience in the ministry whetted his desire for knowledge, and, in September, 1892, led him to St. Mary's Seminary, Baltimore, where he received the degree, Master of Arts. In October, he entered the Johns Hopkins University and took up the course of study which was to prove invaluable for his later career. His research in biology and physiology centered finally upon a problem which, in part, had been solved by Mosso, Lehmann, and others, i.e., the influence exerted by mental activity upon the circulation of the blood. Through an ingenious modification of the plethysmograph, Shields obtained more accurate results than any of his predecessors, and embodied them in the dissertation which he submitted for the Doctorate of Philosophy under the title: "Effect of Odors and Mental Work on the Blood Flow." He received the Doctor's degree in June, 1895.

The St. Paul Seminary had been opened in 1894. Its curriculum included, besides the usual courses in philosophy and theology, a serious study of the natural sciences. For this line of work, Dr. Shields was well fitted, and, quite properly, the organization of the biological department, together with the equipment of its laboratory, was entrusted to him. His power as a teacher was quickly recognized, both by his students and by his fellow professors. Their discussion of scientific and philosophical problems had a stimulating effect. The new Seminary at once took high rank among our institutions for

the training of the clergy, and Dr. Shields was recognized as an authority in his chosen field. The Minnesota Academy of Medicine elected him to honorary membership, and other associations, especially those which were interested in education, welcomed him to their discussions. He thus became prominent in Catholic circles and in the larger sphere of scientific activity as a man of wide knowledge and deep culture, an independent thinker who saw in religion the surest safeguard of intellectual freedom. He was now far removed from the dullard stage; and doubtless he looked with different eyes, and surely with different feelings, upon the fields around Mendota.

Another sphere of activity was opened to Dr. Shields when, in 1898, he was assigned to parochial duties at St. Joseph's Church in the city of St. Paul. His experience there brought him into closer contact with the people and afforded him abundant opportunity of applying, in the highest of practical forms, that knowledge of the human mind which he had gained through long observation and study. As a preacher, he soon won distinction by the forcefulness of his exposition in which he followed the method exemplified by Christ. As a spiritual director, he exerted an influence for good which widened to all classes of the people and gave him new insight into the workings of the soul.

Dr. Shields had always been keenly interested in the Catholic University and its development. During the first six years of its existence (1889-1895) it had functioned as a school of theology. In 1895, the year in which he completed his studies in Baltimore, the University entered upon a new phase by the establishment of the Schools of Philosophy and Social Science. The appointment of professors was no easy task. For the Departments of Biology and Psychology, few competent men were available. Among these, Dr. Shields headed the list. He came to the University in 1902 as Instructor in Physiological Psychology, and took up again the line of investigation which he had begun at the Johns Hopkins University seven years previous. He was promoted to the rank of Associate Professor in 1905, and to that of Professor of Psychology and Education in 1909.

In the meantime, Trinity College had been established for

the higher education of women. From the beginning it had numbered among its teachers several instructors in the University. To this staff Dr. Shields was added in 1904. He organized the Department of Education and for seventeen years assisted in the development of the College by his courses of instruction and his practical suggestions.

His contributions to the science of education had already been recognized; and in 1908 he had received from Manhattan College the honorary degree of Doctor of Laws. That his mind was turning more and more decidedly toward educational problems is evident from the "Notes on Education" which he contributed to the *Catholic University Bulletin* from 1907 to 1910. In these "Notes" he deals, first of all, with the teaching of religion and around it he groups the courses of instruction in other subjects. Meantime he had published (1907) "The Education of Our Girls." As Cardinal Gibbons states, in the Preface to this volume: "The simplest justice, no less than educational wisdom, requires that the good-will and enthusiasm of our teachers should be recognized by those who are charged with the work of Catholic higher education; and it is therefore gratifying to note that this recognition, in a very helpful form, comes from a professor in the Catholic University, and from one who is thoroughly acquainted with the needs and possibilities of our schools. As this volume is a proof of the interest which is taken at the University in all the departments of our educational system, it will doubtless turn the minds of our teachers toward the University as a source of information and direction."

The "Notes on Education" were read with interest by our teachers. They realized that the University was concerned for their welfare and ready to help them by providing information on the subjects which were most closely related to their work. Accordingly, Dr. Shields decided that the time was come to begin the publication of a review; and the first number of the CATHOLIC EDUCATIONAL REVIEW appeared in January, 1911. It was a step toward the fulfillment of the Cardinal's prediction; it turned the minds of our teachers toward the University.

A further step was taken in the establishment of the Sum-

mer School which opened its courses in 1911. Dr. Shields was appointed as Dean, a position which he held to the close of his life. The first session of the School was attended by Sisters from all parts of the country. This was sufficient to prove both the need of the School and the eagerness of the Sisters to profit by the facilities which the University offered.

It led, however, to another phase of development which, though long desired by Dr. Shields, had not been fully anticipated. The students of the Summer School, at the close of the first session, asked why the work should not be continued throughout the year. The reply was given in the establishment of the Sisters College, October, 1911.

In a single year, three new spheres of activity had been opened, all related and directed to a common purpose, yet sufficiently distinct to lay, each in its own measure, a special responsibility upon the Editor and Dean. They served, however, as a stimulus to further activity. For the publication of his own volumes and of the text-books which his colleagues were preparing, he organized the Catholic Education Press. This, as he planned it, was to assist the schools by providing, at a minimum expense, the books in which his method of teaching was applied to the various school subjects. A more important result would be the coordination, by practical means, of our schools and colleges with the University, and the building up of a really unified system.

With the same end in view, he took an active part in the affiliation, or accrediting, of Catholic high schools and colleges to the University. He regarded affiliation as the best means of raising the standards of education and of securing such uniformity as was desirable. It would also bring about a solidarity of thought and purpose among our teachers and stimulate them to constant improvement. He thus anticipated in action the words of the Pastoral Letter: "As the process of affiliation is extended to our high schools, it benefits them and also provides a better class of students for our colleges. In keeping, then, with the aims of its founders, the University exists for the good and the service of all our schools. Through them and through their teachers, it returns with interest the generous support of our clergy and laity."

His various occupations left Dr. Shields but little time for

rest. Such journeys as he took were usually taken with reluctance and only when duty or the interests of his absorbing work made it necessary for him to travel. In 1913, however, he visited the continent of Europe and returned with fresh ardor to his tasks.

Apparently, he was in the best of health. He continued his class-work in the University, the Sisters College, and Trinity College. As the Sisters College developed, its administration laid new burdens upon him. Early in the summer of 1920 he secured an additional tract of fifty acres adjoining the original purchase; this was his last financial transaction on a large scale.

In the autumn of 1920 he undertook, with Mrs. Justine B. Ward, the construction of a building near his own home, which was destined at her death to become a central hall of music for the Sisters College. He had felt all along that art and music should have a prominent part in education and he had included these subjects among the germinal elements of his course in religion. The method of teaching music introduced by Mrs. Ward was in accordance with his whole system of education, and he decided to make it a part of the training which he offered the Sisters.

To the Hall of Music he devoted every available moment of his time. He saw the laying of its foundations, and, in part, the construction of its walls. Before it had proceeded very far, illness confined him to his study, and from its windows he watched the progress of the building during the closing days of his life.

Foreseeing the outcome of the disease which for a year or more had preyed upon his strength, he made due provision for the disposal of his property. By his will, his estate, with the exception of some minor bequests, is left to the Catholic Sisters College.

EXPRESSIONS OF SYMPATHY

The death of Doctor Shields called forth numerous expressions of regard and of sympathy with the University. Messages were received by telegram or letter from members of the Hierarchy, religious communities and individuals who as friends or former students had learned to value the man and teacher.

APOSTOLIC DELEGATION,
WASHINGTON, D. C., *16 Febbrajo, 1921.*

ECCELLENZA REVMA:

La scomparsa del Rev. Dr. Tomaso E. Shields segna una gravissima perdita non solamente per cotesta Università, della quale fu per tanti anni illustre professore, ma altresì pel l'educazione Cattolica, della quale era abile campione.

Mentre prego Dio di concedere al Suo fedele Ministro il meritato guiderdone, presento a Vostra Eccellenza e, per mezzo di Lei, all'Università Cattolica, ch'Ella regge con tanto senno e successo, le mie piu vive condoglianze.

Con sensi di affettuosa venerazione, mi creda
Di V. E. Revma

Devmo Servo
GIOVANNI BONZANO.

A Sua Eccellenza Revma
MONSIGNOR TOMASO SHAHAN,
Vescovo di Germanicopoli,
Rettore dell'Università Cattolica, Washington, D. C.

ARCHBISHOP'S RESIDENCE,
MILWAUKEE, WIS., *February 16, 1921.*

RT. REV. AND DEAR BISHOP SHAHAN:

I regret very much that it will be impossible for me to come to the funeral of our dear lamented Dr. Shields.

It was a most painful surprise to me as it undoubtedly will be to thousands of others, to hear of his unexpected demise. It is quite a loss to the University and to the Church in the United States. He was doing quite a remarkable work for the advance and development of education in our Catholic schools, both elementary and higher.

May the Lord richly reward him for all that he has done for His honor and His holy church.

With kindest regards
Sincerely yours.

S. G. MESSMER.

CINCINNATI, OHIO.

Regret to learn of death of Dr. Shields. Sisters College has lost one of its greatest friends and enthusiastic workers. Impossible for me to attend the funeral.

ARCHBISHOP MOELLER.

PHILADELPHIA, PA.

Sincere sympathy in your loss; regret inability to attend funeral.

ARCHBISHOP DOUGHERTY.

OKLAHOMA CITY, OKLA.

Sympathy and prayers.

BISHOP MEERSCHAERT.

OGDENSBURG, N. Y.

Regret exceedingly death of Shields; sorry cannot attend funeral.

BISHOP GABRIELS.

WHEELING W. VA.

Heartfelt sympathy to yourself and faculty and relatives of Dr. Shields in the heavy loss you have sustained. I deeply regret my inability to assist at funeral obsequies.

BISHOP DONOHUE.

SACRAMENTO, CALIF.

Very sorry to hear of death of Dr. Shields.

BISHOP GRACE.

PITTSBURG, PA.

Dr. Shields's death serious loss to University and education in this country; a strong pillar of the Sisters College has fallen.

BISHOP CANEVIN.

HELENA, MONT.

Accept our sincerest sympathy in the death of Dr. Shields. We regret this loss very keenly as the Church in America has lost one of its ablest educators who unsparingly sacrificed himself in the cause of Christian education.

BISHOP CARROLL.

ROCHESTER, N. Y.

In the absence of Bishop Hickey, who has gone south owing to ill health, I beg to offer in his name our sincere sympathy to you and your college in your great loss.

JOHN M. SELLINGER, *Secretary.*

DAVENPORT, IA.

Regret death Dr. Shields; he is a loss to University.

BISHOP DAVIS.

INDIANAPOLIS, IND.

Regret exceedingly to hear of Dr. Shields's death; sorry I cannot attend funeral.

BISHOP CHARTRAND.

ALTOONA, PA.

I sincerely regret to hear of the death of Dr. Shields; his departure is a great loss to Catholic education. I am sorry my engagements will not permit me to assist at the funeral.

BISHOP MCCORT.

CHARLESTON, S. C.

The death of Dr. Shields causes sincere regret to myself and the Sisters who have benefited so much by his unselfish zeal. I regret I cannot attend funeral; shall offer Mass.

BISHOP RUSSELL.

SIOUX CITY, IOWA.

I sympathize with University in great loss sustained by death of Dr. Shields.

BISHOP HEELAN.

BOISE, IDAHO.

Your message announcing death of Dr. Shields deeply grieves me. His death is a distinctive loss not only to your University but to all interested in higher Christian education. You have my sympathy; he, my prayers.

BISHOP GORMAN.

ALBANY, N. Y.

Sympathize with you; great loss to University and Catholic education; sorry cannot attend funeral.

BISHOP GIBBONS.

HARRISBURG, PA., *February 15, 1921.*

I was shocked when I received the news of the death of Dr. Shields. Though I knew he was in poor health I had no thought that he was in serious danger.

I offer to you my deep sympathy. The University in his death

sustains a heavy loss as does Catholic education in America. When the history of Catholic education is written the historian will accord a high place in his annals to Dr. Shields.

Again assuring you of my sympathy and regretting that I shall not be present to honor his memory on Friday,

I am, sincerely yours,

PHILIP R. MCDEVITT, *Bishop of Harrisburg.*

BISHOP'S HOUSE,
DENVER, COLO., *February 16, 1921.*

I am pained to get the news of the untimely death of Doctor Shields. I am truly sorry that the world has lost so valuable a servant, one who knew how to serve the world best: by education.

To you and his fellow professors of the University, who will miss him, I extend sympathy and to him, who can work no more with us, prayer and sacrifice.

Fraternally yours,

J. HENRY TIHEN, *Bishop of Denver.*

LOS ANGELES, CALIF., *February 17, 1921.*

On my return from a confirmation tour, I found your telegram advising me of the death of Dr. Shields.

To you and to all the faculty I send my deepest sympathy. Dr. Shields was a tower of strength to the University, and by his zeal commended himself as dean of the Sisters College. He entered so fully into the life of the University as to become, like a few more of you, a real part of it. Someone will succeed Dr. Shields. It will be hard to find one to take his place.

With kind regards, I am,

Very devotedly yours,

JOHN J. CANTWELL,
Bishop of Monterey and Los Angeles.

ST. MARY'S CATHEDRAL,
GALVESTON, TEX., *February 17, 1921.*

I am sorry for the death of Rev. Doctor Shields.

He will be a loss to the University, and to Catholic education throughout the country.

May his soul rest in peace.

Yours Faithfully in Christ,

C. E. BYRNE,
Bishop of Galveston.

THE CATHEDRAL RECTORY, NEW YORK, N. Y.,
460 Madison Avenue, *February 21, 1921.*

With the greatest regret, we heard the other day of Doctor Shields' death. We all loved him personally for his piety, zeal, and nobility of heart. Besides, for years he was a priceless asset of the University. No one had the interest of your great institution more dearly than he; and no one sacrificed more of his time, brain and heart. We prayed for him in the Cathedral yesterday.

Yours always sincerely in Christ,

M. J. LAVELLE.

JEFFERSON COLLEGE, CONVENT P. O., LA., *February 19, 1921.*

I am visiting our houses of Louisiana, and through the Catholic Press I hear of Doctor Shields' death. I am deeply grieved over it, knowing the important place this good priest and able Professor and educator occupied at the Catholic University. His death will be a great loss for the Institution. May I ask you, Right Reverend Bishop, to accept my heartfelt feelings of condolence and sympathy and the assurance that we shall remember in our prayers and suffrages the dear Doctor's soul.

Yours respectfully and sincerely in J.M.J.

H. DE LACHAPELLE, *Provincial S. M.*

COLUMBUS, OHIO, *February 17, 1921.*

It was with very deep regret that I learned of the death of Doctor Shields. He has sacrificed his life for Catholic education and his death will be deeply deplored by the Sisters of all the Religious Communities teaching in the schools of our country.

With kindest regards and best wishes, I am,

Faithfully yours in Christ,

FRANCIS W. HOWARD.

SUPERINTENDENT OF CATHOLIC SCHOOLS,
749 LINWOOD ST., BROOKLYN, N. Y., *February* 16, 1921.

It pained me to learn the news of Doctor Shields' death. It is a great loss to the cause of Catholic education. He shall receive a place in my Masses and prayers.

Respectfully yours,

JOS. V. S. MCCLANCY.

NEW YORK, N. Y., 23 East 41st St., *February 24, 1921.*

Let me express my sympathy with you and the University in the death of good Doctor Shields. He did so much in a most unassuming manner whilst he was with us, that one can imagine him now, with

his greater power, doing for the University what he could only dream of here.

I shall always treasure it as one of my pleasantest memories that I met him when last in Washington, and found him, as usual, so thoughtful and attentive, in spite of the fact that he was suffering so much. Few men would have clung to his arduous tasks so tenaciously as he did up to the end.

Respectfully yours in Christ,

JOHN J. WYNNE, S.J.

SAN FRANCISCO, CALIF.

Sincere sympathy.

R. HUNT.

ALBANY, N. Y.

Deepest condolence for you all in your great loss.

J. A. DUNNEY.

BRIGHTON, MASS.

Telegram received, will attend Father Shields' funeral Friday morning.

JOSEPH B. TRACEY.

BUFFALO, N. Y.

Permit me to tender my heartfelt sympathy to yourself and the University in the great loss sustained by the death of Doctor Shields.

REV. F. T. KANALEY.

WINNIPEG, MANITOBA.

The death of Doctor Shields is a great loss to University and Catholic education. We mourn with you who will miss him most.

BROTHER JOHN A. WALDRON.

MILWAUKEE, WIS.

Your Lordship: The Alumni Association of St. Francis Seminary shares in the general sorrow attending the death of Dr. Thomas E. Shields and in a more intimate way mourns his loss as that of a respected and devoted fellow member. Through your Lordship we wish to inform the Faculty of the Catholic University that a solemn requiem Mass for the repose of his soul will be offered next Monday, February 21, by the Rt. Rev. President of the Association, Monsignor Joseph Rainer.

Respectfully yours in Christ,

GEORGE C. EILERS, *Secretary.*

PHILADELPHIA, PA.

Please accept my deepest sympathy; the University has met a great loss in the death of Doctor Shields. Regret I cannot attend funeral as I go with our Archbishop to New York Saturday Morning.

JAMES J. RYAN.

WESTPOINT, NEBR.

My sympathy for the loss of the great educator, Doctor Shields.

JOSEPH RUSING.

NEW YORK CITY.

What a great loss Doctor Shields' death will be to all of us. I am extremely sorry that it is impossible for me to attend funeral.

GENEVIEVE BRADY.

LAKEWOOD, N. J.

Regret exceedingly to learn of death of Doctor Shields; sorry cannot attend funeral.

L. C. RITCHIE.

PHILADELPHIA, PA., *February 16, 1921.*

The death of Doctor Shields comes as a shock, for I had thought from his recent correspondence that he had quite recovered his health. His loss to the Sisters College is irreparable.

Faithfully yours,

WALTER GEORGE SMITH.

NEW YORK, N. Y., *February 15, 1921.*

I have just received your telegram this afternoon, stating that Doctor Shields died last night. I am very sorry to hear this, and regret that I cannot attend the funeral. I am called away to New Orleans, because of illness in my family.

Please extend my sincere regrets to the Sisters of the College, with whom I sympathize in their loss.

Sincerely yours,

JOHN G. AGAR.

ALBANY, N. Y., *February 20, 1921.*

I want to thank you for telegraphing me the news of Doctor Shields' death. You have my heartiest sympathy, because I know what a loss he will be and how fond you were of him. I would have gone to Washington for his funeral, only that it was impossible to leave town as I had a benefit lecture on, for our Catholic League. With every kind wish, I am

Respectfully,

MARGARET B. FARRELL.

TRINITY COLLEGE,
WASHINGTON, D. C., *February 15, 1921.*

The death of Doctor Shields is a great loss to us all, and particularly so to you. He was so identified with the University and all its interests that I do not know how you can supply his place. All the Sisters join me in deep sympathy and in prayers for the repose of his soul, and for the continuation of his work for God's glory.

We owe constant remembrance at the altar on our own account, for Trinity has lost a good friend, who was faithful to us for sixteen years. May he have the reward of it now, the triple reward of the holy priest, the great teacher, the faithful friend. May he rest in peace.

In union of prayers, I am,
Sincerely yours in Christ, SISTER RAPHAEL, S.N.D.

DALLAS, TEXAS.

We offer Holy Communion for Doctor Shields Friday; prayerful sympathy.

URSULINES OF DALLAS.

MORRISTOWN, N. J.

Sincere sympathy for the loss of Very Reverend Doctor Shields.

MOTHER M. CECILIA,
COLLEGE OF ST. ELIZABETH.

LORETTO, KY.

Heartfelt sympathy on death of Doctor Shields; prayers for repose of his soul.

SISTERS OF LORETTO AT THE FOOT OF THE CROSS.

CHICAGO, ILL.

The Sisters of Charity of the Blessed Virgin Mary extend to Bishop Shahan and Catholic University their deepest sympathy in the loss of the distinguished Doctor Shields.

MOTHER MARY ISABELLA.

SOUTH BEND, IND.

Announcement of the death of our dear friend Doctor Shields just received; deepest regret for the loss to the Catholic University and Catholic education and profound and prayerful sympathy to you from the Sisters of the Holy Cross.

MOTHER BETTINA.

CONCORDIA, KANSAS.

We are deeply grieved on learning of the death of Doctor Shields; in deep sympathy with you and the University.

MOTHER ANTOINETTE AND SISTER LOUISE.

ST. LOUIS, MO.

Sincere sympathy for the loss the Catholic University has sustained in the death of Doctor Shields. The Sisters College in particular mourns a true and interested friend. May he rest in peace.

SISTERS OF ST. JOSEPH OF CARONDELET.

SILLERY, QUEBEC, *February* 20, 1921.

The Religious of Jesus and Mary tender sincere sympathy to the Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University, and offer heartfelt prayers to the memory of one who labored so earnestly for the highest ideals of Christianity and for the great work of Catholic education.

CLEVELAND, OHIO.

Profound sympathy of the Ursulines of Cleveland to the Faculty of the Catholic University.

MOTHER MERCEDES, *Superior.*

SAN ANTONIO, TEXAS.

The Sisters of Divine Providence of San Antonio wish to express their deep sorrow at the loss the Catholic University and especially the Sisters College has sustained in departure from this life of Doctor Shields. He is not dead for he will live long in the works for which he sacrificed his life. Our congregation is stronger through his influence. Requiem High Mass will be said for him in our chapel tomorrow.

MOTHER M. FLORENCE.

BRIGHTON, MASS.

Sympathy and prayers of the Sisters of Saint Josephs of Boston, Mass., on the death of the Reverend Thomas E. Shields.

MOTHER MARY BORGIA.

The letters that follow, with a few exceptions, were addressed to the Right Reverend Thomas J. Shahan, D.D., Rector of the University.

MARYWOOD COLLEGE,
SCRANTON, PA., *February 15, 1921.*

The many members of our order of the Immaculate Heart of Mary who have been influenced directly and indirectly by the noble Doctor Shields, assure you of their prayers for the repose of his soul and express deep sympathy in this loss which they feel is a personal one for you.

SISTER M. JANE DE CHANTAL.

ST. JOSEPH'S ACADEMY,
JACKSONVILLE, FLORIDA, *February* 16, 1921.

The sad news of the death of Doctor Shields has just reached us this morning, and we wish to extend our sympathy to you and to the other members of the Faculty of the Sisters College and to assure you of the prayers of this community for one who devoted his time, energy and life, to further the interests of the Sisters for the benefit of Christian education. May he rest in peace, is the prayer of,

Yours sincerely in J. C.,

SISTERS OF ST. JOSEPH.
Per S. THERESA JOSEPH.

MT. ST. MARY-ON-THE HUDSON,
NEWBURGH, NEW YORK, *February* 17, 1921.

May we express to you and to the members of the faculty of the University our deep sympathy for the great loss you have suffered in the death of Doctor Shields? We realize keenly the debt which Catholic education owes to him and the loss the great cause suffers through his death.

Very respectfully yours,

MOTHER M. ANTONILLA, O.S.D.

ST. JOSEPH CONVENT, MOUNT CARMEL,
DUBUQUE, IOWA, *February* 17, 1921.

It is with deepest sorrow that we have heard of the death of the Dean of the Sisters College, Very Reverend Doctor Shields. We need not tell you how sincerely we sympathize with you in the loss of this devoted priest to whom every interest of the University was dear.

In the departure of Doctor Shields the American teaching sisterhoods have lost a friend and benefactor who understood their needs and who spared neither labor nor sacrifice to aid them in their efforts for the advancement of Christian education. May God be good to the generous Dean of Sisters College and grant eternal rest and peace to his noble soul.

SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY,
SISTER MARY CRESCENTIA, *Secretary*.

ST. JOSEPH'S CONVENT,
WHEELING, WEST VA., *February* 18, 1921.

It is with a heart full of sorrow that I am asking you to accept my sincere sympathy in the death of dear Doctor Shields, so loyal, so generous, and self-sacrificing.

SISTER M. ANTHONY.

ST. AGNES CONVENT,
FOND DU LAC, WISCONSIN, *February* 19, 1921.

With feelings of deep sorrow we received the sad message of the death of our great Doctor Shields. Realizing the inexpressible loss which his death means to the Catholic University and to the Catholic Sisters College in particular, we offer you our sincerest condolence. It was in the interests of the latter institution, so dear to his priestly heart, that he sacrificed his precious time and strength.

Although visibly absent we may confidently hope that by his intercession before the throne of God, he will continue to aid the noble cause. His memory will ever live in the hearts of the Sisters in grateful prayer.

MOTHER M. MARCELLA, C.S.A., *Supr. Gen.*

ACADEMY OF THE VISITATION,
DE SALES HEIGHTS, DUBUQUE, IOWA, *February* 20, 1921.

With sincerest grief we read the press notices relating to the death of Doctor Shields, to whom Catholic education in the United States, and particularly the Catholic Sisterhoods, owe such a debt of gratitude.

The eternal truth has promised that "Those who instruct others unto justice will shine as stars for all eternity," so we have every reason to hope that this zealous priest, this indefatigable worker in the cause of religious education, will shine as a star of the first magnitude, in the heavenly constellation of the Saints. Our Community offered a general Holy Communion for the repose of the soul of Doctor Shields. Requiescat in pace!

SISTER MARY BERNARDINA MCQUILLAN, *Superior*,
AND SISTERS OF THE VISITATION.

MOUNT ST. JOSEPH CONVENT,
CHESTNUT HILL, PHILADELPHIA, PA., *February* 20, 1921.

Permit us to express to you our sincere and deep grief on the loss to you in the death of our venerated Doctor Shields. There are some debts that must be unpayable, and those we believe our dear Lord who has assumed all our debts, will pay to the full for his poor creatures in answer to their plea. Feeling our inability to make any worthy return to Doctor Shields, we have turned to our Lord to implore Him to reward His noble servant, whose life was given for the cause of the Church and of Catholic education. Doctor Shields builded better than he knew, for in thousands of religious hearts his words and example raised shrines more beautiful than any material temple. Communities could tell you of even the external impress he made on their members' lives, and of the ideals implanted in hearts as to the sanctity and sublimity of the religious teachers' vocation; ideals they saw realized in his own continuous striving for the best.

Doctor Shields's death has left a gap in the ranks of the Professors

in the Sisters College which it will be hard to fill. Those religious who have studied under him may well congratulate themselves on their blessed opportunities and experience.

We shall have Mass said for him, and the Community has already offered our grateful suffrages.

To yourself, dear Bishop, and to all the Doctor's colaborers in the University's hallowed field, we offer our sympathy, for he was but one of a family bound together to labor for the uplifting and glorification of God's kingdom. He will not cease his cooperation now, yet one longs for "the touch of a vanished hand, for the sound of a voice that is still."

With the highest regard, we are, dear Bishop,

Faithfully yours in Christ,

SISTERS OF ST. JOSEPH,
MOTHER MARY JAMES, *Superior General.*

HOCHELAGA, P. Q., *February* 20, 1921.

The Superior General and the Sisters of the Holy Names of Jesus and Mary learn with a real regret that the Very Reverend Doctor T. E. Shields has been called away from the task he so effectively made the work of his life. While deploring his loss to Catholic education, everywhere, they offer with sincere sympathy the assurance of prayer for the repose of the soul.

SUPERIOR GENERAL AND SISTERS OF THE HOLY NAMES
OF JESUS AND MARY.

OUR LADY OF ANGELS,
GLEN RIDDLE, PA., *February 20, 1921.*

At the passing of Doctor Shields, we, the Sisters of St. Francis, greatly desire to offer our note of condolence to you and the faculty of the Sisters College.

We are not unmindful of the great work that Doctor Shields has done for the cause of Catholic Education in the United States and for the advancement of our teachers. May Christ the Great Teacher reward him with an everlasting crown.

Assuring you that the Community has prayed for our deceased Father and Friend and will continue to do so,

SISTER M. EBERHARDA AND COMPANIONS.

CINCINNATI, OHIO, *February 20, 1921.*

The announcement of the death of our revered Doctor Shields reached us last Friday.

We were indeed surprised and sorry to hear of the departure of one whose life was so intimately linked with and so entirely devoted to all that concerns Catholic education. We feel that not only the Catholic

University of America, but that all Catholic educators have suffered a great loss in the death of Doctor Shields.

We sympathize especially with you, dear Bishop, and with all the members of the faculty of the University.

SISTERS OF MERCY.

INCARNATE WORD CONVENT, SAN ANTONIO, TEXAS, *February, 21, 1921.*

It was with profound sorrow that we learned of the death of Very Reverend Doctor Shields, and we now hasten to offer to you and his bereaved associates of the Catholic University, an expression of heartfelt condolence.

The loss of Doctor Shields to the cause of Catholic education in which he labored so strenously and so successfully, is indeed a cause of deep regret.

The University, but especially the Sisters College, will miss the dear departed; and our Sisters who had the privilege of knowing him and of being acquainted with his invaluable services as friend and instructor, feel keenly his loss to themselves and to that honored and sacred institution.

United with this feeling is the consoling thought that Doctor Shields has taken possession of his heavenly inheritance in the abode of eternal peace and rest, where he will receive the reward of his arduous labors from the Master he served so well.

With renewed sentiments of sincere condolence; and assuring you of a grateful and prayerful remembrance of the beloved deceased, we are,

In truest sympathy,

MOTHER MARY JOHN, *Superior General, and Community.*

CONVENT OF THE HOLY NAMES,
ALBANY, N. Y., *February 22, 1921.*

The announcement that Rev. Doctor Shields, a devoted friend and benefactor of Sisters in America, had passed away, caused us very deep sorrow. Please to accept, therefore, the prayerful sympathy of the Sisters of the Holy Names, New York Province, in this great loss Catholic education has sustained, and in a trial, that we feel is, Right Reverend Bishop, personally your own.

MOTHER MARY OF LOURDES, *Provincial Superior.*

VILLA MARIA,
WEST CHESTER, PA., *February 23, 1921.*

The Sisters Servants of the Immaculate Heart of Mary express deep sympathy for the loss of Very Rev. Doctor Thomas E. Shields, whose name will ever be associated with Catholic education in our country.

He is entitled by his noble work for the Sisters College to a most

grateful remembrance in our prayers, which we lovingly offer for the repose of his great soul.

Very sincerely yours in the Immaculate Heart of Mary,

MOTHER MARY JAMES.

CONVENT OF MARY IMMACULATE,
HARTFORD, CONN., *February 23, 1921.*

As founder and Dean of the Sisters College, Doctor Shields held a unique place in the hearts and minds of the Catholic educational Sisterhoods of this country, and his passing away from their midst, at this particular time which marks a crisis in the history of education on this side of the Atlantic, is a subject of poignant grief, of sincere and deep regret. It brings forcibly to our minds all we owe to this truly great man, the loyal son of Holy Church, the eminent Educator, the Father and the Friend of the Sister-Students.

May he rest from his labors and reap the fruit of them in that "Better Land," towards which he ever endeavored to direct our best and noblest aspirations.

We have prayed for the repose of his precious soul and we still shall do so, a sacred debt of gratitude to the revered dead.

MOTHER JOSEPHINE, *Sisters of St. Joseph.*

ST. JOSEPH'S ACADEMY,
ST. AUGUSTINE, FLA., *February 24, 1921.*

We humbly beg to offer our sympathy in this great loss that the Sisters College has sustained in the death of Doctor Shields.

Those of us who have attended the Summer School know how he will be missed, and we share in the grief that has come to you in the loss of your friend and helper.

That the dear Lord may aid you, and grant to his soul eternal rest, is the prayer of

THE SISTERS OF ST. JOSEPH.

MT. ST. MARY'S ACADEMY,
OKLAHOMA CITY, OKLA., *February 24, 1921.*

We desire to extend our sympathy to the Catholic University on the loss sustained through the death of Rev. Dr. Thomas E. Shields.

He will be held in grateful remembrance by the Sisters College and the Summer School as the enthusiastic promoter of higher education of religious women. By his untiring efforts and zeal a wide field has been opened for the Sister-student, who, by increasing her own efficiency, has raised the standard of Catholic education in every State of the Union.

On Doctor Shields and his co-laborers, every Religious who was for-

tunate enough to embrace the opportunity afforded by the Catholic University, begs God to look with especial favor.

It is our prayer that Doctor Shields may now enjoy the fruit of his well-won rest, and help by his intercession the cause so dear to him on earth.

MOTHER M. ALOYSIUS, *Sisters of Mercy.*

ST. JOSEPH'S ACADEMY,
OTTUMWA, IOWA, *February 25, 1921.*

With profound sorrow we read the announcement of the death of the Very Rev. Doctor T. E. Shields.

We wish to extend to your Lordship our sympathy and condolence in the loss which the Catholic University, and especially the Catholic Sisters College, has sustained in the death of this great and good priest.

The teaching Sisterhoods throughout the country will ever remain his debtors.

Our Sisters and students will offer the Holy Mass, Holy Communion, and earnest supplications for the repose of his soul.

MOTHER M. VINCENT, *Sisters of the Humility of Mary.*

ST. SCHOLASTICA'S CONVENT,
MANCHESTER, N. H., *February 26, 1921.*

Please permit us the liberty of tendering you our deep and most heartfelt sympathy in the loss of our good Doctor Shields. We were all pained last summer, to see how greatly his health had declined, yet we hoped and prayed that the Divine Master would spare him to us for many years to carry on the grand and noble work to which he so zealously devoted himself. The news of his death came as a great shock to us all. We feel that in the death of Doctor Shields we have lost a most sincere friend, a noble, self-sacrificing leader, whose lofty ideals and boundless zeal have fired with unlimited enthusiasm and inspiration the many Sisters whose privilege it was to listen to his lectures.

We earnestly trust that he is even now enjoying the reward of his many years of arduous labor and self-sacrifice. We shall endeavor to prove our heartfelt appreciation of all he has done in our behalf, by oft-repeated mementoes in our humble prayers.

BENEDICTINE SISTERS.

THE CONVENT,
466 Prospect St., FALL RIVER, MASS., *February 27, 1921.*

Reverend Mother Provincial and Sisters of the Holy Union of the Sacred Heart convey to you their most heartfelt sympathy in the loss sustained by the death of Rev. Doctor Shields. R.I.P.

REVEREND MOTHER PROVINCIAL AND SISTERS OF THE HOLY UNION OF THE SACRED HEART.

CONVENT OF THE HOLY NAMES,
OAKLAND, CALIF., *February 28, 1921.*

I come to offer you this expression of our sincere regret for your personal loss, and the loss to the Catholic world, of the eminent educator, Doctor Thomas Shields.

His progressive mind was so intensely interested in every phase of university work that we may well believe you will sadly miss the great friend and co-laborer.

Although his broad spirit will live on in what he has done, yet the personal direction of the great leader will be wanting.

We desire to express to you, therefore, our condolence on this deplorable loss, and the assurance of community prayer for the eternal repose of his great soul, this Father and Friend to all religious communities.

In deepest sympathy,

SISTER MARY REDEMPTA, *Superior.*

ST. MARY'S ACADEMY, C. N. D.,
PROVIDENCE, R. I., *February 28, 1921.*

It was a shock and a great sorrow to me to learn yesterday, from the *Providence Visitor*, that our kind, devoted Doctor Shields had passed away.

His absence will be keenly felt by his co-laborers at the University and particularly at the Sisters College, the students of which institution will mourn in him an enlightened Founder, staunch defender, kind helper, true friend.

May God in his mercy show mercy to his soul and admit him soon to the perfect light of heaven.

SISTER ST. IGNATIUS, C. N. D., *Superior.*

ST. WALBURG'S CONVENT,
ELIZABETH, N. J., *February 28, 1921.*

The going home of dear Doctor Shields is keenly felt by our Community to whom he has been an inspiration since the first Summer School opened for the Sisters at the Catholic University of America.

We pray that the good Master extend a most welcome and well-earned embrace to his beloved son, Doctor Shields.

MOTHER REGINA, *Benedictine Sisters.*

Mother Theodore and the Ursuline Community of Louisville extend sympathy to the Right Reverend Bishop and to the Faculty of the Catholic University in the sorrow caused by the death of the Very Reverend Doctor Thomas Shields and pray for the speedy repose of his soul.

SAINT MARY'S COLLEGE,
MONROE, MICH., *March 1, 1921.*

Only a word to express regret, and deep sympathy for you, in the untimely death of the Very Reverend T. E. Shields, and the great loss sustained by the University. During his visit to St. Mary's the Sisters learned to know and esteem him and since then have found his writings a source of information and inspiration. They recognized his unparalleled interest in the Sisters College and fear that the death of Doctor Shields was hastened by his unremitting labors.

Assuring you of many prayers for the repose of the soul of this true friend of Religious, I remain,

Yours sincerely,

MOTHER M. DOMITILLA.

CONVENT OF JESUS AND MARY,
399 VIA FLAMINIA, ROME.

I beg to thank you for sending me the notice of the death of our venerated Doctor Shields. I was deeply grieved, though at my last visit to the Catholic University, in 1919, I saw that he was literally wearing himself out. We can indeed say that he gave his life for the welfare of the Sisters, and we are all deeply grateful to him. I myself feel specially indebted to him for his kindness to me and to our nuns. I am having a mass said for the repose of his soul, and the whole community are offering communions and prayers.

Yours very sincerely in Xt.,

MARY ST. CLARE, R.J.M., *Superior General.*

March 8, 1921.

OUR LADY OF ANGELS,
GLEN RIDDLE, PA.

From our Sisters attending the Sisters College we learned of the death of our beloved Father and benefactor, Dr. Thomas E. Shields. Words fail to express our grief at this loss.

The deceased possessed a personality that commanded respect and elicited the admiration of all who knew him. What he has done for the Sisterhoods of America and through them for the children of the Catholic Church, only the Angels of God can tell.

May the prayers of those to whom he has been so great a benefactor obtain for him a speedy entrance to his Eternal Home.

Assuring you, dear Bishop, and the Faculty of the University, of our sympathy in this sorrow, I am

Yours sincerely in Christ,

REV. MOTHER M. KILIAN.

1010 SHERBROOKE ST., MONTREAL, CANADA.

We wish to express our deep regret and sympathy with the heavy loss the Catholic University has sustained. Dear Doctor Shields' death is not only a loss to your capable University staff, but is a real blow to Catholic education throughout the United States.

We, the teaching Sisters, owe the late Doctor Shields so much, that only increasing prayer for the repose of his soul can ever hope to cancel our debt. For it is in great measure due to him that all the advantages of higher education have been brought within the reach of the Sisterhoods. We certainly owe the Catholic University an immense debt of gratitude, and feel under obligation to each of the wonderful teachers there, who gave us of their best.

We shall certainly pray for our devoted Dean, our much regretted Doctor Shields, whose great work will continue to develop, because it was founded on disinterested motives and for the noble cause of Catholic higher education. May God continue to bless the well-spring of Catholic education in the United States, the great University to which Doctor Shields devoted so many years of active service.

SISTER ST. ELIZA, C. N. D.

ST. JOSEPH'S CONVENT,
MOUNT CARMEL, DUBUQUE, IA.

The death of Doctor Shields has wrung a cry of sorrow from the very heart of our Community, for he was a Father to the Sisters, a Friend and Benefactor whose claims on their prayers and gratitude can never be set aside.

May the continued success of his great work for the higher education of religious teachers be a lasting monument to the beloved Dean of the Sisters College.

SISTER M. BERTRAND, B. V. M.

WINDSOR, ONTARIO.

The news of Very Reverend Dr. Shields' death grieves us most deeply, and we wish to offer you, who knew his worth better perhaps than anyone else, our heartfelt and prayerful sympathy.

We feel that the cause of education has lost an untiring and wonderfully gifted champion. His entrance into the Home of Peace is to him a gain, after his well spent life in the highest service of God's Holy Church; but what a loss to the Catholic University and to those who knew and appreciated him!

Be assured, dear Right Reverend Bishop, that our humble prayers will rise to heaven for the repose of his soul and for God's blessing on you for the loss of so zealous, so noble, so good a helper in the work dear to your heart.

The Sisters of the Holy Names are gratefully mindful of Doctor Shields' devotedness and of your fatherly kindness to them.

THE SUPERIOR AND SISTERS OF ST. MARY'S ACADEMY.

RESOLUTIONS

Doctor Shields had been identified with the work of the University, of Sisters College, and of Trinity College. In appreciation of his services, each of the faculties or boards adopted appropriate resolutions. To these are added the resolutions presented by graduate students.

The Faculty of Philosophy

At a meeting of the Faculty of Philosophy, March 1, 1921, the following resolutions were adopted:

Whereas, God in His inscrutable wisdom, has seen fit to call to Himself the Very Reverend Doctor Thomas Edward Shields, Professor of Psychology and Education in this University, and

Whereas, Doctor Shields was an active member of this faculty from 1902 until his death; be it therefore

Resolved, That we, the members of the Faculty of Philosophy, do hereby express our deep regret and heartfelt sorrow at the loss of a distinguished colleague, and do hereby record our high appreciation of Doctor Shields' many services to Catholic education in the University, the United States, and the world at large; and be it further

Resolved, That we extend to his relatives our sincere condolence and earnest assurance of prayerful remembrance; and be it further

Resolved, That these resolutions be spread upon the minutes of the Faculty, and that a copy of the same be sent to the relatives of Doctor Shields and to the Most Reverend Archbishop of St. Paul.

Frank O'Hara, *Dean*.

Nicholas M. Weber, S. M., *Secretary*.

The Academic Senate

At a meeting of the Academic Senate, February 23, 1921, the following resolutions were adopted:

Whereas, It has pleased Almighty God to take from our midst the Very Reverend Doctor Thomas Edward Shields, Professor of Psychology and Education in this University; and

Whereas, Doctor Shields through his teaching and writing effectually promoted the cause of Catholic education, the training of Catholic teachers, and the co-ordination of our schools with the Catholic University; be it therefore

Resolved, That the Academic Senate sincerely deplores the loss which the University has suffered in his death; and be it further.

Resolved, That the sympathy of the University be conveyed to the relatives of Doctor Shields and to the Archdiocese of St. Paul; and be it further

Resolved, That these Resolutions be spread upon the record of the Senate, and that a copy of the same be sent to the relatives of Doctor Shields and to the Most Reverend Archbishop of St. Paul.

THOMAS J. SHAHAN, *Rector.*

EDWARD A. PACE, *Secretary.*

THE BOARD OF STUDIES AND DISCIPLINE OF THE CATHOLIC SISTERS COLLEGE

WHEREAS, Almighty God has called unto Himself our beloved friend and colleague, the Very Reverend Doctor Thomas Edward Shields, Dean of the Catholic Sisters College, and a member of this Board since its establishment in 1911, and

WHEREAS, While humbly submissive to the Divine Will, we are deeply conscious of the irreparable loss sustained by this Board in the death of one who gave freely and generously of his best energy and effort in behalf of the Catholic Sisters College; be it therefore

Resolved, That we, the members of the Board of Studies and Discipline of the Catholic Sisters College, formally record upon the minutes of this Board our appreciation of his great services and our sympathy for the members of his family, and be it further

Resolved, That a copy of this resolution be forwarded to the relatives of the deceased.

PATRICK J. MCCORMICK, *Acting Dean.*

THOMAS J. MCGOURTY, *Secretary pro tem.*

THE BOARD OF TRUSTEES OF THE CATHOLIC SISTERS COLLEGE

WHEREAS, Almighty God hath taken unto Himself the Very Reverend Doctor Thomas Edward Shields, Dean of the Catholic Sisters College, and

WHEREAS, we accept with Christian resignation the loss of one who labored with singular unselfishness and a consuming zeal in behalf of the training of our Catholic teachers, whose life was literally spent for them and the vital interests of Catholic education, be it

Resolved, That we, the members of the Executive Committee of the Board of Trustees of the Catholic Sisters College, formally express our great sorrow in his untimely death and our sympathy for the members of his family in their bereavement, and be it further

Resolved, That this resolution be spread upon the minutes of this Committee, that it be published in the April number of the CATHOLIC EDUCATIONAL REVIEW, and that a copy be forwarded to the family of Doctor Shields.

J. F. REGIS CANEVIN, D. D.,
WALTER GEORGE SMITH,
THOMAS J. SHAHAN,

Members of the Executive Committee, Board of Trustees of the Catholic Sisters College.

THE FACULTY AND STUDENTS OF TRINITY COLLEGE

We, the undersigned, representing the Faculty and Students of Trinity College, associates and pupils of the late Dr. Thomas Edward Shields, of the Catholic University of America, in his work as Head of the Department of Education of Trinity College, being met together to commemorate his life and service, recognize:

That in his death the world has lost a great leader, of immeasurable moral worth and influence, of wide human sympathy, of rare penetration and wisdom, of unselfish loyalty to the cause of true education, the education for eternity;

That the Church in the United States has been deprived of a holy priest, who in all movements for the advancement of Christ's Kingdom and the betterment of individual souls was a willing co-operator;

That the Catholic University of America has lost one of its greatest teachers, foremost in his field of special endeavor, unswerving in fidelity to the highest ideals of Catholic education, incomparable for his labors in behalf of the higher training of Religious teachers, and indefatigable with voice and pen, and unselfishly devoted to the University's interests;

That Trinity College has lost a devoted friend, who for seventeen years rendered invaluable service by his courses in Education and his fatherly affection for the student body.

Resolved, That we sincerely sympathize with the Right Reverend Rector and the Faculty of the Catholic University, with the students of Sisters College, with the family of Reverend Doctor Shields, and that a copy of these resolutions be presented to them and inserted in the CATHOLIC EDUCATIONAL REVIEW.

SISTER RAPHAEL, *President of Trinity College.*
SISTER MARY, *Dean of Trinity College.*
CHARLOTTE HOGAN, *President of Student Government.*
ELLEN M. DEVITT, *President of Senior Class.*
MARJORIE J. QUINN, *President of Junior Class.*
HANNAH FAHY, *President of Sophomore Class.*
KATHARINE DRISCOLL, *President of Freshman Class.*

March 12, 1921.

THE ALUMNI FELLOWS OF THE KNIGHTS OF COLUMBUS CATHOLIC UNIVERSITY ENDOWMENT, WASHINGTON, D. C.

WHEREAS, Almighty God in his wisdom has removed from our midst the Reverend Doctor Thomas Edward Shields, beloved and revered as Professor of Psychology and Education in the Catholic University of America and as Dean of the Sisters College, and

WHEREAS, Doctor Shields was not only a source of inspiration to all members of the University but was a recognized leader in the cause

of Catholic learning, contributing by his profound and brilliant studies to its advance, and

WHEREAS, He was especially devoted to the interests of the graduate scholars of the University, and afforded the strong example of faithful research and accurate knowledge of his chosen field, and

WHEREAS, His life, consecrated to the supreme office of priest and educator, was ever pure and exalted in attainments as in ideals, and, in its ending, a noble loss:

Be it, therefore, Resolved, That we, the alumni members of the Fellows of the Knights of Columbus Catholic University Endowment, while resigned to His Divine Will, do hereby express our deep regret at his untimely death, and

Be it further Resolved, That copies of these resolutions be presented to the Right Reverend Rector of the University and to the relatives of the decedent.

F. REGIS NOEL,
J. NELSON RICE,
F. J. MCOSKER,
Committee on Resolutions.

February 28, 1921.

THE FELLOWS OF THE KNIGHTS OF COLUMBUS ENDOWMENT

WHEREAS, Almighty God in Infinite Wisdom has removed from our midst the soul of the Very Reverend Thomas Edward Shields, who for nineteen long and fruitful years was beloved and revered as a Professor of Psychology and Education in the Catholic University of America, and

WHEREAS, Doctor Shields was a fountain of light and inspiration to the students of the University, and a tower of strength to the cause of Catholic education in general, and

WHEREAS, He was especially devoted to the interests of the graduate students of the University, and was himself an illustrious exemplar of research scholarship, and

WHEREAS, His life was spent in the pursuance of the highest ideals as a priest and teacher:

Be it Resolved, That we, the Fellows of the Knights of Columbus Catholic University Endowment, while bowing in humble resignation to the Divine Will, hereby express our profound regret at his untimely end, and

Be it further Resolved, That we request that a Mass of requiem be said for the repose of his soul, and that the students of the University be invited to attend, and

Be it finally Resolved, That a copy of these resolutions be presented to the Right Reverend Rector of the University and to the relatives

of the deceased, and that a copy of same be incorporated in the archives of the Fellows.

ROBERT H. MAHONEY,
THOMAS F. VERNOY,
BERNARD F. DONOVAN,
Committee on Resolutions.

March 1, 1921.

THE RHODE ISLAND CHAPTER OF TRINITY COLLEGE

The Rhode Island Chapter of Trinity College wishes to honor the memory of the late Reverend Doctor Shields and hereby expresses its sympathy at the loss of one of the greatest intellectual sources of the Church and prays that eternal light may shine upon him.

Doctor Shields has always been revered by the members of this Chapter for the great work which he has done for Catholic education, and we are proud to have been listeners to his words in the past. By his departure the Church has lost an unexampled advocate, a zealous worker, and a great lover of little children. Heaven has gained and we have lost a friend, but his spirit will always be with us while we are here, and will live on with those of our faith who will not have the honor of knowing him personally but only through his writings.

Resolved, That this testimonial of our sympathy be spread upon the records and a copy sent to the bereaved.

JOSEPHINE V. MCVAY,
REGINA O'DONNELL,
MARY J. LENNON.
Committee on Resolutions.

March 1, 1921.

TRIBUTES

From The Archbishop of St. Paul

The Archdiocese of St. Paul shares with the Catholic University its grief for the loss of Doctor Shields even as it claims a share in the splendor of his reputation. Minnesota bore him. In the furrows of her fields he caught the bright vision of his intellectual powers and followed the lure of knowledge ever after.

With some surprise—because in the intimacies of our not remote beginnings even his boyhood's dullness was a matter of common knowledge—his ecclesiastical superiors began to take him seriously and then to give him a chance for study that his genius longed for. He needed no more. In the company of the intellectual leaders of the country he found himself at home. With the usual fate of prophets he failed to impress his own when it came his time to prophecy, but he never forgot that it was his own who opened the door of opportunity to him.

The Catholic University found his life work for him and no man has worked harder or more intelligently or with a greater measure of success than he did for the cause of Christian education in this country. His name will be remembered and his work will be developed in that day—not distant—when the very great activities of American Catholics for education will emerge from their present chaos and, seeking a firm foundation of a Christian philosophy expressed in modern modes, find ready to hand the prodigious achievements of Doctor Shields. He has taken the first step, and being a giant it was a long step, towards the Promised Land of the ideal Christian School.

Austin Dowling,
Archbishop of St. Paul.

March 13, 1921.

From The Bishop of Harrisburg

Doctor Shields's conspicuous, though not his exclusive, contribution to Catholic Education was made to the Sisters College in Washington, the establishment of which marks the most important event in the history of our Catholic schools in the United States, after the opening of the University itself. From the inception of the Training College for the teachers of our

schools—a college that would knit Catholic schools to the University in organic relationship in one great educational system—Doctor Shields was the moving and inspiring force in that institution. It was there he expounded principles and methods of education which, though they were not accepted in their entirety in every educational quarter, exercised nevertheless a most potent influence in correcting certain long-entrenched pedagogical evils in our scholastic system. The significance of his work at the Sisters College will be recognized when one reflects that the College is designed to train the choicest members of the religious communities from all parts of the Union. These teachers, returning to the Catholic schools in their several States, are able to radiate the influence of the University into the Catholic homes of the nation and, consequently, to bring to the vast Catholic population of the Republic an understanding of the great part our central educational institution in Washington is playing and is destined more and more to play in the growth and development of the Catholic Church in America.

PHILIP R. MCDEVITT,
Bishop of Harrisburg.

March 12, 1921.

FROM THE BISHOP OF BUFFALO

While the whole country is expressing its grateful appreciation of the work accomplished by Doctor Shields, a few of us who knew him more intimately than others, are in the best position to bear testimony to the sterling qualities of the man. It was my privilege to be closer to him than most, and it gives me great pleasure to send to the REVIEW a few words of tribute.

The difficulties which Doctor Shields encountered, especially at the beginning, the misunderstandings and lack of sympathy which he met almost everywhere at first, brought to the knowledge of those who were close to him the splendid courage, the indefatigable zeal, and the indomitable optimism which contributed so much to his final success. He simply refused to be discouraged. He so despised criticism that it seemed hardly to disturb him. He had a great idea, conceived in the spirit of unselfish devotion. To that he sacrificed literally all that he

had and all that he was; he underwent actual privation at times, subordinating all personal gain and personal comfort to the cause which he had made his own. In this respect his example was most inspiring, and among the lasting benefits of his unusual career will be the effect which his whole-souled devotion to his ideals left on the character of the young priests, laymen, and sisters who, while they acquired learning from his lectures and writings, had their zeal and enthusiasm for Catholic education enkindled by the example of his life.

WILLIAM TURNER,
Bishop of Buffalo.

March 7, 1921.

FROM THE UNIVERSITY OF NOTRE DAME

Catholic education is deeply indebted to Thomas Edward Shields. Through his work and influence the all-important subject of educational psychology has been established in its rightful place in our training schools for teachers. He wrote much upon the subject, and well; he spent his vacation periods lecturing at the summer schools and institutes of the religious teaching orders; and in his classes at the Catholic University he was all the while training diocesan superintendents and teachers representing every phase of Catholic educational activity in the country. He built up the Department of Education at the Catholic University and made it a predominant feature of that institution. He founded and for many years edited our most important educational organ. He crowned all his work by the establishment and development of the Sisters College, which is destined to bear to future ages blessed witness to the fruitfulness of his educational zeal.

Full of enthusiasm for his work, Doctor Shields had the faculty of inspiring others with his own eager interest in education. He welcomed every discovery or well-reasoned theory in science; and yet he had at the same time a strong vein of conservatism. In his lectures there was perpetual recurrence to the maxims and teachings of our Blessed Lord as embodying the profoundest psychological science; and the ultimate complete harmony between science and religion was always assumed as a basic principle. Doctor Shields was a

great teacher, and the influence of his work and teaching will, I believe, increase with the passing years.

JAMES A. BURNS, C.S.C.,
President.

March 17, 1921.

FROM THE ST. PAUL SEMINARY

The career of the Reverend Thomas Edward Shields came to a premature end. If human wishes and desires could have been fulfilled he might have been spared longer to continue his useful labors and endeavors in behalf of religion. But God willed otherwise; and Divine Providence called him to eternal rest and reward. The Church of America has lost through his death a good, devoted priest and a distinguished scholar, who has rendered invaluable services to religion, to the cause of Catholic education in particular. The late Doctor Shields was always the good, faithful priest, who accomplished the duties of his high calling with all faithfulness and a remarkable spirit of devotion. His high sense of duty became especially manifest in times of trial; nothing then could swerve him from the path laid out for him by priestly obedience and submission to authority. In his disposition he was unaffected, frank, amiable, and courteous, which made his company pleasing to those who were associated with him or even came casually in contact with him. His name, however, will live in the annals of the Church of America as that of a priestly scholar, who has helped so many to receive a thorough Catholic training in the things of higher value, in the things of mind and soul, a training based on the most approved principles of rational science and on the dictates of the Catholic faith as well. For a number of years he was the indefatigable and successful teacher in such philosophical branches as biology, physiology, and psychology, an opportunity utilized by him to work out an efficient system of Catholic education. And this system he imparted to others in the lecture room, in correspondence courses, and through learned publications, to those, namely, who were to teach and to train the Catholic youth of the land. The culmination of all these efforts was found in the establishment of the Catholic

Sisters College, in the erection and direction of which he had such a large share. It is in this centre of Catholic education, that all educational activities are being unified and directed in such a way as to bring the best results, results beneficial to both Church and Society. The training imparted therein to our Catholic Sisters, the teachers of our Catholic children, will eventually reach and influence all of our Catholic people, and make of them better Catholics and better citizens. Such is the merit of the work done by Doctor Shields during the brief span of his life. Truly to him may be applied the words uttered by the Prophet Daniel: "Qui ad justitiam erudiunt multos quasi stellae in perpetuas aeternitates" (XII, 3).

FRANCIS J. SCHAEFER,
Rector, The St. Paul Seminary.

March 15, 1921.

FROM THE COLLEGE OF ST. THOMAS, ST. PAUL, MINN.

Doctor Shields saw, as no one before him had seen, the necessity and the possibility of welding the Catholic schools of the country into a vast organization, of endowing them with a system of pedagogy in which religion would be fused with science, and of awakening them to the full consciousness of their power and of the grandeur of their mission. It was a daring conception, calling for zeal that scorned obstacles, and the consecration of a mind bountifully blessed by nature and enriched by education. He was a providential man, for to the spirit of the priest he united the scholarship of the true scientist. When he set out to realize his dream he was almost alone in his apostolate. Instinctively he carried his campaign into the schools, reaching by voice and pen those who were engaged day by day in the work of the class room. In multitudinous lectures and articles, in the pages of the CATHOLIC EDUCATIONAL REVIEW, which he founded, in a masterly series of text books, and in works of higher and broader range, he sent his ideas far and wide over the country, enlisting support on all sides, and drawing around him men and women whom he schooled in his ideas and in whom he kindled his own ardency for the cause. The Catholic Sisters College was the crowning of his crusade.

The movement that Doctor Shields inaugurated as an unknown priest has changed the whole aspect of Catholic education in the United States. The seeds of his work are sown, but the harvest will not be fully garnered for many years.

HUMPHREY MOYNIHAN, *Rector.*

March 19, 1921.

FROM THE RECTOR OF THE CATHEDRAL, SAN FRANCISCO

No one will be disposed to question that Doctor Shields found his proper life work in the field of Catholic education. For this he was specially fitted by his training in psychology and biology, and by his large experience in the class room. There are, however, three features of his work which deserve to be emphasized.

Very early in his career as an educator he addressed himself to the problem of improving the method of teaching religion in our schools. The great variety of catechisms in use at that time (and still in use) showed an almost universal dissatisfaction with the Baltimore type. They were mostly young theologies, they were not primers of religion. Trained as he was, Doctor Shields gave in his "Textbooks of Religion" a series prepared on pedagogical, and not on theoolgical, lines. Many may doubt whether he has solved the perplexing question of our religious teaching; there should be little doubt that he has gone far in the direction where the solution must be found. There appears to be no valid reason why the teaching of religion and the kind of text-book employed should be radically different from the methods and text-books used in all other subjects.

Doctor Shields's second great service to Catholic education was his work in establishing a closer relationship between the University and the other schools of our educational system. He recognized that the University must set the standards, and devise means of bringing the schools up to them. To this end he began with institutes, correspondence courses, and summer schools, and worked on to the training of diocesan school superintendents and the forming and developing of the Sisters College.

Lastly, I would note the sound philosophical principles upon

which he based all his work, and the skillful way in which he applied the Gospel teachings and method to a thoroughly modern treatment of educational questions. His "Philosophy of Education," and many of his articles in the REVIEW, are examples of what I mean.

All these things—and more—he did with an enthusiasm and an energy that were remarkable, while in his power of interesting and stimulating those who came in contact with him he was almost a genius.

The torch that he lighted and carried forward will not be quenched.

CHARLES A. RAMM.

March 9, 1921.

FROM A PASTOR

An awkward, somewhat gaunt, wiry body, farm-trained to bear strain and steady effort; an intellect (strangely cocooned for a period of boyhood) realizing and developing by leaps and bounds immense abilities and capacities; fearless as the pioneer stock from which he sprang, yet balanced by the caution pioneer labors and dangers are wont to effect; eagle-eyed and sure in reaching facts and stripping them of fallacies, with a logical instinct for their correlation and analogy that bordered on positive intuition. I do not believe he ever learned a definition by heart; by reasoning or experiment, as the case might demand, he worked the thing out and then told you what it was as his efforts determined it; and the evidence of his extraordinary faculties was this, that no matter how original his method his results would be correct. In mental or physical action he was quick as a flash—to a fault, it would seem to those for whom completeness or reverence should curb speed. A heart as capacious of companionships as his intellect of ideas, Celtic in its warmth of feeling and power of sympathy, bridled and curbed and held to the path of the commandments by a will through which functioned the supernatural life of his soul; a soul than which few more keenly realized the personal application of the word of St. Francis (or whoever first uttered it) in the presence of the abandoned wretch: "But for the grace of

God, there go I." Ingenuous and simple as a child, he knew not pride.

Incomplete and in the rough this glimpses Thomas Edward Shields as I knew him during the years of his course at the Johns Hopkins University in the early and middle nineties. The accomplishment of his after years is great among the first fruits of the Catholic University; it coordinated, unified, and elevated the secondary education of the Church in the United States. Naturally, then, hundreds of Sisters representing the different teaching communities were in sorrow and sense of loss as next of kin at his obsequies. Withal, what he gave the Church was infinitely less than what the Church did for him; in, by, and through Her his genius was illumined and his work consecrated to shepherd the little ones in the knowledge and love of Christ; without Her he would not have acknowledged Him, accepted His yoke, and fought the good fight unto salvation. May God have mercy on his soul!

JOSEPH V. TRACEY,
St. Columbkille's Rectory, Brighton District, Boston.
March 9, 1921.

FROM A PASTOR

Doctor Shields as man and priest, was not merely a noticeable figure in the Church, but one who influenced and will still more influence its life by giving vital action in it to a method and principle of educational development.

Aided by a kindred spirit, he evolved the relation and application of biologic truths to the development of the child mind. The gospel story of Jesus and his method of teaching was the inspiration, and, at the same time, the exemplification of his system. He made this latter actual by composing a series of religious readers or text-books. These, wherever adopted and intelligently used, accomplish marvellous results in the mental and moral development of the child, particularly because they put into the very warp and woof of that development the knowledge and love of God. To have introduced this element into the system of Catholic education from babyhood up was a great part of the lifework of Doctor Shields.

The second great step in the realization of his educational purpose was the institution of the Sisters College. Long only a vision to him and a hope, it at last became a reality by the blessing of God, through the approbation of the bishops, and the devoted generosity of a dear friend. These were the forces he put into Catholic education to purify it at the wellspring of life and hold it straight and strong in its course towards God.

Doctor Shields was a man of wonderful intellectual depth and breadth of mind. His capabilities in many directions were marvelous and his determination of purpose unconquerable. There lay, however, in the depths of his heart a charity greater than all his other gifts, a charity which not only kindled him with enthusiasm but also enabled him to bear calmly the criticism and even the opposition which his work, like every other great undertaking for the higher things, had to encounter.

D. J. MALADEY, P.R.,
Church of the Holy Rosary, Pittsburgh, Pa.
March 10, 1921.

FROM A PASTOR

To many indeed the news of the death of The Very Rev. T. E. Shields must have brought a deep sense of regret. Even those who never had the privilege of his personal acquaintance have on every occasion that they applied to him for information received generously of his vast erudition, and what is not common even among men with more leisure than he could have had, he always seemed delighted to help anyone who applied to him. It is eleven years ago last December since a circular letter was sent by him to all the Catholic Clergy of the American Continent with a prospectus of the proposed new publication, THE CATHOLIC EDUCATIONAL REVIEW. At the time, I was pastor of a parish that had perhaps the worst school conditions that could be met with in the whole Province of Nova Scotia. He invited a discussion of the needs of the schools from all to whom the circular letter was sent. My mind at the time was wholly taken up with the proper solution of my school problem and here was a man who set the great educationists thinking as they had not been thinking

for years. It was surely a fine opportunity to get some ideas on the very subject that was uppermost in my mind. Therefore my mind was opened up to him as clearly as it was possible for me to do by letter. What was my surprise to receive within a few weeks an answer that gave me the greatest amount of courage. He also begged of me to keep writing to him and telling him my difficulties, and said that he thought we might together solve them or at least some of them.

The whole English speaking world knows Doctor Shields as an author, as a Professor of Education of the Catholic University, and a lecturer; but perhaps not many may know that he helped more than anyone else the children of a small community in Cape Breton to have schools that would in a larger town or even in a city be a great source of pride to all who had the directing of the work.

His articles in the REVIEW have helped teachers to train their pupils successfully more than any other aid they could procure. Everyone, therefore, engaged in the training of youth will hold his memory sacred. The fruits of his labors will benefit not only our children but the children of the centuries to come.

No doubt there are many others who are able to give the same evidence of the friendliness, the zeal and kindness of the late lamented Doctor Shields; of his big catholic heart and his desire to let his large bright light shine wherever it was sought.

There have been in every age of the Church's existence men so full of charity and zeal for the enlightenment of all the people that they were a living evidence of the Scholastic principle—"Bonum est diffusivum sui ipsius"—and Doctor Shields was one, at least, of the most noted examples in America during the first part of the 20th century.

May he who spread such abundance of warmth and brightness be soon enjoying the warm charity of the Celestial Hosts and the brightness of the Beatific Vision.

REV. D. J. RANKIN, P.P.,
Grand Mira, Cape Breton, Nova Scotia.

FROM THE RECTOR OF THE UNIVERSITY

Doctor Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education.

The dominant preoccupation of Doctor Shields was ever the more perfect training of our Catholic teaching Sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the intellectual and physical resources of Doctor Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands, in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education.

Doctor Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles, old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the

CATHOLIC EDUCATIONAL REVIEW, a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

THOMAS J. SHAHAN, *Rector.*

March 1, 1921.

DR. SHIELDS—FIRST DEAN OF THE CATHOLIC SISTERS COLLEGE

The enthusiasm which characterized Doctor Shields' many and varied activities, and which none failed to observe whether they saw him at close range or from afar, has long been a matter of comment and admiration. Those who saw it sustained for so many years, in rough ways and smooth, have marvelled at its intensity. It was thoroughly characteristic of the man, and to those who knew him it seemed as natural in him and as much to be associated with his personality as the rich character traits which made him what he was. His was an intense nature. On the platform, in the classroom, at his desk, Doctor Shields worked with feverish intensity. For him there were no half-hearted interests; he could do nothing without being wholly absorbed in it, and of this his record as Dean of the Sisters College is a splendid example.

When the Sisters College opened in the fall of 1911 after the first Summer Session at the Catholic University, Doctor Shields was appointed Dean. Only those who have known his labors in this office can realize how manifold and difficult were the duties which fell to him. To direct the academic affairs of a college, as is usually required of the Dean, would have been simple as compared with his task. He was called upon, however, to organize what for this country and time was an entirely new sort of institution. The choice of professors, the organization of studies, in short, the whole academic program, was to be largely arranged by him. This was no small task under the circumstances. He was also charged with the problem of meeting the material and financial needs of an institution then without buildings, equipment, or funds; for the Sisters College began with the material simplicity and poverty of a medieval university, its only possession being a group of professors and students. From such beginnings Doctor Shields raised the institution to its present proportions. Through his energy it now has its own spacious grounds and plant, and although its buildings are still modest and inadequate, they serve the needs of the ninety-nine students enrolled during the academic year of 1920-21.

This eminent success as directing and organizing head can be attributed under God to certain qualifications which Doctor Shields possessed, and which could hardly have been duplicated in any other Catholic educator of the present generation.

The first Dean of the Sisters College was thoroughly familiar with Catholic education in the United States, and in particular with the condition of the Catholic Sisterhoods, who make up the great body of our teachers. For years he had studied the situation and by pen and voice had labored to improve it. He was especially active as a lecturer in novitiates and mother houses over the entire country, using his vacation periods for conducting teachers' institutes and extension courses. For the benefit of the Sisters he had inaugurated a correspondence school in education, that through private study during the year the teachers might be improved; and for scores of superiors he had been a friend and adviser. So when the first students appeared at the Sisters College it is true to say that he knew, almost beforehand, what their academic status was.

With this knowledge went a rare insight into the needs of our Catholic teachers. From observation and inquiry he knew what they had been able to obtain in the way of professional training, especially in secular institutions, how unsuitable for them was much of the science of education then offered, not only because of its unreligious nature but also because of their inability to discern in it the true and the false; and he stressed as the one great and important task of a Catholic Sisters College the giving of a professional training which would be at once religious and pedagogical. This he felt to be the most pressing need of Catholic teachers and, in many quarters, a need that was little realized. Not infrequently he referred to examples of communities with numbers of teachers professionally trained according to the standards of the time, but whose educational work appeared to him at least to be completely divorced from their religious life and little different in spirit, or other respects, from the work of the secular schools. They were not, he believed, to be chided for this. Their superiors, although responsible for bringing the condition about, had been actuated by the highest motives. Desiring to give their teachers the best training obtainable, and with no Catholic

universities or colleges offering them instruction, even in summer sessions, where else could they have sent their Sisters? They needed help and took it wherever it could be found. For those, who were among the most ambitious and progressive, as well as for all others, Doctor Shields was convinced that a pedagogical training, entirely consonant with their religious life, was the greatest pressing need, and this he labored to secure.

If we hold that no other Catholic educator knew better than he the condition of the Sisterhoods and their needs, it is also true, in our opinion, that none sympathized more deeply or sincerely with them. Doctor Shields' constant appeal for the support of his work was that the Sisters needed help and were right in looking to the Catholic University for it. When he besought professors, already heavily burdened with teaching obligations, to assume extra hours for the instruction of the Sisters he relied upon this to win them over: "The Sisters need all the help we can give them." And the annals of the Sisters College record the generous response of the professors of the University to his appeal.

While present problems of organization largely occupied his mind, Doctor Shields had a keen vision of the demands of the future. It is nearly ten years since the Sisters College was opened and his plans inaugurated for equipping Sisters for their work with courses leading to teachers' diplomas and the academic degrees. Today nearly every State in the Union is engaged in framing laws and regulations on teacher training, and in many instances their requirements for certification refer as much to our Catholic Sisters as to the teachers in the public schools. Doctor Shields' position from the beginning has been that our teachers should obtain, not certificates merely, but a substantial training as the basis upon which the certificate was offered. Consequently he urged that all prepare to pursue thorough academic courses leading to degrees, and in accordance with the best requirements in the country. The teacher's normal diploma he would have looked upon as a step toward a degree, and the requirements for it he endeavored to raise to a generally approved standard. Doctor Shields as Dean had,

therefore, not sympathy merely for the Sisters, but vision and foresight.

In seeking to maintain the highest standards of teacher preparation and requirements for degrees, Doctor Shields aimed to secure for Sisters College the best instruction the Catholic University could offer. The future teachers of our Catholic schools, he argued, were entitled to it. In practice this meant that, whenever possible, the University professors were secured in summer session and academic year, to direct the work in their respective branches at the Sisters College. This noble ideal characterized his aims generally and shaped his future plans.

Finally, among his characteristics as Dean will always be recalled the religious zeal of Doctor Shields. His devotion to Catholic education in any and all its aspects was prompted by a burning zeal, as deep seated as it was constant, for the spread of the Kingdom of God on earth. With it the sacrifices of the man, which we all knew, endless sacrifices of time and means, and finally of strength were rendered not endurable merely but sweet and light.

PATRICK J. MCCORMICK, *Dean.*

March 20, 1921.

DR. SHIELDS AND AFFILIATION

The acts of the Catholic Church are object lessons. They express more forcibly than mere words the concepts of worth and truth that obtain in the fountain head of Christianity. Both within the Church and without, the enactments, the proposals, and the deeds of the sovereign ruler, the Vicar of Christ on Earth, arrest the attention and respect of all well-meaning men. The lessons of history point out that, despite her seemingly undue conservatism, the Church is always progressive. When she acts, her purpose, her aim, and the spirit which motivates her, are always the result of grave deliberation and study. Every aspect of the problem under investigation has been carefully analyzed, its strength and weakness measured, before her final decision is given. In the problem of education, as in all her works, the Catholic Church evidences these characteristics in a remarkable degree. Here, especially, her actions are never the result of haste. As Doctor Shields so aptly expressed it, when discussing the work of building up a Catholic school system in the United States: "It will thus be seen that the unity of the Catholic school system is being achieved through an appeal to internal forces instead of through coercive legal enactments. The Church is never hasty in her actions. She counts on the good will, the faith, obedience, and disinterested motives of her children. Hence the organizations which have grown up within her membership have a vitality and power wholly unknown to societies which rely upon legal enactments of majorities to achieve their aims." "The Church," continues our lamented Professor, "always appeals to the faith and zeal of the Catholics in each parish to support its schools; she appeals to the love of parents to make the necessary sacrifices to send their children to Catholic secondary and higher schools, and her appeals have not been in vain. In her educational work she relies upon the zeal of her children for the spread of Catholic faith and Catholic ideals, and she appeals to their patriotism to secure schools that will give the best possible training for citizenship while not neglecting proper training for membership in the household of faith. From her

endeavors in this respect there has resulted a Catholic school system in this country which, in extent and efficiency, in the face of grave difficulties, including hostile public opinion and double taxation, constitutes an imperishable monument to the vitality of the Catholic Church in the United States."

The establishment of the Catholic University by Pope Leo XIII of happy memory is a striking example of this wonderful growth from within. "Its first pronouncement," says a writer, who will be surprised at this quotation, "heard in the closing years of the eighties, when many silent, tremendous forces were gathering slowly for future onslaught, came to listening ears like the sound of a rallying cry." The Fathers of the Second Plenary Council of Baltimore saw the need of greater coordination in the work of Catholic education, and set themselves to the task for concerted action. The Fathers of the Third Plenary Council took up, in 1884, the task begun by their predecessors of 1866, and obtained from the then reigning Pontiff the Apostolic Letter, "Magni Nobis Gaudii," with these memorable words: "We find cause for great joy in the zeal with which you devote yourselves to the preservation of the Catholic religion and to the interests of your dioceses, to the providing of such equipment as may secure the proper formation of both clerical and lay youth, and the teaching of all knowledge, sacred and profane, according to the rule of faith. * * * We have gladly received the statutes and laws of the University, submitted by you to our authority and judgment. And in this matter we deem worthy of all praise your resolution to commemorate the centenary of the establishment of your Hierarchy by making the opening of the University a monument and lasting memorial of that most auspicious event. * * * We earnestly implore our most merciful God, from Whom comes every good and perfect gift, that He will direct your undertakings to a prosperous and happy outcome, and as a presage of all celestial gifts we most lovingly impart our Apostolic Benediction as an evidence of our sincere affection to you." The prudence and wisdom of these words can now be readily seen. In order that the University, the crowning work in America of Leo's pontificate, might become the center of unity for the entire system of Catholic schools in the United

States, the genius of the Holy See was displayed in this paternal guidance and blessing.

The foresight shown in defining the scope of the new pontifical University is likewise admirable. Truly Catholic it was to be. Its influence was to go out to every cross-crowned schoolhouse of our land. The watchword of our country was to be, and is, the guiding principle of the Catholic University, "E Pluribus Unum." In the words of our Founder, in his Apostolic letter of March 7, 1887, we see how this was to be realized: "We exhort you all that you take care to affiliate with your University your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner, however, as not to destroy their autonomy." Pope Leo in these pregnant words appears almost prophetic. He seemed to anticipate a need that has since become most urgent and a plan that has been realized with no mean success, due in a large measure to the inspirational guidance of Doctor Shields. The urgency of the need of affiliation of Catholic high schools and colleges to the University was too evident to Doctor Shields to be ignored. He had visited all the larger, and many of the smaller, Communities. From 1902 onward his special self-imposed duty was to aid, direct, and inspire the zealous and struggling members of our teaching Communities. He went, he saw, and he determined to aid, and he did aid in bringing the strength of the University to our Catholic academies and colleges. As their advocate, ardent and ceaseless, Doctor Shields will always be remembered by the Catholic secondary schools of America. When "the ordinary faculties," to use the words of the rescript of the Cardinal Prefect of the Congregation of the Propogation of the Faith, had been established, the University was appealed to by the various teaching Communities both of men and women for some sort of closer articulation. At their meeting on April 17, 1912, the Board of Trustees of the University, realizing this need and particularly its growth from within, prescribed the conditions which would hereafter make it possible for our high schools, academies and colleges to affiliate with the University.

The details of this plan are well known to all and especially to the two hundred and twenty high schools, to the twenty of

our colleges, and the sixty of the high school departments of our novitiates, which are already affiliated with the University. Year by year this number is increasing, each school or college taking advantage of the process of affiliation, when it awakens to the need, or when its development renders it eligible, or when, finally, the relative advantages of affiliation over other arrangements are discerned.

The primary aim of affiliation is to help our Catholic schools and to secure such uniformity of standards, courses, and methods as may be needful and possible. It is further intended to facilitate the admission of Catholic high school graduates to colleges affiliated to the University, thus enabling them to continue and complete their studies under Catholic auspices. "The University," as Doctor Shields says in his "Philosophy of Education," "through a board of professors, regulates the curriculum of these schools. The students' examinations at the close of each year are conducted under their direction, and the papers are examined by the University instructors. The teachers in many of these schools have been trained in the University, a fact which contributes in no small degree to the unification of the system." Through the Sisters College, the monumental work of Doctor Shields, this last result is made possible. Its relation to the process of affiliation can best be expressed in the words of our venerable Chancellor, Cardinal Gibbons: "There can be no system in any genuine sense without a center which shall permeate all the members with its vitality and unite them, both in striving for a common purpose and in using the means to obtain it. Nor can I conceive of any more effectual means to this important end than the training of those who are to be teachers in our schools and colleges. No greater service could be rendered by the University to our Catholic people and clergy, for none could bring the work of the University more directly to the assistance of each home, each parent, each child. I have, therefore, great pleasure in the fact that the Sisters College is in such close relationship with the University. * * * I am more than ever rejoiced to see in the Sisters College a source of strength, of courage, and of active cooperation. * * * The teachers who are trained here will realize more fully that a common bond unites all our ef-

forts, they will feel that understanding and sympathy follow them in their work; they will labor with the conscientiousness and confidence that come from living here at this center where they see in one sweeping survey the relationship of all our educational institutions, their mutual needs and obligations."

The spirit of the process of affiliation is effected and protected by the plasticity of the system itself. To Doctor Shields we are chiefly indebted for this factor. By it affiliation and its advantages can be secured by all our secondary schools without destroying their autonomy. Doctor Shields's marvelous ability to see the reign of law in the realm of life, together with its unity and coordination, has left its impress here as well as elsewhere on things educational in the Catholic system. Every school or college can become affiliated to the University in such a manner that its local conditions, needs, and aims will be strengthened and adapted to wider applications, losing nothing of its individuality, its freedom, and its special purpose for the pupils it serves. It is this characteristic of the process of affiliation that gives it vitality and natural growth. It is this factor that keeps its uniformity from becoming sameness; that mutually protects the necessary law of divergence and the equally essential law of unification. The definite aims and unchanging principles of true education are thus enriched and ennobled. The spirit of affiliation is identical with the spirit of true Catholicism, namely sound cooperation. It aims to set the example, and it naturally expects that every affiliated school will strive toward the same end by encouraging its pupils on the completion of the high school course, to enter an affiliated college and thus indirectly raise up a Catholic educated society, which will, in turn, see to it that all the little ones of Christ will be educated under teachers who have willingly consecrated their lives to education. When that spirit is national in its extent and influence, the hope of Doctor Shields will have reached its full and perfect realization in the Catholic school system of the United States.

LEO L. MCVAY,
Secretary, Committee on Affiliation.

March 21, 1921.

DOCTOR SHIELDS AS A WRITER

The wide reputation of Doctor Shields as an educator was in large measure won by his writings. Beginning at about the time he undertook his university teaching, they placed him almost immediately in the forefront of Catholic thinkers and workers in the field of education. During the short space of less than a score of years he produced a veritable library of pedagogical contributions, witnesses at once to his industry and remarkable literary ability.

When "The Education of Our Girls" appeared in 1907, Doctor Shields was already well known as the author of many papers on educational topics. A series of these had been circulated by the Catholic Associated Press, and printed in a large number of Catholic weeklies. This book incorporated some of these papers, and, because of its able and yet popular discussion of leading educational problems, was well received and widely read. For a number of years, beginning in 1907, Doctor Shields conducted a department in the *Catholic University Bulletin* devoted entirely to educational topics. It was then that his characteristics as an editor and writer were first displayed. Those who recall his contributions to the *Bulletin* will agree that they were only surpassed for their timeliness and interest by his editorial writings which appeared later in the CATHOLIC EDUCATIONAL REVIEW under the title, "Survey of the Field." In that sort of writing Doctor Shields was apparently at his best. He was himself always a student of current educational movements and issues and eager to learn their significance for Catholics. As an editor he had this same eagerness to treat of them in their bearing upon religious questions and in their relation especially to Catholic priest and teacher. While he contributed much to the REVIEW on special topics, none of his writings had more zest or more liveliness than those which came within the scope of the surveys.

"The Making and the Unmaking of a Dullard," dedicated "in loving sympathy to the misunderstood children who are reached the stone of discouragement instead of the bread of hope," will perhaps take rank as the best of Doctor Shields' books from a purely literary standpoint. It, too, was a timely

production, for in 1909 interest was at its height in regard to the education of defective children. No other work on the subject, however, was inspired with greater sympathy for the backward; he himself had known the struggle for knowledge after long boyhood years of mental retardation. How deeply he felt for others in a similar plight the eloquence of this pleading for them testifies. *Pectus est quod disertos facit!*

From the viewpoint of scholarship *The Philosophy of Education* will undoubtedly be regarded as Doctor Shields' most notable production. The reflections, discourses, and writings of many years formed the material of this work which for the English-speaking world has the unique distinction of being the only exposition of the fundamental educational problems from a Catholic standpoint.

The works of Doctor Shields which circulated the most widely and carried his name into household and school were his textbooks. Through them his name has become familiar to teacher and pupil in Catholic schools throughout this country, Canada and English-speaking communities everywhere. They represent in a very true sense his greatest labors as an author. Begun in 1908 with "Religion, First Book," in ten years they included four distinct books in Religion and three works in reading, the latter correlated and associated in method with those in Religion. More space than is at our disposal would be necessary to do justice to these school textbooks even as to the plan on which they were constructed or the methods they embodied. This much, however, must be said: from the first they took shape in accordance with a well-defined psychological plan and with a sound method, and they incorporated certain principles which found their justification and their validity in this, that they were among the very principles employed by Jesus Christ Himself in His instruction of the multitude.

In the Catholic school, according to Doctor Shields, Religion was to be the most vital subject taught. With it the child's knowledge and experience should be at all times correlated. For this purpose he prepared the Readers; for this also he planned, in cooperation with others, texts in music and also in history; for this purpose, in short, he prepared to attack nature study, art and all the subjects of the elementary curric-

ulum. Futhermore, he prepared his "Manual of Primary Methods" to guide the teachers in the right use of the methods he espoused.

Throughout a busy career as teacher and administrator Doctor Shields never ceased to write. The long list of his publications furnish no mean educational bibliography for which Catholic students of the future will undoubtedly be grateful. They portray a phase of Doctor Shields' activity in behalf of Catholic education which will not cease with his death. In them that eager and inspiring nature, spent in behalf of Catholic truth and Catholic schools, will live and teach from generation unto generation.

PATRICK J. MCCORMICK.

MUSIC RESTORED TO THE PEOPLE

When Dr. Shields undertook to restore music to its true place in the field of Catholic education, he approached the subject, not from the restricted viewpoint of the professional musician, but from the broader outlook of the scientist, the psychologist, the teacher, and the Catholic priest.

The voice of authority had already spoken. The Supreme Pontiff himself had urged that music be restored to the people as a means of sanctification, that such music as was used by the Church must adequately express the content of her message, and that these things be done, not in a spirit of blind obedience, but with that alacrity of will that springs from interior conviction of its necessity. Yet little headway had been made. The people could not sing, nor could they understand a type of music so different from anything they had ever heard. The leader was too far in advance of his generation.

Dr. Shields, meanwhile, was laying foundations, broad and deep, for carrying out the will of the Pope. He was convinced that only by means of a thorough musical education in our schools could we hope to enable the people to take part in the liturgical singing. But this was not all. He was convinced that music was an essential element in any educational system worthy of the name. Teachers, and particularly Catholic teachers, should be brought to a realization of its value in character formation. "Next to the teaching of religion," he wrote, "the teaching of music and art constitute the most important work in the elementary school. . . . The real foundations of character are not to be found in the intellect, but in the emotions and the will properly enlightened through the intellect, and it is through music and art that the imagination and the emotions may be reached and effectively developed."[1]

"The first task of education, therefore, is to bring the emotional life of the child into order, into subjection to objective law, and under the control of intelligence. Reading, writing, and arithmetic are only tools, the skilled use of which will be helpful throughout life, but it is utterly absurd to think

[1] CATHOLIC EDUCATIONAL REVIEW, April, 1919.

of them as fundamental. It is music and art which constitute the enduring foundations of education, and not the three 'r's.' When this truth is forgotten, it is not surprising that the effects of education are seen to be superficial and unsatisfactory."[2] As a psychologist he could reach no other conclusion, but as a Priest and Catholic teacher the most convincing proof lay in the practice of the divinely guided Church. "The Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service, from the earliest days, sought to arouse, to cultivate, and to uplift the emotions of her children. It is for this that she directed them to dedicate their highest skill and their most precious possessions to the building of Church edifices which would warm into life every noble emotion and feeling of the worshiper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and, above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High."[3]

To this period of balanced development of feeling and cognition which was the method of the Church, and of our Lord Himself, there succeeded a period—the outgrowth of the religious upheaval of the Sixteenth Century—in which the cognitive processes alone were stressed. Not until our day have the discoveries of modern science and psychology demonstrated beyond cavil the wisdom of the Church in her earlier and more characteristic method. "Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep wellsprings of life lie in affective consciousness. The emotions and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the

[2] CATHOLIC EDUCATIONAL REVIEW, May, 1919.
[3] *Ibid.*, January, 1919.

end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society."[4]

It was not only technical skill in music that Dr. Shields wanted to bring to our Catholic children; it was something far deeper, namely, the gradual development in them of souls which would respond only to emotional stimulae of the highest order and would discard automatically the vulgar and the trivial. By this means, and by this means only, could an enlightened obedience be obtained to the rulings of the Holy See.

In the new curriculum for the elementary grades, music was to be used not merely "to sublimate the child's emotional life," but to give vital expression to the content of his mind at each stage of his development. "The knowledge that comes by hearing and seeing is vitalized and strengthened by doing. In the early years, especially, the mind expresses itself in countless ways, and one of these is song. An idea that has been aroused by the teacher's voice, the picture, and the printed word is finally and thoroughly assimilated when it finds utterance in musical form."[5]

This was the most serious obstacle which confronted Dr. Shields when he brought out his first book on religion. How was he to obtain the right kind of music? He had no acquaintances among serious musicians, and he did not know where to turn for help. But as he often said, "The reverse mechanism seems to have been left out of my make-up." It was a matter of principle with him that no elementary book could be allowed to appear under his name which did not contain music. When the manuscript was all ready to go to press with the exception of the music, he remembered a friend who had a piano in his home and who sometimes amused himself by writing music—a pleasant fellow, but without any

[4] CATHOLIC EDUCATIONAL REVIEW, January, 1919.
[5] Shields, Preface, "Religion First Book."

religious belief. To him Dr. Shields went in his dilemma and with his plea. He explained his whole scheme. Ten songs he must have, he said, "and you must write the music for me." When he had finished the other burst out laughing.

"That is the funniest thing I ever heard."

"Why funny?"

"Your book, you say, deals in germinal form with all the basic principles of the Christian religion; the music is to give expression to all this; and you come to me—an infidel—as the person best fitted to write this music. Are you not a bit inconsistent?"

"Not at all," answered the Doctor; "I did not come to you for that."

It was his friend's turn to look baffled. "Did you not ask me to write music to these songs?"

"Certainly, and I hope that you will do it for me, but not because I think you are the person who will do it best. I think you will do it so badly that all the musicians in the country will flock to my rescue before the next edition appears!"

When the present writer, under the guidance of the Rev. J. B. Young, S.J., undertook to help Dr. Shields in developing the music curriculum for the elementary grades, our first plan was merely to adapt one of the various existing methods by changing the songs while leaving the formal drills intact. Two years of experiment brought us to the conclusion that nothing satisfactory could be accomplished along those lines because the fundamental principles of pedagogy involved in teaching music to little children were the selfsame principles which were applicable to the other subjects of the curriculum.

We made a fresh start, and during the year 1913 brought out the first music reader of the Catholic Education Series. This volume and those which followed it represent an effort to apply Dr. Shield's principles and methods to the study of music. To begin with, we treated music as a basic element in the development of intellect and in the formation of character. We correlated it as closely as possible with the other elements of the curriculum, always stressing those aspects of music which would enable the children to appreciate and take an effective part in liturgical singing.

Dr. Shields felt very strongly that music, being basic, must not be reserved for the gifted few, but must be brought within the grasp of every child to use with ease and joy. "Science used to be regarded by many as a body of secret and subtle knowledge which was accessible only to the few," he wrote. "This concept, however, is passing. There is at present a general recognition of the fact that science is nothing more nor less than a body of organized truth which anyone with normal faculties may master if he is willing to expend the requisite time and effort. In like manner, it is popularly supposed that the ability to sing is an inherited talent denied to the many. This is both untrue and mischievous. There are very few who lack the requisite ability to sing correctly, but most children need training to perfect their natural faculties in music as in other directions."[6] To accomplish this result was largely a matter of using proper method and sequence in the presentation of music. The normal process was assumed to be from content to form, from the simple to the complex, from the concrete to the abstract, from the known to the related unknown. The principles of organic development were presumed to apply to music and therefore we proceeded from germinal musical elements through a series of developmental phases toward the complex details involved in the artistic rendering of music. In other words, the children were not to begin with the surface and work backward; nor to begin by memorizing small, complete things, rigid in form and mediocre in character, as in rote-songs. They were to begin with basic principles of music itself, at first in germinal form, but gradually unfolding in greater richness and complexity according to the child's developing capacity. For "where the work of musical instruction is not properly conducted its value is largely neutralized," he wrote. "When the child makes a beginning in rote-singing, musical expression is subordinated to verbal expression and beauty is harnessed to utility. The child should be taught to love music for its own sake, for the beauty of tone and phrase, and then he will gradually learn to wed verbal expression to his music without sacrificing the essential character of music."[7] And again, in

[6] CATHOLIC EDUCATIONAL REVIEW, June, 1919.
[7] *Ibid.*, April, 1919.

writing of the value of music in the Primary Grades, he emphasized the importance of correct method: "Such results need not be hoped for unless music be properly taught and psychological law be observed. When, for instance, the rote-song is substituted for sight reading, when the words throw the music into the background, the individual fails to get a vivid realization of the beauty of the music, fails to derive from it the creative impulse which it should impart, and the whole effect on character building is lowered if not wholly destroyed. Psychology has led to the bestowal of a large assignment of time to vocal music in the schools, but it is to be hoped that it will also lead to the elimination of rote-singing and mistaken methods."[8]

Dr. Shields preferred a good deal of chart and blackboard work in the early stages because the form could be varied from day to day and thus avoid the deadening influence of dry memory loads. He wanted the children taught to read music in the same way that they were taught to read from the printed page, and the same considerations were to control the process. "The visual image of the musical notation must be thoroughly and systematically developed and rendered subconscious in its functioning; hence, rote-singing must not be tolerated. In singing, as in reading, each difficulty must be met and overcome separately. The placing of the voice, the control of pitch, the development of a sense of rhythm and of time must all precede the more complex thing of giving proper vocal expression to a printed song. Where imperfection is allowed to linger in the development of any one of these elements the finished complex is bound to suffer, and where the complex reaction is attempted first, failure and discouragement may easily drive the pupil to singing from oral memory instead of by the subconscious memory of the series of music notes on the staff.[9]

Nor was the child's musical expression confined to reproducing the exact elements given him. From the beginning he was encouraged to combine and give out those elements in

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[8] CATHOLIC EDUCATIONAL REVIEW, May, 1919.

[9] *Ibid.*, January, 1918.

his own way, thus developing the creative impulse and mastery of ideas as detached from any rigid form.

The songs were to be used for their beauty and not as drill. "In teaching children to sing it has been found valuable to supply abundant exercises for rhythmic drills, for the securing of tone quality, for the recognition of pitch and the control of the voice, for intervals and scales, but the songs should be reserved until the difficulties of technique have all been overcame, to the end that the children may learn to love them for their music and their poetry. It is a mistake to rob a song of its charm by using it for drill purposes."[10]

The success of this elementary work was so great that Dr. Shields went further. He developed a complete system of musical instruction—vocal and instrumental—beginning with the first grade of the elementary schools and culminating in the college work leading up to the Bachelor of Music degree. This was not only planned, but carried into effect at the Sisters College of the Catholic University of America under Mr. Alexander Henneman.

It would be hard to estimate at its true value Dr. Shields's contribution to the art of music. He sowed for the future and was satisfied to let posterity reap the harvest. The teaching of music had been largely controlled by a highly specialized group which knew its own subject, but was more or less out of touch with those elements of general culture which would enable its members to teach their art according to the laws of psychological development. The rigid didactic methods of the past had served their purpose because they attempted nothing more than to reach pupils with special aptitude for music. Dr. Shields wished to reach a wider field, and did so. He lived to see the professional antagonism die out before the result he was able to show. To this, the Pius X Chair of Liturgical Music contributed in great part by the perfection it brought to the development of music based on his methods. He witnessed the beginning of the liturgical revival of which he had dreamed, when five thousand school children, trained by the graduate students of the Piux X Chair, took part in the International Congress of Gregorian Chant, held in

[10] Catholic Educational Review, December, 1917.

New York City last spring, and the beauty of the children's singing was praised by the Monks of Solesmes, Dom André Mocquereau and Dom Augustin Gatard. But what was most important in his eyes was to know that he had succeeded in developing real musicians in those school children to whom music had become a spontaneous form of expression, to whom melody writing came as easily as the writing of sentences in their native tongue, and whose melodies were often of a beauty and originality so striking that they might well have come down from the golden era of the folk-song.

In music he attained results far beyond the goal of his early ambition. Where he had hoped to arouse a divine discontent with empty form and dead formula he succeeded in carrying out constructive reforms of far-reaching importance, and this, not by his personal leadership alone, but by the power of those eternal principles of truth proclaimed alike by science and revelation. He knew, when he sang his *nunc dimitis,* that his work would never die, that the flame he had kindled would not be quenched.

Those of us who had the privilege of working with him in this great renaissance of Catholic life know that we have lost in him a great leader, a true friend, and one who had many qualities of a saint—courage, clear vision, high ideals, patience, fairness to an adversary, and complete absence of resentment toward those who wronged him. But of all his qualities, the one that seemed peculiarly his own was the virtue of hope. He could suffer acutely under reverses of fortune, but he could not be discouraged. With his back to the wall and his face to the stars he stood firm in the strength of unquenchable hope.

"Je suis," dit Dieu, "Maître des trois vértus . . ."

. . . . . .

Mais mon éspérance est la fleur et le fruit et la feuille et la branche
Et le rameau et le bourgeon et le bouton de la fleur
De l'éternité même.

. . . . . .

Car'il est plus facile, dit Dieu, de ruiner que de fonder;
Et de faire mourir que de faire naitre;
Et de donner la mort que de donner la vie."—*Péguy.*

JUSTINE B. WARD.

ATTENDANCE AT THE SISTERS COLLEGE

The College was opened in 1911. During the past ten years it has enrolled 2,142 students. The distribution according to religious community and the representation by States are shown in the following tables.

Religious Orders Represented in the Sisters College

Sisters of St. Agnes	7
Sisters of St. Anne	4
Sisters of St. Benedict	122
Sisters of the Blessed Sacrament	23
Sisters of Charity	118
Sisters of Charity, B.V.M.	107
Sisters of Charity of the Incarnate Word	17
Sisters of Christian Education	7
Daughters of the Cross	5
Sisters of Divine Charity	4
Sisters of Divine Providence	50
Sisters of St. Dominic	145
Felician Sisters, O.S.F.	26
Sisters of St. Francis	204
Franciscan Sisters of Perpetual Adoration	7
Gray Nuns	14
Sisters of the Holy Child Jesus	20
Sisters of the Holy Cross	31
Sisters of the Holy Family	3
Sisters of the Holy Ghost	15
Sisters of the Holy Names of Jesus and Mary	20
Sisters of the Holy Union of the Sacred Hearts	9
Sisters of Hotel Dieu of St. Joseph	3
Sisters of the Holy Humility of Mary	12
Sister Servants of the Immaculate Heart of Mary	41
Religious of Jesus-Mary	22
Sisters of St. Joseph	201
Sisters of Loretto at the Foot of the Cross	20
Sisters of St. Mary	50
Sisters of Mercy	313
School Sisters De Nostra Domina	6
Sisters of Notre Dame	21
Sisters of Perpetual Adoration	17
Sisters of Poor Handmaids of Jesus Christ	4
Sisters of the Precious Blood	27
Sisters of the Presentation	57
Sisters of Providence	20
Sisters of the Sacred Heart of Mary	10

Sister Servants of the Holy Heart of Mary	10
Sisters of St. Theresa	9
Ursuline Nuns	91
Sisters of the Visitation	25
Lay Students	225
	2,142

States represented, including Canada, 48

Alabama	Massachusetts	South Carolina
Arkansas	Michigan	South Dakota
California	Minnesota	Tennessee
Colorado	Mississippi	Texas
Connecticut	Missouri	Virginia
Delaware	Montana	Washington
District of Columbia	Nebraska	Wisconsin
Florida	New Hampshire	West Virginia
Georgia	New Jersey	*Canada*
Illinois	New York	British Columbia
Indiana	North Carolina	Manitoba
Iowa	North Dakota	New Brunswick
Kansas	Ohio	Nova Scotia
Kentucky	Oklahoma	Ontario
Louisiana	Oregon	Quebec
Maine	Pennsylvania	
Maryland	Rhode Island	

Foreign Countries represented among the Sisters College Students

Barcelona, Spain	London, England	Rome, Italy
Bohemia, Austria	Lyons, France	

TRIBUTES FROM HIS PUPILS

ST. BENEDICT'S COLLEGE AND ACADEMY, ST. JOSEPH, MINNESOTA

In the name of all members of our community, I hasten to express the sorrow we feel at the death of Doctor Shields. Those Sisters particularly who have had the pleasure of personal acquaintance with him are grieved to learn that death has taken him from the work to which he so generously devoted his energy. We have only one means with which to repay Doctor Shields for the help and inspiration he has been to us. Our fervent prayers are humbly offered at the Throne of God for the repose of his soul and for the advance of the project so dear to his heart.

Very many of our teaching Sisters are grateful and bless the memory of Doctor Shields for the books he has left to posterity. Hundreds of teachers are reaping the benefit of his untiring labor which has ceased only with death. These books are a lasting memorial of his love for God's little ones, and will enable our teaching Sisters to renew their zeal for the often difficult tasks of the schoolroom. The principles upon which his educational philosophy rests will become ever more clearly the true guide in Catholic education.

What Doctor Shields aimed to accomplish and with dauntless courage strove to obtain will be realized in the years to come, when religion will be the vivifying force, the very soul of our school work. Let us hope that our efforts and prayers united with the intercession of the deceased Doctor Shields will hasten the fulfillment of that worthy object to which he so generously gave his whole life.

SISTER M. JEANETTE, O. S. B.

March 14, 1921.

FROM NAZARETH ACADEMY, CONCORDIA, KANSAS.

Death has claimed one of our truly great educators. Doctor Shields was eminently fitted for the field of labor he selected. Nature endowed him with talents above the ordinary, and by earnest, patient, incessant study and research he perfected his knowledge and gave to the educational world his wonderful interpretation of the facts of science.

As an educator he was supreme. There was no department of knowledge in which he was not an adept. He was a born teacher, and, owing to his mastery of psychology, he devised ways and means to communicate knowledge and make his students clearly understand the question treated. He was patient, kind, and considerate, and, above all, interested in the progress of the students. His methods were modern, and his application of modern science was a marvel. With his profound scholarship, he was simple and clear in his solutions of difficult problems, and he infused into his students a love of study and truth. Never did he assume an air of superiority with his students,

but he was at all times frank and kind in his intercourse with them. Despite the multiplicity of his varied functions he would cheerfully put aside work to help any student to master the difficulties of the subject at hand. Doctor Shields was a teacher. Christ was his great model.

As a man he was a strikingly strong character. Amid all the difficulties that he encountered he was calm and patient. He seemed to understand that no great work was ever accomplished without opposition. Hence he was not dismayed, never lost hope. He possessed a geniality which endeared him to all who came in contact with him. His friendship was true, and he was ever loyal to his friends. Generosity was a distinguishing feature in him. His great work was the founding of the Sisters College. It was modern in every sense of the word, and was a conception that proved him a great genius. He opened the way to knowledge to the Sisterhoods of the country, and made it possible for them to attain the heights of science and thus help to change and modernize the Catholic educational system in colleges and academies. He was a true benefactor to his race.

The great Pontiff Pius X saw in the plan of the Sisters' College an educational value which appealed to his great intellect, and, consequently, gave it his approbation. The results thus far obtained confirm the wisdom of the Holy Father and the clear insight of its projector, Doctor Shields. It will be a lasting monument to his genius and foresight. The good derived therefrom will be a blessing to Catholic education and will give us women teachers equal, if not superior, to any in the world. No Catholic educator can overlook the greatness of such work.

As a writer Doctor Shields was prolific. His earnest endeavor was to give forth the best in him. His works will live after him. His style was remarkably simple and clear. There is a depth to his writings, but the natural ease with which he wrote would incline us to think that everything is simple and within easy grasp. However, upon a closer examination we find his works replete with deep thoughts and a mastery of the various theories of modern science. He was quick to detect error and was unflinching in proclaiming truth. He was a great champion of Catholic teaching in all departments of science. He possessed remarkable talent in bringing deep questions within the understanding of his students. Doctor Shields was an original thinker and an excellent assimilator. He mastered his subjects with an ease that was astounding. His works will ever prove a source of delight to the student and form a storehouse of true Catholice principles applied to science.

SISTER M. LOUISE, Ph. D.

March 15, 1921.

ST. BENEDICT'S SCHOOL, *Brookland, D. C.*

"Unless the grain of wheat falling into the ground, die, itself remaineth alone." These sacred words arose to my mind when the sad

news that Doctor Shields had died was flashed across the country. The Catholic Sisters College, the realization of Doctor Shields' fondest hopes, is now an accomplished fact. He was its originator, the one person who could bear steady opposition, discouraging opinions, want of sympathies or financial support, and a cold indifference towards his purpose and ideals. Before he laid down the burden of life he had heard within the "well done" of his Master: for he saw verified that which he had dared to prevision; namely, the Sisters of all orders gathered together in one family with one ideal, the efficient training of the young. The Sisters have always believed in Doctor Shields; they have always known that the object he sought would be attained by him and by them, no matter what barriers should obstruct the way. They do not regard this hour as one of grief and loss, but as one of triumph; for it is a day of victory to their Founder and benefactor.

A former preceptor of Doctor Shields, Father Conry, of St. Paul, said recently: "No man of our time but Doctor Shields can boast so great an achievement, recognition of his true worth by all the intelligent women religious of the country." Doctor Shields has more than recognition. He laid down his life for the cause of Christian education, and for this greater love than which no man hath, he has merited the undying loyalty of the Catholic Sisterhoods of America and gained the prayers of God's little ones forever.

SISTER MARY AGNES MCCANN.

March 15, 1921.

THE NARDIN ACADEMY, BUFFALO, NEW YORK

The voice of the master is silenced. No more will academic halls resound with its stirring message; no more will its warm accents welcome his disciples to the silent dwelling made sacred by his presence. The great heart is stilled, but its yearning appeal, breathed into the air, is to be found not alone in the hearts of his friends, whence tradition should not fail to pass it on. Fortunately for the educational world, the voice of the great teacher is multiplied and conveyed through the medium of the press, that coming generations may lend an attentive ear.

From the bookshelves of public libraries and institutions of learning, Doctor Shields shall continue his academic lectures: Let us teach Christ; let us teach after the manner of Christ; let us teach to form other Christs; this is his life's message. How well he taught Christ is attested by the glowing personal love for Jesus which he inspired in the little ones; how completely he adopted the methods of Christ is manifest in all his works; how well he laid the foundations of Christian character is evidenced in the classrooms where his standards are followed.

May the multiplied voice of the leader be everywhere conveyed by means of his humble followers, who, inspired by his genius and his own great zeal, have received the sacred trust.

MARY AGNES CANNON.

March 16, 1921.

ACADEMY OF THE ASSUMPTION, WELLESLEY HILLS, MASS.

In the death of Doctor Shields the Sisters of the United States have lost a true friend and loyal supporter. It was my privilege to spend three years at the Sisters College, then in its pioneer stage, and I had a splendid opportunity to see the great educator at work. To promote the cause of Catholic education was the chief aim of his life, and he felt this could be done best through the Sisters, in the training of whom he spared no pains. His high purpose, untiring energy, and unflagging perseverance were evident in all his work; but beneath it all was the deep spirituality which hall-marks the doer of God's work. It was enough to see him offering the Holy Sacrifice to realize the source of his inspiration. He was an humble follower of the Master, Whose principles and doctrines were the foundation of all his teachings.

Doctor Shields has gone from our midst but he has sown a seed in the field of Catholic education which will bear fruit a hundredfold. The Sisters College stands as a memorial to Doctor Shields' work. May it ever cherish the lofty ideals and aims of its lamented founder.

SISTER M. ROSARIA.

March 17, 1921.

VILLA SANTA SCHOLASTICA, DULUTH, MINN.

It would be difficult to think of a person the passing of whom would cause more heartfelt sorrow than did the passing of one of the foremost educators of the day, Thomas Edward Shields. To the thousands of Sisters who listened to his inspiring lectures summer after summer, but more especially to the Sisters who had the extreme good fortune of being among the number of students who have taken their graduate courses under his kind and scholarly direction, Doctor Shields stands out as the ideal churchman, the fine type of scholar and gentleman. He seemed to be able to mingle, as perhaps no one else seemed able to do, the spirituality of the ascetic, the learning of the sage, the vision of the prophet; yet he had none of the coldness and aloofness associated with any of these concepts. He was above all a thoroughly human man, a man to love and be loved; an humble man; a leader and a prince among men.

Among the causes that tend to make the influence of Doctor Shields permanent in almost every convent and boarding school of the country was his spirit of breadth and catholicity as opposed to the provincial segregation which fostered petty rivalry among the different com-

munities. Doctor Shields did recognize that each community stood for something which was quite intangible, but which was very unlike each and every other community. He recognized this, but still he succeeded in breaking down the barriers in so far as they were an impediment to education. The Church with him was the only thing worth-while in the world; the catholicity or religiousness that extended only to the confines of the territory served by a Sisterhood was in his estimate not real catholicity because it lacked that universality which the term connotes. This, I think, was one of the most vital lessons taught by Doctor Shields.

The second great lesson was the lesson of the fine spirituality of the man. No one could sit through one single lecture without throwing a searchlight onto her own way of thinking and acting and especially her own way of serving others as it is the privilege of most Sisters to do in the classroom. With him Christ was always the model. He did not seem to "drag in" catholicity as we so often do, but he "lived it." It would be as unnatural to get an answer from Doctor Shields without a scriptural or liturgical basis or reference or proof as it would to have him a minute late for a lecture. He tried to make religion a leaven permeating every lesson. Is this not the Christian ideal? And must we not say that the man who tries to impress this ideal on the life and teaching of Sisters in thousands who are to go into the classroom and train innocent children, is truly Christ-like.

SISTER KATHERINE, O. S. B.

March 18, 1921.

THE DOMINICAN SISTERS, NEWBURGH, N. Y.

Saint Catherine of Sienna's zeal for souls was so ardent that it is said of her that she contemplated saving the archenemy of Christ. But St. Catherine was a mystic. She was a woman. She lived under the sunny skies of Italy during that marvelous fourteenth century. Doctor Shields was born in our own time when, for the most part, little thought is given to things of the spirit, when little attention is paid to aught except material gain. Moreover, his early years were spent in a section of the country where even the rigor of the climate would tend to keep the mind fixed on the things of this world. Yet he walked with God. But many men walk with God and are content to enjoy to the full the Divine Presence. Not so Doctor Shields. The joy he felt in God's presence he would share, not with the few but with the whole world. With his clear vision he saw that if he would bring the world back to Christ he must bring the children back to that Fountain of Living Water before they had drunk from the poisoned springs hidden in their own souls. For this he lived and in this great work he gave up his noble soul, made noble by his ever consuming desire to share with others and yet to share more. Those who listened

to his words and learned of him, grew to leave behind petty selfishness and to enter the rarefied atmosphere of God's presence. They had a glance daily at God and themselves in perspective. Lest they might become disheartened, however, by such a sight, they were made to feel that God was making Himself the beggar and them the givers by asking for help to bring the little ones to Him.

The endless ages of eternity will not be sufficiently long in which to bless God for having loaned him to us for these few years, in which to thank God for having allowed us to sit at his feet.

SISTER MARY ALMA, O. S. D.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y., Feast of the Sorrows of Mary.

ST. CLARA COLLEGE, SINSINAWA, WISCONSIN.

Not to us is it given truly to estimate Doctor Shields's achievements for Catholic education; the measurement of his service is to be reserved for the day when the system so largely his foundation shall itself bear witness to his vision and strength. Yet even now we know that his was a high destiny. None can fail to see that he kept open the paths of conduction for the impulses of truth flowing from the Source of wisdom and knowledge to the teachers and the children of the farthest Catholic schoolroom in this country. This divine appointment he fulfilled in no way more certainly than by being himself, by living fearlessly and sincerely devoted to the intuitions of his own spirit. Accordingly, his manifest service in the cause for which he labored must ever be secondary to his uncompromising preservation of his own personality. Others might have carried out the plans dictated by his vision; to none was it given to catch the light vouchsafed to his genius. It is this which death has left untouched. The work of the Church in education is so interpenetrated by his influence that the foresight and high courage of Doctor Shields, seer and prophet, continue to illume and strengthen the cause ever closest to his heart.

SISTER THOMAS AQUINAS, O. S. D.

ST. TERESA JUNIOR COLLEGE AND ACADEMY, KANSAS CITY, MISSOURI.

The death of Doctor Thomas Edward Shields removes from the educational world a great, outstanding figure. The betterment of Catholic education was the absorbing interest of his life, and to it he turned all the resources of his strong, deep mind. The little child was to him a sacred thing, and its education a work divine.

Through the CATHOLIC EDUCATIONAL REVIEW and through summer institutes and educational conferences he acquainted the great body of Catholic educators with his views on the philosophy of education, and on the manner and means of creating a more vital teaching of religion. For the effective propagation of these views he looked largely to the teaching Sisterhoods, and with these he came more

fully in contact through the Catholic Summer School and the Catholic Sisters College. For the part which he played in the inception and development of these institutions the Catholic Sisterhoods owe Doctor Shields a debt of gratitude which no words of appreciation can even faintly express.

A far-seeing worker, he never doubted the value of the ideal for which he strove, nor lost confidence in its ultimate realization. Led by this great idea, he toiled through ways that were sometimes dark and discouraging; yet difficulties were for him as though they were not, and obstacles, seemingly insurmountable, became as nonexistent.

SISTER MARY PIUS,
Sisters of St. Joseph of Carondelet.

IN MEMORIAM

"And he taught me and said: 'Let thy heart receive my work, keep my commandments, and thou shalt live.'" Proverbs IV:4.

We have been told by more than one adventurous navigator that it is worth all the privations and perils of a protracted voyage beyond the Line to obtain even a passing view of the Southern Cross, that great constellation of the southern hemisphere. We can imagine, then, what would be the emotions of those who have long enjoyed the light of that magnificent luminary, and who have taken their nightly directions from its refulgent rays, if it were suddenly blotted out from the sky.

Such, indeed, are the emotions of many today. No one who has been ever so distant an observer in the field of education, for a quarter of a century past, can fail to realize that a star of the first magnitude has been struck from our educational firmament in the person of the Very Reverend Thomas Edward Shields, the beloved Dean of the Catholic Sisters College, and one of the main factors in its establishment.

We need not write his panegyric—his works speak for themselves. His was not a life of ease, of comfort, of self-seeking. It was strenuous, a life of toil and effort, of labor and of strife, in a noble cause. With the eye that genius lends he saw our age passing out of the Kingdom of God into the realm of mammon; he saw the frills and fads of modern education; the passing from the ideal to the practical, from the public good to individual greed, from culture to utility. He saw the great principles of the Master, one by one, give way to modern heathenism, and the ruin in which all this must finally end; and he endeavored with every strain of body and soul to save what could be saved.

Catholic education—what did it not mean to our good Dean! He wanted unity, co-operation, organization—the unification of ideals and methods. He saw the need of intellectual culture; but even greater to him appeared the need of virtue—the need of faith, hope, and love;

the need of obedience, of humility, of self-conquest. The whole man, the image of God, the immortal being with dread responsibilities, is to be formed, strengthened, and perfected—body and soul, mind and will, heart and conscience; and this can only be accomplished through a religious education. Religion is not merely a study or an exercise to be restricted to a certain place, or a certain hour, or a certain formula; it is a law and a faith, that ought to be felt everywhere.

How Doctor Shields endeavored to bring home to his students that the pursuit of perfection, of holiness, is the pursuit of sweetness and of light; that he who works for sweetness and for light makes both reason and heart, and the will of God, prevail; that he who works for machinery, he who works for hatred, works only for confusion. Those are happy moments for humanity, decisive epochs in a people's life, prosperous times for literature and art and all the creative forces of genius, when there is a national glow of life and thought, when the whole of society is in the fullest measure permeated by thought, sensible to beauty, intelligent and alive. Only it must be real thought, real beauty, real sweetness, and real light; and this can only be had in union with the heavenly, in union with Christ, with God—in union with the Holy Spirit, who will teach us truth, the truth that will make us free. The spirit of man is an instrument which cannot give out its deepest, finest tones except under the immediate hand of the Divine Harmonist.

These are a few of the principles which formed the basis of his teaching. No wonder then that educators, Catholic and non-Catholic, all over the country pay him tribute. Loyal to duty, to truth, to goodness, to beauty, in the freedom of faith and the service of love, according to the living spirit of our Holy Mother, the Church, he moved among us. He did not remain aloof within his own borders. Wherever anything was to be done to further education, to brighten the life of the child, to further the uplifting of humanity, he was there. The nightingale sings because he cannot help it. He can only sing exquisitely, because he knows not otherwise. So it was with Doctor Shields. A touch upon the string of his beloved subject, and he was awake. "Ye shall know the truth, and the truth shall make you free"; never shall these words die out in the souls of those who heard him.

Four years I sat at the feet of the beloved master and friend—tall in stature, pale, haggard, yet with a fire in his eyes that spoke a language all its own—somewhat nervous as a result of the disease that had long been his cross; yet always kind, generous, helpful. His force of will was prodigious; his courage to bear and his fortitude to endure were absolute.

He had his days of trial—"adversity is the diamond dust that heaven polishes its jewels with"; but ill will had ceased to pursue him. Beyond cavil his fame was secure, and he enjoyed it as that which he

had honestly earned, with a genuine and ever fresh delight, openly avowed by the charming frankness of his nature.

And he was always in a hurry. He felt his health failing, and there was still so much to be done! His days are ended; but his task will go on. Others will continue where he left off and pursue the work which he so well began. His memory will ever be bright to us all; while his truest monument will be the greatness of the noble cause of Catholic education he served so faithfully.

We who looked upon him with affection and reverence as our leader and guide in the difficulties and perplexities which surround us in the field of educational endeavor, know perhaps best what a loss we have sustained in the demise of Doctor Shields. But grief is not the end of all. His spirit lives—it moves among us—he speaks to us as of old.

"Good deeds bring forth good fruit, and the Root of Knowledge does not perish."

SISTER M. GONZAGA, P. H. OF J. CHR., A. M., Ph. D.,
Fort Wayne, Indiana.

ST. GENEVIEVE-OF-THE-PINES, ASHEVILLE, N. C.

"Suffer the little children to come unto Me and forbid them not."

The life work of the Reverend Doctor Shields may be characterized as an heroic effort to promote the fulfillment of the Divine precept.

It lies in the field of education and deals mainly with a two-fold subject matter: the child and the teaching Religious, the child in virture of years and the child by voluntary renunciation. On this double objective Doctor Shields focused all his seemingly exhaustless store of energy. He was the child psychologist and the advocate of higher education for the teaching Sister. And never, perhaps, did champion give himself more generously to a cause than did this great-hearted Priest to winning the acceptance and the realization of his ideals.

The fact that he succeeded fully in gaining the first and partially in reaching the second, marks an immeasurable advance in the movement of Catholic education. His greatest achievement is undoubtedly the establishment, on a sure foundation, of the Catholic Sisters College.

Although the problems of child psychology had interested educators before the author of "The Dullard" helped to solve them, yet no contemporary Catholic seems to have taken, theretofore, a central position. Doctor Shields arrested the attention of the non-Catholic world and careful psychologists acknowledged the value of his contributions to child study. It may be questioned, however, whether his most important work for Catholic education lay in the domain of child study. Germinal thoughts of saints and guardian angels, of our sweet Heavenly Queen and the little Babe of Bethlehem are, thank God, the mental property of the average Catholic child.

What seems the great contribution of Doctor Shields to the cause of Catholic education is the obtaining recognition of the claims of teaching Sisters to the advantages of higher education. He challenged public opinion by putting forward these claims. But he typified the spirit of the Church, and strong in that knowledge he resolutely faced the struggle. The idea of Sisters Colleges is now so familiar that one is apt to forget how very "new" it was some years ago. Who can gauge the full significance to Catholic education of its acceptance?

We may characterize the prime mover in bringing about the issue as Father Rickaby characterizes the leader of Neo-Scholasticism: "A man of great faith, of fearless action, and absolute reliance on the word of God."

MARGARET MACSWINEY, Rel E. Ch.

March 17, 1921.

material structure for housing certain elements in the life of the College; it will be an object lesson. Its completion will make it more worthy of the noble ideals which led to its foundation. And surely our Sisters, in gratitude, will rejoice at seeing, even so shortly after his death, that the work which Doctor Shields began is to continue and widen its usefulness.

THE PROPOSED
THOMAS EDWARD SHIELDS MEMORIAL HALL

THE DOCTOR SHIELDS MEMORIAL HALL

The most fitting monument to Doctor Shields will be the Sisters College as it advances from phase to phase of its development, supplying new needs and opening up new possibilities in the field of education. It will be a living memorial. It will become more stately with the passing of time. It will endure not alone in material structures but in the love and gratitude of the teachers for whom it was founded.

It is none the less appropriate that an academic building, in a special way, should honor his memory. Many halls will be added to those which are now on the grounds; and each should come at such a time that it will find its place in the general design which Doctor Shields was striving to realize. Each should be fully adapted to its own particular purpose and to the common welfare.

At present, most of the instruction is given in a frame building. Some classes are held in Brady Hall and others probably will be accommodated there when the new wing is completed. But there is no provision for the courses in natural science beyond a small biological laboratory, which is located in the frame building mentioned above. Physics and chemistry are given only in the summer when the laboratories of the University are opened to the Sisters.

The most urgent need of the College is a Science Hall. Doctor Shields felt it keenly. With his own thorough scientific training, he knew how important it was that the teacher should receive a similar training both as an intellectual discipline and as the necessary foundation for her professional studies. In his writings and his lectures, he referred constantly to the facts and laws of natural science. His whole system of education is based on principles which require for their full understanding an acquaintance with biology. And as he aimed to make the teaching of religion the center of all other instruction, he naturally desired that the teacher should be familiar with at least the fundamental truths which the sciences offer.

A hall properly built and equipped with laboratory facilities would greatly enhance the value of the College curriculum.

The Catholic Educational Review

MAY, 1921

JAMES CARDINAL GIBBONS

The death of Cardinal Gibbons has called forth numerous tributes in which sorrow and admiration unite to attest his worth as a citizen and a churchman. His life was one long service to the Church, to our Country, and to humanity. In the cause of Catholic education he was a zealous and tireless leader. To him, more than to anyone else, the Catholic University owes its existence. It was therefore fitting that at the Month's Mind Requiem for the Cardinal, celebrated on April 27 in the Cathedral of Baltimore, the panegyric should have been delivered by the Rector of the University.

Bishop Shahan's Sermon

Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise. (Ecclesiasticus xxxix, 12-14.)

Since that far-off day when the Holy Spirit thus commended the ideal sage of Israel, it is probable that to few men have these words been more accurately fitted than to him who so lately walked among us, the embodiment of the highest religious ideals and of the purest civic virtue. The civilized world's sorrow over his departure, so universal, so heartfelt, so variously eloquent, is itself a rare tribute to which the pages of history, secular or religious, offer few, if any, parallels. It seemed to well up from some great depths of our common humanity, and rightly filled us with hope that in his noble spirit, caught by the American people in particular with so much truth and sincerity, we have at once a pledge and a vision of that unity of charity and faith, of hearts and larger

purpose, of universal Christian service, of the eternal realities of the Gospel, for which he ever yearned, and toward which he ever bent, in all its fullness, his peculiarly affectionate and hopeful nature. Its advent alone will lift mankind heavenward from those lower levels of despondency and pessimism to which somehow it tends to sink in proportion as the sense of religious unity decays, and men fall back into the nebulous and depressive atmosphere of mere self-reliance in the domain of religion and the soul.

WORLD DEPLORED HIS DEATH

But if the American people, and the world in general, deplore yet the loss of one who will ever be a foremost man in the annals of humanity, the Catholic people of this city and State, and their fellow-Catholics of the United States, recover slowly from the spell of the great sorrow which dwells in their hearts. "And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin, and all the people of Israel bewailed him with great lamentation, and they mourned for him many days, and said: How is the mighty man fallen that saved the people of Israel!" (I Macch. ix., 19-21.) From all sides we looked up to him as a pillar of spiritual strength, as a rock of faith and wisdom, as a model of character and a treasury of experience, a living example and an inspiration in all things that are seemly and of good repute. For him age and infirmity seemed not to be; the placid evening of his patriarchal life seemed yet a noonday of action and hope. But the mighty current of life halts for no man, and bears along on its tide the good, the great, and the saintly as well as those who are neither good nor great nor saintly.

> Who is the champion? Who the strong?
> Pontiff and priest, and sceptered throng?
> On these shall fall
> As heavily the hand of Death
> As when it stays the shepherd's breath
> Beside his stall.

Yet he hath not truly died. For the followers of Jesus there is no death: what seems so is transition. Sin, the sting

of death, was swallowed up in the victory of Christ's Resurrection, the pledge of immortality for all who strive to imitate our Blessed Lord, and who put on during life His justice and holiness. Our beloved shepherd passed away in the embrace of the Good Shepherd whom he had so long imitated in faith and hope and love, surrounded by all the consolations of religion, amid the prayers of millions of faithful, while a voice from heaven resounded in his ear, saying: "Write. Blessed are the dead who die in the Lord. From henceforth now saith the Spirit, that they may rest from their labors, for their works follow them." (Apoc. xiv., 13.) And again, "I am the Resurrection and the Life: He that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever." (John xi., 25-26.) Truly he shall not die forever, not alone in that blessed immortality on which he has entered, but also in the memory of mankind, so long as there is reverence for religion, gratitude for service, love for benefits, esteem for virtue; so long as men honor love of country and devotion to the common welfare; so long as the heroism of duty is applauded, and those men are accounted great who truly love their fellow-men, and spend themselves in works of charity and comfort, beholding in all men the glorious features of the Redeemer of mankind.

PRIESTHOOD INDEBTED TO HIM

Cardinal Gibbons was indeed a gentleman of the old school, but he was in a higher and supernatural way a Catholic priest, and to his intense consciousness of this divine calling are owing the most distinctive merits of his long life. It was precisely the priestly quality of his daily life which most attracted the men and women who came into frequent contact with him, and were spiritually comforted and encouraged by the religious and otherworldly temper of his mind. From his sense of priestly duty came that deep and happy grasp of the Scriptures which, coupled with a clear, simple, and direct speech, made him an admirable preacher of the Word of God. To his priestly charity he owed the kindly, attractive, and tactful manner of presenting Catholic truth which made him the most successful of the modern Apostles of our holy religion.

Again, it was this priestly concern for the sad religious ignorance of many non-Catholics which made him the most persuasive writer of his time, and opened to many thousands of converts a happy way of return to the religious unity and peace they were vainly seeking. He had only priestly interests, and his life was spent within the shadows of his Cathedral and his Seminary. He never had any higher ambition than to show forth in his own person the truth he taught in the Cathedral and the priestly discipline of life which he administered in the Seminary. Not in vain did he ordain thousands of priests to the service of the Catholic people, for something of his own sacerdotal genius, so to speak, must have entered the hearts of these young Levites. To him, indeed, the American Catholic people are largely indebted for their native priesthood, as well as for a long line of active and successful Bishops, to whom in Baltimore Cathedral the Holy Spirit communicated in its fulness the apostolic ardor which inflamed the heart of their consecrator.

It was, as a minister of Jesus Christ, as an humble, unselfish, and zealous priest, concerned chiefly about the divine and eternal interests of his people and his country that he went about his beloved city and State, teaching, in the name of his Divine Master, charity and tolerance, mutual respect and mutual service, and emphasizing at all times the ties which bind us in unity rather than the lines which denote our separate or particular interests. From the inner citadel of his Catholic faith he looked out upon our common American life with the eyes of the Good Samaritan, and was ever more concerned with the duty of healing its ills and its woes than with a sternly righteous denunciation of their causes and conditions. To the end he was faithful to the high-priestly task of healing and consoling, of comforting and guiding a society whose defects and errors he well knew were rooted in spiritual ignorance rather than in malice. For this principally he was beloved by the American people during his long and beneficent life, and for this will he be remembered and praised in coming generations.

WAS ACCEPTED LEADER

He lived to behold, and was himself an active element in,

one of the most remarkable phenomena in the history of religion, the vast and rapid growth of American Catholicism in the last half century. Less than six millions in 1877, its adherents had reached the figure of eighteen millions at his death; their churches had grown from eight thousand to sixteen thousand, their priesthood from five thousand to twenty-one thousand, their schools from fifteen hundred to six thousand. The faith and energy, devotion, and generosity of this multitude kept pace with their numbers, also, roughly speaking, their sense of organization and their will to serve both Church and country to the utmost limit, were it their very lives. This price they were eventually called on to pay, and with unexampled generosity, the second great holocaust of American Catholic blood which Cardinal Gibbons, alone among our Bishops, lived to witness and to bless. During these momentous decades he was an accepted leader of the Catholic people, a veritable Moses for courage, wisdom, and tenacity. Ecclesiastical legislation, Catholic education, urgent social problems, demanded and received his attention, and soon he grouped about himself the best Catholic elements of the country, proud to have a spokesman of such high office and such distinction. From the beginning he grasped the necessity of transforming politically the new immigration, no longer homogeneous in language, political temper, social habits, or racial spirit. When occasion offered he used all his great influence with the Holy See to prevent any lessening of the traditional episcopal control and responsibility that might be detrimental to the highest ideal of American citizenship, and the immigrant's obligation and opportunity to rise to that level.

In this Cathedral, and elsewhere, he preached continuously on American patriotism, on the security of the American Republic, on the American concept of Church and State, on religious liberty, on the share of American Catholics in the making of the Republic, and on kindred subjects. He was heard frequently in the public press on the same subjects, and often accepted invitations to remote parts of our country, mainly to emphasize in a personal way the great political truths and principles which he considered fundamental in our form of Government. Year after year this frail, slender man,

living ever on the very edge of his strength, contended in all directions, and with great success, in favor of the American State and its earned right to acceptance and respect, even to veneration and gratitude, on the part of Europe, whether of its governments or their subject peoples.

EVER INTENSELY AMERICAN

It was one day the privilege of this son of Irish immigrants, but born in the purple of American democracy, to be its sponsor and its eulogist before the Holy See itself, which has witnessed the rise and fall and manifold changes of every form of government that Caesar could enforce or Demos could excogitate. There is henceforth a militant, and even a prophetic, note in his defense of American democracy as though he heard, with all the certainty of an Adams or a Jefferson, the response of decay that absolute monarchy offered everywhere, and foresaw that wreckage of its institutions and its very spirit which today encumbers the sites of its former power and authority. His memorable words at Rome on the occasion of the conferring of the Cardinal's hat, in the Church of Santa Maria in Trastevere, deserve a place in any eulogy of his patriotism:

For myself, as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say, with a deep sense of pride and gratitude, that I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as the ministers of the Gospel of Christ. Our country has liberty without license, authority without despotism. She rears no wall to exclude the stranger from among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests secure in the consciousness of her strength and her good-will toward all. Her harbors are open to welcome the honest immigrant who comes to advance his temporal interests and find a peaceful home. But while we are acknowledged to have a free Government, perhaps we do not receive the credit that belongs to us for having also a strong Government. Yes, our nation is strong, and her strength lies, under the overruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens and in the affection of her people for her free institutions.

A TEACHER OF MEN

Prescinding for the moment from his priestly office and his ecclesiastical rank, and seeing in him the plain American citizen, Cardinal Gibbons was preeminently a teacher of men. During a half century he gradually advanced among us to the responsible office of mentor and counsellor in the fundamentals of religion, morality, and patriotism, as they appealed to the average man or touched the common conscience. Mankind, after all, is essentially docile, whether for good or evil, and by instinct craves a teacher. All life is a school, and whether in the street or the workshop, the office or the home, the minds and the hearts of men turn ever to someone who can dispel ignorance and doubt, assert essential truth, and indicate the right way of conduct. To multitudes of his own faith he taught indeed only what they recognized as the very elements of Christian belief and morality. But to many millions of souls beyond the pale of Catholicism, untrained in Christian faith, and life, except as vague instinct or tradition moved them, beaten about by contending winds of a philosophy without foundation, his strong, cheering, and hopeful words brought spiritual relief and comfort. They were always quick with the spirit of the Gospel, emphatic of personal duty, and guaranteed by the sincerity and conviction which radiated from every utterance. He appeared to this American world, religiously unattached, like a Greatheart of the new times. His venerable age, his acknowledged public merits, his correct and original American spirit, his insistence on all civic duties and his own regular performance of them, his freedom from partisan temper and interests, above all his sane practical wisdom of life, set forth always with moderation and in clear, simple, and direct language, won eventually the confidence of his fellow-citizens. He seemed to voice their latent faith in God and their ancestral morality, submerged as they were by a flood of agnosticism and pantheism, but still alive and responsive to the call of conscience when roused by an apostolic voice. To multitudes of those who followed him for years in the daily press he might have said with Saint Paul before the Areopagus: "What therefore you worship without knowing it, that I preach to you."

(Acts, xvii., 23.) Multitudes of others no doubt recognized the voice of the Good Shepherd calling in the vast social wilderness to the sheep which had strayed from the flock, and shared unconsciously the mental attitude of Saint Peter, at once pathetic and prophetic, "Lord, to whom shall we go? Thou hast the words of eternal life." (John, vi., 69.)

For this office he was peculiarly gifted by nature, experience, and opportunity. It suited his pacific temper, his taste for simple and direct speech, his profound sympathy, born of intimate relations, for those who wander about spiritually homeless and friendless, and his accurate sense of the deeply religious temper of the American mind, however shy and suspicious of the organized teaching of the Gospel, and the divine fact of the Church. Gradually and almost unconsciously this moral leadership came to him, nor was it ever asserted or sought, but rather gladly offered by the countless individual souls which recognized at once and were grateful for the spiritual charity of his secure guidance amid so much that was obscure or uncertain or unreliable.

EARNED NICHE IN FAME'S HALL

When in his forty-fifth year he succeeded Archbishop Bayley, the ninth Archbishop of Baltimore, he had in his favor, besides his age, only the confidence of the Holy See, the esteem and affection of his superior, and a hardly earned experience of episcopal duties gained amid severe labor, unrelieved by success or any promise of the same. Before he died he had made the name of his See and his native city known the world over, and had earned for both a high niche in the temple of fame. Amid the delicate political circumstances of the time, he took up the trying inheritance of greatness bequeathed to him by a Kenrick and a Spalding, prelates of ripe and extensive scholarship, shining lights of ecclesiastical learning, known and admired in the entire Catholic world, for many years protagonists of all Catholic interests, and leaders of the American Hierarchy, not alone by right of office, but also by character and achievement and by every kind of religious merit and service. Within seven years he had brought together the Third Plenary Council of Baltimore, presided over it as Apostolic Delegate, and so happily directed its legislation

that it was widely praised and often imitated by the Catholic Churches of Europe. He encouraged and inspired the religious growth of his ancient See, multiplied its parishes and schools, developed its institutions and sustained its reputation among the Catholic people as the original center of good studies, both secular and religious. The once large territory of the Archdiocese had been greatly diminished by the creation of new dioceses, nevertheless he maintained with dignity and success its distinctive place and status in our Catholic life, owing largely to the zeal and devotion of his clergy, the active faith and generosity of his people, the unity and self-sacrifice of both, but in very great measure to his own continuous labors. For nearly fifty years he was the public servant of religion in this city and in the State of Maryland. His faith and zeal, his love and his sacrifices, are written in the annals of every parish, city and rural. What a Golden Book of Works of religion—cornerstones, dedications, blessings of bells, consecrations, jubilees, renovations of churches, and again first Communions, Confirmations, devotional exercises, and whatever public occasion offered itself to the Chief Shepherd to meet his flock and to bless, instruct and comfort them! Ceaselessly also he went the round of all diocesan institutions, colleges and convents, orphan asylums and industrial schools, hospitals and homes of the poor and the aged, a monotonous tale of affectionate pastoral service performed without flinching, and without concern for his frail physique and his always delicate health. Societies, sodalities, and pious associations of every kind often claimed his presence; never sparing of himself he was ever at the disposition of all men and women of good-will for the welfare of religion.

For his native city he cherished a pure and intense love, nor in this was he surpassed by any citizen of Athens or Florence, not that he separated it in his heart from Maryland or the nation, but that for him both were intimately correlated with the great city, its prestige and progress inseparable from theirs, at once cause and effect of all broader growth. All the city's interests were dear to him, and its development, economic and social, his constant preoccupation. Detached by his office and condition from all personal considerations, and raised to a level whence he could survey the general welfare,

himself a man of liberal culture, he brought to his counsel and cooperation the moderation, sincerity, and good sense of an unselfish American citizen, fortunately quite parallel to similar qualities in that old school of democratic churchmen whence issued so much of the great architecture of Europe, so much of its best municipal spirit, so much of that local resistance to tyranny which kept alive in Europe the democratic spirit and consciousness against a better day. . . .

UNAFFECTED, SIMPLE, HUMBLE

When the shadows thickened about him, and his physical strength was ebbing fast, he loved to be brought within his venerable cathedral, there to pour out his saintly spirit in prayer for his people and his country, to commune in faith with the great dead of his line, and to beseech the loving mercies of God that if he had failed in aught it might be imputed to ignorance or human weakness, and not to lack of love for the Supreme Bishop and Shepherd of our souls into whose hands he was giving back his life on the very site where he had entered the service of Jesus Christ, and where for so many years he had served Him with humble loyalty and unsurpassed zeal.

His exalted rank never affected unfavorably in him the man or the citizen; on the contrary it emphasized the attractive qualities that the world soon recognized and never tired of praising. Honored and commended as perhaps no priest has ever been, he bore himself at all times with a natural and graceful modesty, though never lacking in that gentle dignity and that quiet self-respect which became a Prince of the Church, conscious that his high office neither needed nor suffered any self-assertion. Men have praised his humility and his simplicity, but how could a priest of Jesus Christ have any other than an humble heart, and how could an always honest heart put on affectation? Unselfish to a fault, and kindly in manner and speech, no one was more considerate of others, and the lowlier the person concerned the more thoughtful was he in respect of him, so native and original in Cardinal Gibbons were those traits of the gentleman which Cardinal Newman has so subtly described. Amid the gentle pieties of an Irish Catholic household and early training his naturally

good disposition of mind and heart were tenderly shielded from corruption, and blossomed soon into the many social virtues which honored him in his long public life and which men honor themselves by praising. Cardinal Gibbons is an apt example of the uses of a good education applied to the average youth, under the auspices of positive religion, and accepted by him and cultivated amid the gently falling dews of divine grace. For he never had any other asset in life, neither what men call birth, nor wealth, nor opportunity, nor friends, nor influence of any kind. He was, very strictly speaking, a child of the Catholic Church which trained him, protected him, advanced him, and one day placed him among the great ones of the world; just as this old democratic mother of men had done in a thousand years for countless other children of the poor and lowly, putting down in their favor the mighty from their seats and exalting the humble (Luke, i., 52), encouraging merit and industry and unselfish service, setting aside pride and arrogance, choosing indiscriminately her great officers from every rank and condition, and acting, within her own limits, as a perpetual solvent of all pretensions of heredity.

A PRUDENT COUNSELOR

The Holy See found ever in the Cardinal of Baltimore a wise counselor, quick to recognize its interests, to assert its right and to indicate its perils. As the youngest Bishop in the Vatican Council (1870), he was deeply impressed with the wisdom and influence of the Holy See and its supreme authority, based on the immemorial and affectionate acceptance of the Catholic world. And though he lived to be the last survivor of the 767 prelates of the Council, the memory of its religious majesty never forsook him, nor could he ever forget those divine words of power inscribed within the wondrous dome, and ever visible to the Fathers, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi., 18.) He enjoyed the fullest confidence of three Popes, and his Roman visits only made him dearer to them and more trusted. He assisted at two Papal conclaves, and was instrumental in overcoming the unwillingness of Pius X to accept the Papal

office. His writings abound in defense and praise of the Papacy, while his various jubilees and anniversaries were always honored by special congratulations of the Holy See, and even by a special delegate to the golden jubilee of his episcopal consecration. For nearly a generation the only American Cardinal, he commended the great office to the people of the United States by his quiet, unassuming manner, his cordial relations with his fellow-citizens, without distinction of class or sex or color, his democratic temper, and his readiness at all times to throw his great personal influence on the side of the public welfare. There had been in the past a rare Cardinal of English or American speech, but in James Gibbons, for the first time, the secular world beheld a plain American citizen able and willing to carry in his heart, without other distinction than that inherent to spiritual and temporal, the just interests of both, and as ready to assert and defend the Government and the institutions of his beloved country as to bear his share of the world-wide burden of the Papacy. To American democracy at least he was a welcome apostle of the Papacy, bearing tidings of good-will and alliance, of mutual aid and consideration, of genuine respect and sincere esteem, at the end of a troubled epoch a welcome harbinger of those new conditions now clearly outlining themselves, when ancient jealousy, hostility, and suspicion shall fade away on one side and the other, and give place to that sacred union of all American hearts to the end of universal peace and such unimpeded progress as human nature can sustain.

His love for our Blessed Mother was very tender and constant. Daily he recited her rosary, and he was always proud of her patronage of his native State, and of her blessed name imposed upon bay and river and town of the first settlement of the Land of Mary. He rejoiced when Leo XIII conferred upon him the cardinalitial title of Santa Maria in Trastevere, the first church ever dedicated to Mary, and he hastened somewhat the cornerstone laying of the National Shrine of the Immaculate Conception at the Catholic University that his name might be connected with the great work. He devoted to her honor one of the most pleasing and helpful chapters in "The Faith of Our Fathers."

VERY HUMAN WAS THE CARDINAL

To many it will seem that the life of Cardinal Gibbons, however laborious, was a long period of ever-widening prosperity. Yet he tasted the bitter waters of adversity, and was familiar with sorrows, both expected and unexpected. No leader of mankind could live so long and not meet with deceptions, reverses, disillusion, and that various disappointment which for many men is the very stuff and tissue of life. Yet he bore his trials with patience, in no cold stoic spirit, but with the fortitude of a believing heart for which all life is governed by a divine will, whose purpose is always holy, however shrouded or incomprehensible it may be to mortals. With St. Paul he believed that "the sorrow which is according to God worketh penance steadfast unto salvation, and the sorrow of the world worketh death." (II Cor. vii., 9-10.) He grieved sorely for the loss of his friends, many of them distinguished leaders of men, and as they passed across into the shadows the void in his affectionate heart grew larger and the sense of loneliness more acute. He tells us himself in his beautiful tribute to Michael Jenkins that "only the vital and consoling influence of religion" could reconcile him to his bereavements. Very human, indeed, was this aged Cardinal, and to the end like unto us all, conscious himself of our common infirmities, and therefore ever deeply pitiful of all who suffered, an admirable consoler in the power of religion and the Word of God, and a peer of the greatest in that world-wide and time-old democracy of sorrow to which all mankind owes equal allegiance, blessed if it be according to the Man of Sorrows.

Cardinal Gibbons ever cherished the lowly and the humble, was ever ready to succor the needy and the destitute, to console the afflicted and encourage the sad and unhappy. His heart went out ever to the unfortunates of life, and none ever sought in vain from him consolation or comfort. Never in the annals of the toiling masses will men forget his happy intercession at Rome in favor of the Knights of Labor, with its inevitable new orientation of the Holy See toward democracy, and its benediction in the great Encyclicals of Leo XIII. Surely it is not before this audience, or in this city, that the charitable traits of his character need emphasis. He was the common

father of all, and no great sorrow, public or private, went uncomforted by him. Every work of mercy, corporal and spiritual, institutional or personal, was dear to him, and found in him sympathy and counsel. He was a kind and patient listener and in this way alone eased many who sought his counsel. How often has a troubled heart come to him and returned lighter and refreshed! How many a distracted conscience has sought light and guidance from his lips and found both! How often have men and women crossed his threshold seeking spiritual peace amid doubts and anxieties and forever after have blessed the impulse that drove them to his door! He remained ever faithful to the friends of earlier days, unmoved by changes of fortune or condition, and his influence was ever at the disposal of all worthy persons to whom it often proved a stepping-stone to success. Truly, he was a friend of mankind, unselfish and kindly and helpful, more concerned always about the present need or suffering than about their causes and circumstances, happy if he could reduce in some way life's ills and woes. Little children loved him greatly, and in his daily walks never failed to greet him and to receive his blessing, their innocent and confiding hearts were akin to his own, however broad the dividing gulf of time and trials.

AN ADMIRABLE WRITER

He was not by inclination or office a writer, nor did he ever aspire to the position of a Kenrick or a Spalding, modestly deeming himself too far beneath them in all the qualities of an ecclesiastical writer. He considered himself an authorized instructor of his people in all the ways of truth and justice, of Christian faith and discipline of life, a doer of deeds, a sower of good seed, a torch-bearer amid the fogs of life, a beacon among the shoals and reefs that obstruct its ports of entry and exit. Nevertheless his naturally economic habits urged him to save what he might of his severe exertions as "captain of the Word." It was certainly in the spirit of Christ (John vi., 12), "Gather up the fragments that remain, lest they be lost," that he gave to the world several volumes, very fortunately, indeed, for they preserve some faint image of this foremost apostle of Catholicism in our days.

In one of them he paints the portrait of a good priest, the minister of Jesus Christ to his own day and generation. In another he deals with fundamental doctrines of the Christian religion, common to the Catholic Church and to American Protestantism. Sermons, discourses, lectures, speeches, articles, reminiscences, fill other volumes, and exhibit the wide range of his zeal, good-will and self-sacrifice in the service of every good cause that appealed to him. Almost innumerable are the interviews, statements, book prefaces and other products of his pen. His style is always clear, vigorous, and concise, neither affected nor studied, but well adapted to the truths and principles he was forever inculcating, and rising at times to eloquence when the subject moved him by its grandeur or its importance.

The first work of his pen, "The Faith of Our Fathers," was not only his most remarkable work, but proved almost at once the most successful of all the formal statements of Catholic truth since the days of Canisius and the Council of Trent. It was less a book than a wonderful religious event, and its literary career, the story of its countless conversions, has never halted in the forty-five years that it has held the public confidence. Neither before nor since had the Catholic religion been placed before the American people with so much truth and simplicity. Almost artless in style, stripped of every unnecessary consideration, it could never have been written by any other than James Gibbons, then a poor Catholic missionary Bishop, lost, almost submerged, in a non-Catholic society, whose hostility he knew by long experience to be the result mainly of ignorance, but whose good qualities of mind and heart he recognized and loved. Again it could have been composed by no other hand than that which was capable of writing the introductory pages. They are charged with deepest spiritual emotion, and are a pathetic document of religious psychology in which faith and truth, charity and sincerity, seem to call aloud in the wilderness and to listen with aching heart for a response that never comes. It is such a personal book that in it he has drawn, unwittingly, of course, his own moral portrait; it already offers in embryo every feature of his character that was later to attract the non-Catholic world and to hold to the end its confidence and esteem. After the

Bible, perhaps no religious book has had or has so wide a circulation, in the original and in many translations.

LOVE FOR CATHOLIC UNIVERSITY

An eloquent voice has rightly said that the heart of Cardinal Gibbons was in the Catholic University of America. Its history fills a large chapter of his life, and it ever stood foremost in his mind as representative of the highest intellectual interests of the Catholic Church, particularly in the formation of the younger clergy and laity. The Holy See had decreed that its administration should be always under the direction of the Archbishop of Baltimore, and for that reason committed to Cardinal Gibbons the high office of Chancellor, to be handed down forever to his successors. The world knows how seriously he looked on this exalted charge, and how faithfully he performed its duties. He watched over the infant foundation with the care of a father, protected and even saved it in a period of great trial, encouraged always and directed its administration and professors, rejoiced at its growth in numbers and the increase of its equipment, encouraged the religious communities of the United States to open there houses of study, and he himself most generously contributed to its material growth and induced others to do likewise. He was wont to say that it caused him more anxiety than his entire diocese, but that nothing in his long life gave him more satisfaction than to behold the progress of its later years.

MODEL FOR POSTERITY

May the spirit of this good, great, and saintly man ever abide with us! He was a lover of truth and justice, and a model of charity and sincerity. May these great virtues abound in our lives, and bring us daily nearer to their fountainhead, Jesus Christ, on whom alone all durable virtue, public and private, is patterned! He loved his country with ardor, and gave himself unsparingly to its service, in season and out of season. May each upcoming generation learn from him the spirit and the measure of patriotism, and be ever ready to serve our country in time of need, and to live for it becomingly at all times. He was a democratic American citizen, fashioned on the original models of American democracy. May

his type abound, with its reverence for self-imposed law, its respect for order, its confidence in the sanity and security of our institutions!

He was an illustrious son of the Catholic Church, and in the sixty-odd years of his priesthood he did it honor daily, and by his blameless life and his consuming charity commended this great office to the respect of the American people. May we ever look up to him as our example and our inspiration in all works of Catholic faith and in the conduct of our lives, in our relations with our fellow-citizens, and in the furtherance of our common welfare! He shall not then have lived in vain, and through the ages shall appear to us as a providential man set by God at the junction of two centuries, at the border of the old and the new, faithful to all the traditions of Church and country, but above all confident that to the end of time God would not withdraw His loving guidance and protection from the great Republic which first secured to all men on a right basis the blessings of liberty without license and authority without despotism. Eternal rest grant to him, O Lord, and let perpetual light shine upon him!

THE OPPORTUNITY ROOM FOR BACKWARD CHILDREN

Although a comparatively recent innovation which is still in the experimental stage, the opportunity room for backward children promises a rapid development and a spreading growth. All the large cities of our country and many small ones are providing ways and means to conserve the mental ability, however limited it may be, of even the least of our little ones, and moreover to train the educable deficient child to be self-helpful and self-supporting. How this may be done depends upon the individual needs and capabilities of each pupil, but in every case these factors are essential: "To succeed in training the mentally defective child we must give him a pleasant environment, an interesting occupation, a lovable pie, may serve the purpose.

The traditional school-room is not adapted to opportunity work. A large, sunny apartment, located if possible on the ground floor, should be given the defective children. This room should have its own special equipment. Small, flat, topped tables and comfortable chairs are better than rows of rigid desks and immovable seats. There must be a piano, of course, sand-tables, black-boards, book-cases, wall-shelves, work-benches and a display cabinet. The grocery store will occupy one corner. Here the children may learn much of their number work, the value of coins, and how to behave when shopping. At least one window should be filled with growing plants and germination boxes. Watching a sprouting seed send forth its roots and leaves is a potent stimulus in developing observation powers. Birds and gold-fish have a similar value if the children feel that the pets belong to them and that they, the children, are responsible for the health and happiness of their friends of fin and feather.

The pedagogy of the opportunity room is based upon the Montessori Method which recognizes the power of self-development residing in the child's own activities. Coercion has no place in this system. The child is trained by encouragement and suggestion rather than by didactic instruction, reward or

punishment. Since the senses are the only avenues by which ideas may reach the mind, sensory development receives first attention. Seeing, hearing, tasting, smelling, touching, all have appropriate exercises. Bodily health is secured by providing proper nourishment, facilities for bathing, gymnastic exercises and athletic sports in connection with competent medical supervision. The simple lunches prepared and served by the children give a useful training in domestic science and a knowledge of food values, at least in so far as a comparison between milk and strawberry pop, a sandwich and a piece of pie, may serve the purpose.

The curriculum for mentally deficient children is of necessity flexible. In a paper read at the 1918 convention of the National Education Association, Charlotte Steinbach advises to teach first what will bring the pupil more nearly in line with normal children in appearance and conduct; then the what and how to do those things that keep the schoolroom presentable, orderly and clean. The pupils' everyday personal habits are too important to be neglected, and patient drill must make correct behavior as nearly automatic as possible. Good posture, good step, rhythm, quickness in muscular response, will improve the general demeanor and make the pupil more alert.

Dr. Arnold Gessel in *What Can the Teacher Do for the Deficient Child?* (a manual for teachers in rural and graded schools, published by the State Board of Education, Hartford, Connecticut, 1918) says in substance: The deficient child has some intelligence but not the normal amount. He is at the mercy of events. He does not play in a normal manner but is listless and prefers to look on. He is unable to master more than simple rudiments of the three R's. The high grade moron may learn to read, to write a simple letter and to understand simple concrete arithmetic, but he will make little progress in history and geography and the attempt to teach him these branches is a waste of time. He may become a good penman, an imitative musician or painter. He may become skillful in simple trades, therefore he must be taught how to work with his hands. He can be trained to a considerable degree of usefulness, but he cannot be taught *good judgment.*

In the training of the mentally deficient the three R's are not fundamentals but secondary cultural subjects. As even a slight ability to read or write makes a child seem more like other children, he should be given an opportunity to know what he can do but not pushed too much. In arithmetic he may be able to learn the value of coins, how to make change, how to estimate and measure dimensions, the meaning of one-half, one-third, one-fourth, the use of a ruler, how to tell time, how to write numbers and how to solve simple problems.

Music is indispensable in the opportunity room. It should be the accompaniment of all rhythmical movement, of writing and calisthenics as well as of dancing and song. Simple melodies only should be used for any exercise. Nearly all children like singing. While less fatiguing than any other school work it arouses the higher emotions. It is especially helpful in correcting speech disorders. Vocal music should have an honored place in every schoolroom. Drawing, clay-modeling, paper cutting and all other forms of construction work which make up the modern elementary art course, have worth in the training of the slow child as well as in the education of his quicker brother.

Writing of the value of construction work for subnormal children, Anna M. Kordsiemorr of Quincy, Illinois, says that the subnormal child with his lack of initiative needs much stimulation from without to arouse his interest and attract his attention. Construction work does both. Through it stories may be supplemented and illustrated, and a personal connection established between bookland and the child's environment. "Definite useful occupation brings with it happiness and a desire for further ability to work. Happiness improves the child's intelligence." The alert teacher will find no lack of materials for keeping little hands employed. Busy work includes stringing beads, making paper chains, sorting colors (worsteds, papers, cloth, etc.), sorting sizes (cards, sticks), sorting lengths (sticks, strings), outlining simple drawings with squash or melon seeds, weaving mats of oilcloth, linen, paper, or colored splints, sewing cards of simple design, paper cutting, spool knitting, cutting designs from wall-paper, advertisements from magazines and figures from fashion

papers, making scrap books, and all forms of paper work. Vocational work may be begun with knitting, crocheting, sewing, weaving, braiding rag rugs, cord work, basketry, raffia work, and progress to a regular course in domestic science or graded instruction at the work bench.

"Forward teachers for backward children" should be the slogan of workers with mentally deficient pupils. More than all others, the teacher of the backward class should know psychology, general, genetic, educational, and pathological. She must, as Elizabeth E. Farrell, of New York, has pointed out, start where the defect or disease impeded the normal development. To determine this point she should begin with the most elementary workings of the child's neuro-muscular system and climb upward by means of very short, definite, more complex methods until the arrest in development has been reached. This process of localization leaves the child pleased with his own success and gives him faith in his power to do. Having determined the mental status of the pupil, the teacher must know the actual physical condition of the child each day. She must be able to interpret the white, drawn look around the mouth of the fatigued child. She must know what to do to relieve the tension indicated by the overworked frontal muscles. In promoting the physical welfare of her pupils she must cooperate with their medical supervisor, and also win the confidence and assistance of their parents.

Often the parents of defectives know little of educational ideals, and resent the assignment of their offspring to what, in spite of euphonious camouflage, is known to the children as the "dummy room." Tactfully and sympathetically the teacher must show that the special room is for the child's physical, mental, and moral improvement; but the most effective way to secure the support of the parent is to make the child happy. If the children are contented the parents will not worry.

In training defectives, the teacher's own personality is the most effective factor. Her desirable qualities have been often enumerated. She should have an even, sunny temperament, untiring firmness, infinite patience, unbounded tact, unflagging energy, inexhaustible resourcefulness, unhalting pro-

gressiveness, intense human sympathy, appreciation of children's effort, unwavering faith in the work, and an abiding hope of tangible results.

This ideal is high. Probably it is far beyond complete realization in any one case, but it emphasizes the difficulty, the drudgery, the holiness of the work. Saving even the fragment of a mind is near akin to saving a soul, and in many instances it is the saving of a soul.

SISTER FRANCIS STACE.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By Daniel J. McDonald, Ph. D.

(*Continued*)

The missionary and Luxima reach a cavern which bears a slight resemblance to the caverns of *The Revolt*. He discovers that the priestess is dying from a wound received during the melée at Lahore. "Answering the eloquence of her languid and tender looks, he exclaims, 'Yes, dearest, and most unfortunate our destines are now inseparably united! Together we have loved, together we have resisted, together we have erred, and together we have suffered; lost alike to the glory and the fame which our virtues and the conquest of our passions obtained for us; alike condemned by our religions and our countries, there now remains nothing on earth for us but each other.'" This recalls to mind the dedication of *The Revolt of Islam*—

> There is no danger to a man that knows
> What life and death is; there's not any law
> Exceeds his knowledge: neither is it lawful
> That he should stoop to any other law.

As the end of Luxima approaches she bids her beloved live and preach peace and mercy, and love to Brahmin and Christian. "But should thy eloquence and thy example fail, tell them my story! tell them how I have suffered, and how even thou has failed—thou, for whom I forfeited my caste, my country and my life; for 'tis too true, that still more loving than enlightened, my ancient habits of belief clung to my mind, thou to my heart; still I lived thy seeming proselyte, that I might still live thine; and now I die as Brahmin women die; a Hindoo in my feelings and my faith—dying for him I loved and believing as my fathers believed."[58]

This bears some resemblance to that part of Cythna's speech in the cavern, Canto IX, where she glories in the triumph of their love over the opposition of the world.

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[58]P. 273.

I fear nor prize
Aught that can now betide unshared by thee.

Cythna thinks that she *will soon die* and believes like Luxima that the story of their love will be a source of inspiration to mankind

Our many thoughts and deeds, our life and love,
Our happiness, and all that we have been
Immortally must live and burn and move
When we shall be no more.

There are, of course, some differences between the two stories, especially in the conclusions (Cythna and Laon are burned, while Luxima alone dies and the Missionary is never heard of again); but many of the incidents of both are so alike as to justify us in believing that those in *The Revolt* were derived from *The Missionary.* This is confirmed by the fact that Shelley makes more attacks in this poem on priests and the celibacy of the clergy than in any other. In the preface to the poem, Shelley says that "although the mere composition occupied no more than six months, the thoughts thus arranged were slowly gathered in as many years." It is suggestive that the idea of composing the poem came to him in 1811, the year in which he first read the *Missionary.* In this same year he wrote a little poem entitled an *Essay on Love,* no copy of which is now extant.[59] Should one ever come to light, it may show remarkable similarity to the love poem *The Revolt of Islam,* where "love is celebrated everywhere as the sole law which should govern the moral world."[60]

It has been said that Shelley was a libertine, but there seems to be no proof for this assertion. Hogg, who was his most intimate friend at Oxford, says the purity and sanctity of Shelley's life were most conspicuous. "He was offended, and indeed more indignant than would appear to be consistent with the singular mildness of his nature at a coarse and awkward jest, especially if it were immodest and uncleanly; in the latter case his anger was unbounded, and his uneasiness preeminent." With the exception of his elopement with Mary Godwin there is nothing in his life to indicate that he was

[59]Cf. Letter to Godwin, Jan. 16, 1812.
[60]Preface to *The Revolt of Islam.*

licentious. "Die ruhe, klarheit, sicherheit und stärke seines geschlechtlichen empfündens, das frei ist von aller lüsternheit oder unnatürlichkeit ist bei seiner feinfühligen, nervosen körperanlage besonders bemerkenswert."[61]

True, Shelley loved many women, but this does not prove that he was immoral. His love is platonic and not sensual. Platonic love is described by Howell as "a love abstracted from all corporeal gross impressions and sensual appetites, but consists in contemplations and ideas of the mind."[62] It is a passion having its source in the enjoyment of beauty and goodness.

"What is love or friendship?" Shelley asks. "Is it capable of no extension, no communication?" Lord Kaimes defines love to be a particularization of the general passion, but this is the love of sensation, of sentiment—the absurdest of absurd vanities; it is the love of pleasure, not the love of happiness. The one is a love which is self-centered, self-devoted, self-interested . . . selfishness, monopoly in its very soul; but love, the love which we worship—virtue, heaven, disinterestedness—in a word."[63] Love seeks the good of all, not because its object is a minister to its pleasures, but because it is really worthy.

Platonism, laying emphasis upon the function of the soul as opposed to the senses, treats "love as a purely spiritual passion devoid of all sensuous pleasure."[64] Beauty is a spiritual thing, the splendor of God's light shining in all things. It is that quality of an object which draws us to it and make us love it. Man should love everything and everybody because they are all beautiful. Shelley says:

> True love in this differs from gold and clay,
> That to divide is not to take away
> Love is like understanding, that grows bright
> Gazing on many truths;[65]

In another place he says "the meanest of our fellow beings contains qualities, which, developed, we must admire and

[61] Maurer: *Shelley und die frauen*, p. 74.
[62] Howell's Letters, Book I, sect. 6, let. XV.
[63] To E. Hitchener, Nov. 12, 1811.
[64] J. S. Harrison, *Platonism in English Poetry of the Sixteenth and Seventeenth Centuries*, p. 104.
[65] *Epipsychidion*, Dowden, p. 408.

adore." Beauty is something more than outward appearance. The source of its power lies in the soul. "The platonic theory of beauty teaches that the beauty of the body is a result of the formative energy of the soul." According to the Platonist Ficino the soul has descended from heaven and has framed a body in which to dwell. True lovers are those whose souls have departed from heaven under the same astral influences and who, accordingly, are informed with the same idea in imitation of which they frame their earthly bodies."[66] "We are born," writes Shelley, "into the world, and there is something within us which, from the instant that we live, more and more thirsts after its likeness . . . The discovery of its antitype; the meeting with an understanding capable of clearly estimating our own . . . with a frame whose nerves like the chords of two exquisite lyres, strung to the accompaniment of one delightful voice, vibrate with the vibrations of our own; . . . this is the invisible and unattainable point to which love tends."[67] According to Plato wisdom is the most lovely of all ideas and the human being who has the greatest amount of wisdom is the most lovable. Platonic love then concerns only the soul, and the union of lover and beloved is simply a union of their souls. "I am led to love a being," Shelley says, "not because it stands in the physical relation of blood to me but because I discern an intellectual relationship."[68] Whenever Shelley sees one possessing beauty and virtue he cannot help loving that person.

> I never was attached to that great sect
> Whose doctrine is that each one should select
> Out of the crowd a mistress or a friend
> And all the rest though fair and wise commend
> To cold oblivion;[69]

Again

> Narrow
> The heart that loves, the brain that contemplates
> The life that wears, the spirit that creates
> One object, and one form, and builds thereby
> A sepulchre for its eternity.

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[66] *Platonism in English Poetry*, p. 115.
[67] *Essay on Love.*
[68] Letter to Miss Hitchener.
[69] *Epipsychidion.*

This is the doctrine of Diotima in Plato's *Symposium*, which Shelley has translated as follows: "He who aspires to love rightly, ought from his earliest youth to seek an intercourse with beautiful forms. . . . He ought then to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form it would be absurd to imagine that beauty is not one and the same thing in all forms, and would therefore remit much of his ardent preferences towards one, through his perception of the multitude of claims upon his love."

In the preface to *Alastor* Shelley says that the poem represents a youth (himself) of uncorrupted feelings led forth to the contemplation of the universe. "But the period arrives when these objects cease to suffice. His mind is at length awakened, and thirsts for intercourse with an intelligence similar to himself. He images to himself the Being whom he loves." This image unites all of wonderful or wise or beautiful which the poet could depict. Shelley sought this ideal all through life, and when he thought he found it went into raptures. Disillusionment, however, soon followed, and *Alastor* is the expression of his despair at not finding an embodiment of his ideal.

If we keep in mind that Shelley was a platonist, we shall be able to form a more intelligent estimate of his love lyrics and his relations with women. In his first wife, Harriet, he saw courage, a desire for freedom, and a willingness to learn his doctrines.

> Thou art sincere and good, of resolute mind
> Free from heart-withering customs' cold control,
> Of passion lofty, pure and subdued.

As soon as she ceased to take interest in his studies, his love for her began to wane. "Every one must know," he tells Peacock, "that the partner of my life should be one who can feel poetry and understand philosophy." A month or two after his first marriage he tells Elizabeth Hitchener that he loves her. Seeing that she possessed high intelligence, great love of mankind, and a tendency to oppose existing institutions, he straightway calls her the "sister of his soul."

Later on he meets a beautiful, sentimental Italian girl, Emilia Viviani, imagines she is the perfect ideal which he had formed in his youth, and writes the *Epipsychidion*. "Emilia," says Professor Dowden, "beautiful, spiritual, sorrowing, became for him a type and symbol of all that is most radiant and divine in nature, all that is most remote and unattainable, yet ever to be pursued—the ideal of beauty, truth, and love."[70] *Epipsychidion* is the poetic embodiment of the feelings awakened in Shelley by this supposed discovery of the incarnation of the ideal. Emilia turned out to be an ordinary human creature, and then Shelley wished to blot out the memory of her entirely. In a letter to Mr. Gisborne, June, 1822, Shelley says: "I think one is always in love with something or other; the error—and I confess it is not easy for spirits cased in flesh and blood to avoid it—consists in seeking in a mortal image the likeness of what is, perhaps eternal." "Such illusions," says Dowden, "may be of service in keeping alive within us the aspiration for the highest things, but assuredly they have a tendency to draw away from real persons some of those founts of feeling which are needed to keep fresh and bright the common ways and days of our life."[71]

Some of Shelley's views on women and the family were derived from Mary Wollstonecraft's *Vindication of the Rights of Women*. "According to the prevailing opinion," says Mrs. Wollstonecraft, "women were made for men." All their cares and anxieties are directed towards getting husbands. They deck themselves out with artificial graces that enable them to exercise a short lived tyranny. "Love in their bosoms, taking place of every nobler passion, their sole ambition is to look fair, to raise emotion instead of inspiring respect; and this ignoble desire, like the servility in absolute monarchies, destroys all strength of character."[72] Women then should not depend on their charms alone, because these have little effect on their husband's heart "when they are seen every day when the summer is past and gone." Her first care should be to improve her mind, to exercise her God-given faculties, assert

[70] *Dowden's Life*, Vol. II, p. 373.
[71] *Life of Shelley*, Vol. II, p. 378.
[72] *Vindication of the Rights of Women*, ch. II, p. 38.

her individuality. This can never be, though, as long as she is the plaything of man. If one may contest the divine right of kings one may also contest the divine right of husbands. Women should bow only to reason and cease being the modest slaves of opinion. It is a violation of the sacred rights of humanity to exact blind obedience and meek submission of women. "The being who patiently endures injustice will soon become unjust."

In *The Revolt of Islam,* Cythna says:

> Can man be free if woman be a slave?
> Chain one who lives and breathes this boundless air,
> To the corruption of a closed grave!
> Can they whose mates are beasts condemned to bear
> Scorn, heavier far than toil or anguish, dare
> To trample their oppressors?

According to Pope "every woman is at heart a rake." "Rendered gay and giddy by the whole tenor of their lives, the very aspect of wisdom or the severe graces of virtue must have a lugubrious appearance to them." "Till women are led to exercise their understandings they should not be satirized for their attachment to rakes."[73]

Shelley's opinion of women is even less complimentary:

> Woman! she is his slave, she has become
> A thing I weep to speak—the child of scorn,
> The outcast of a desolated home.
> Falsehood, and fear, and toil, like waves have worn
> Channels upon her cheek, which smiles adorn,
> As calm decks the false ocean. . . .[74]

"The parent," Mrs. Wollstonecraft writes, "who pays proper attention to helpless infancy has a right to require the same attention when the feebleness of age comes upon him. But to subjugate a rational being to the mere will of another, after he is of age to answer to society for his own conduct, is a most cruel and undue stretch of power, and perhaps as injurious to morality as those religious systems which do not allow right and wrong to have any existence, but in the Divine will." Children should be taught early to submit to reason, "for to submit to reason, is to submit to the nature of things

[73] P. 128.
[74] *The Revolt of Islam,* Canto II, st. 36.

and to that God who formed them so, to promote our real interest."[75]

> But children near their parents tremble now
> Because they must obey . . .
> . . . and life is poisoned in its wells.[76]

"Obedience (were society as I could wish it) is a word which ought to be without meaning."[77]

Another book that interested Shelley very much was the *"Memoires relatives a la Revolution Francaise"* of Louvet. Louvet was a licentious novelist and ardent Republican. He strongly opposed the tyranny of Marat and of Robespierre and the work of the commune of Paris. He was very courageous and often endangered his life by his opposition to the arbitrary measures of the Council. In 1793 he was obliged to flee for his life and the *Memoirs* contains interesting details of this flight. He and his wife were very devoted to each other, and this together with the man's courage made a strong impression on Shelley. "Je te laissai, mon chér Barbaroux; maix tu me le pardonnes; tu sais quelle passion j'avais pour elle, et comme elle en était digne!" He goes to Paris in spite of the fact that he runs the risk of being seized and guillotined. "Quiconque n'epouvva point un pariel supplice ne saurait en avoir une juste idée. O Ladoiska! sans le souvenir de ton amour, qui donc aurait pu m' empecher de terminer mes peines?"[78]

Louvet and Ladoiska are reunited again, but only to be arrested soon afterwards. This causes her to exclaim, "Non, je jure que sans toi, la vie m'est tourment, un insupportable tourment, seule, je périrais bientôt, je périrais désesperée. Ah! permets, permets que nous mourions ensemble."[79]

This work may have suggested to Shelley the idea of making Laon and Cythna die together. Cythna tells Laon

> Darkness and death, if death be true, must be
> Dearer than life and hope if unenjoyed with thee.[80]

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[75] *Vindication of the Rights of Women*, ch. XI.
[76] *The Revolt of Islam*, Canto VIII, st. 13.
[77] Miss Hitchener, Dec. 11, 1811.
[78] P. 200, *Memoirs*.
[79] P. 281.
[80] Canto IX, st. 34.

CHAPTER III

POLITICS

Someone has said that if Shelley had not been a poet he would have been a politician. Certain it is that he gave to politics a great deal of thought and study. On January 26, 1819, Shelley wrote to Peacock: "I consider poetry very subordinate to political science, and, if I were well, certainly I would aspire to the latter, for I can conceive a great work embodying the discoveries of all ages, and harmonizing the contending creeds by which mankind have been ruled."[81] Shelley was not one who

> beheld the woe
> In which mankind was bound, and deem'd that fate
> Which made them abject, would preserve them so.

On the contrary, he firmly believed in man's capacity to work out his own regeneration. His tuneful lyre was ever at the service of the Goddess of Freedom; and he took occasion often to pour forth music calculated to rouse the nations from their apathy.

Very many of Shelley's views on political and social questions can be traced to Godwin's *Political Justice*. Godwin doubts that one can be said to have a mind. It may still be convenient to use the word "mind," but in fact what we know by that name is merely a chain of "ideas." Since man's mind is but an aggregate of ideas, man himself is capable of indefinite modification. Differences in men result wholly from differences of education. Feed a sinner on syllogisms and you can transform him into a saint. It is impossible for one to resist a clear exposition of the advantages of virtue. It follows, too, that we can easily abolish existing institutions and rearrange the whole structure of society on new principles infallibly correct. The force which is to spur us on to do this is reason. It is "omnipotent."

Volney, Rousseau, Holbach, and the rest of this stamp, although condemning past systems of government, admitted that some form of government was necessary for the well-

[81] *Ingpen*, p. 659.

being of mankind. Godwin, on the other hand, denounced all government as "an institution of the most pernicious tendency." There is only one power to which man should yield obedience and that is the decision of his own understanding. Conditions being such as they are, government may be required for a while to restrain and direct men, but as soon as men will learn to follow reason, government will disappear altogether.

Godwin taught that every voluntary action flows solely from the decision of one's judgment. "Voluntary actions of men originate in all cases in their opinions," *i. e.*, in the state of their minds immediately previous to those actions. The nature of a man's actions, therefore, depends on the nature of his opinions. If he has just and true opinions his actions will be good; if erroneous ones, his actions will be bad. But "sound reasoning and truth adequately communicated must be victorious over error."[82] Man will always accept the truth if presented to him properly. It follows, then, that "reason and conviction appear to be the proper instruments for regulating the actions of mankind." Man's conduct should not conform to any other standard but reason. Obedience to law then is immoral, unless of course its mandates correspond to the decision of our own judgments. Shelley has the same idea

> The man
> Of virtuous soul commands not, nor obeys,
> Power, like a devastating pestilence
> Pollutes whate'er it touches; and obedience
> Bane of all genius, virtue, freedom, truth,
> Make slaves of men, and of the human frame
> A mechanized automaton.[83]

Again and again he exclaims against kings and autocracy. His sonnet, "England in 1819," is a terrible castigation of the Hanoverian Kings:

> An old, mad, blind, despised and dying king;
> Princes the dregs of their dull race, who flow
> Through public scorn—mud from a muddy spring,
> Rulers who neither see, nor feel, nor know,
> But leech-like to their fainting country cling,
> Till they drop blind in blood without a blow, etc., etc.

[82] Book I, Ch. V, p. 87.
[83] *Queen Mab*, Canto III.

To aid republicanism he espoused the cause of the unhappy Caroline of Brunswick and on her account wrote "A New National Anthem," and the satirical piece, "Swellfoot the Tyrant." In "Hellas" we find him advocating the cause of Greece, and it is believed that this poem moved his friend Byron to take up arms in defense of that country.

"A king," writes Godwin, "is necessarily and unavoidably a despot in his heart." With him the words "ruler" and "tyrant" are synonymous. A king from the very nature of his office cannot be anything but vicious. Shelley expresses his opinion of kings as follows:

> The king, the wearer of a gilded chain
> That binds his soul to abjectness, the fool
> Whom courtiers nickname monarch, whilst a slave
> Even to the basest appetites.[84]

One wonders at first why Shelley should have represented evil as an eagle in *The Revolt of Islam.* The reason for this becomes clear when one considers that the eagle is often called a king among birds and is used as a symbol for authority.

Shelley, however, did not believe in violent revolutions. In *The Revolt of Islam,* Irish pamphlets, &c., he advocates reformation without recourse to force. A change must take place; kings must be done away with, but not until the people are prepared for the change. "A pure republic," he writes, "may be shown, by inferences the most obvious and irresistible, to be that system of social order the fittest to produce the happiness and promote the genuine eminence of man. Yet nothing can less consist with reason or afford smaller hopes of any beneficial issue than the plan which should abolish the regal and the aristocratical branches of our constitution, before the public mind, through many gradations of improvement, shall have arrived at the maturity which shall disregard these symbols of its childhood."

Godwin and Shelley maintain that the state should make as little use as possible of coercion and violence. "Criminals should be pitied and reformed, not detested and punished." The punishment of death is particularly obnoxious to them. Shelley argues against it in his essay on *The Punishment of*

[84] *Queen Mab,* III, p. 9.

Death. He claims that the punishment of death defeats its own end. It is a triumphant exhibition of suffering virtue, which may inspire some with pity, admiration and sympathy. As a consequence it may incite them to emulate their works, especially the works of political agitators. Punishment of death, again, excites those emotions which are inimical to social order. It strengthens all the inhuman and unsocial impulses of man. The contempt of human life breeds ferocity of manners and contempt of social ties. Hence it is, Shelley believes, that those nations in which the penal code has been particularly mild have been distinguished from all others by the rarity of crime.

Neither should the citizens of a state use violence in putting down oppression. In his address to the Irish he tells them that violence and folly will serve only to delay emancipation. "Mildness, sobriety, and reason are the effectual methods of forwarding the ends of liberty and happiness." Violence and falsehood will produce nothing but wretchedness and slavery and will make those who use them incapable of further exertion. Violence will immediately render their cause a bad one. Godwin likewise maintains that "force is an expedient the use of which is much to be deplored. It is contrary to the nature of intellect which cannot be improved but by conviction and persuasion. It corrupts the man that employs it and the man upon whom it is employed."[85] In *The Revolt of Islam* Shelley says:

> Oh wherefore should ill ever flow from ill,
> And pain still keener pain forever breed?
> We are all brethren—even the slaves who kill
> For hire are men; and to avenge misdeed
> On the misdoer doth but misery feed
> With her own broken heart![86]

Godwin would reform society by means of education, so also would Shelley. They seem to differ though in their views with regard to the relations that exist between institutions and individuals. Godwin holds that tyrranical institutions must be abolished before men can become free. Shelley, on the

[85] *Political Justice*, IV, 1.
[86] Canto V.

contrary, says that the freedom and enlightenment of individuals should come first, and it is only when that is accomplished that tyrannical institutions will disappear. Godwin writes: "The only method according to which social improvements can be carried on is when the improvement of our institutions advances in a just proportion to the illumination of the public understanding.[87] While Shelley writes in his address to the Irish people that reform "is founded on the reform of private men and without individual amendment it is vain and foolish to expect the amendment of a state or government." Although Godwin says in the first book of *Political Justice* that it is futile to attempt to change morals without first changing our institutions, still, later on, he seems to forget this and to advocate the reform of individuals. "Make men wise," he writes, "and by that very operation you make them free. Civil liberty follows as a consequence of this."[88] Shelley, unlike Plato, would give to poets the first place in his plan for the reform of society. He calls them "the acknowledged legislators of the world."[89]

[87] *Political Justice*, I, 273.
[88] Ibid., p. 259.
[89] *Defense of Poetry*.

(To be continued)

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

CHAPTER II

Classification of Locke

Reasons for classifying him

(1) Among the Humanists in Education;
(2) Among the Realists;
(3) Among the Sense-Realists;
(4) Among the Naturalists;
(5) Among the Disciplinarians.

Secondary education in Europe, since the Renaissance, has successively passed through three phases, namely, *humanism, realism,* and *naturalism.* Humanism is based chiefly upon the study of languages, and especially of Latin and Greek. Realism, as its name implies, depends more upon the study of things than of words, the education of the mind through the eye and the hand. It is particularly concerned with those things which bear a direct influence upon life as well as its varied activities. In naturalism we seek to build up the whole nature of man, *i. e.,* to educate, first his body, then his character, and, lastly, his mind.

The various theories of education which have taken a practical form during the last three centuries, may be ranged under one or other of these three heads. Modern education, as we know it, is an unconscious, but not the less a real compromise with and composite of all three ends.

We may sum up the varied activities of the Renais-

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sance in the three general tendencies, representing three great interests almost unknown during the Middle Ages: (1) the real life of the past; (2) the subjective world of emotions springing from the joy of life, from the appreciation of the beautiful; (3) that of physical nature.

1

Among the Humanists

A knowledge of the classical literature had been aglow through the untiring efforts of the monks and others. Monasteries, cathedrals and castles were thoroughly searched in the quest after the manuscripts of Latin and Greek writers. The manuscripts that were found, were multiplied, and the greatest care was taken to secure the correct form of every passage. The devotees of the new movement were called *humanists,* and the training embodying the classics has since been termed "humanistic education."

"In the Renaissance, the revival of the pagan classics gave a new impetus to education and modified the current curriculum in many respects. The movement for popular education grew steadily and the school was granted a large freedom, for the Church not only supplied schools of her own in connection with her parishes, her cathedrals, and her monasteries, but she encouraged free schools, whether supported by guilds, by the towns, or by private enterprise. Nor was education confined to the upper classes.

"The interests of both the Church and State were promoted by the schools whose aim was to develop Christian virtues no less than to impart skill in the arts, and knowledge of literature, theology, philosophy, and the sciences."[85]

The ideal of humanistic education in the narrower

[85] Shields, op. cit., pp. 336, 337.

sense was the study of words. This conception of education possessed two disadvantages: (1) that words were taught instead of things; (2) that language was taught not as a living organic whole, fitted and complete for the service of life, but as a collection of dried specimens, tabulated and arranged by the ingenuity of grammarians.

Although Locke deprecates strongly the time spent in studying Latin, he, nevertheless, advocates it and insists upon the correct method of teaching it, saying it is fitting for a gentleman to have a knowledge of it.[86] In this he agrees with Montaigne and Rabelais, who both deem Latin essential to a gentleman. In the method of learning Latin, Locke follows what Montaigne tells us of his own childhood. We do not begin with grammar. If possible, a tutor is to be found who speaks good Latin,[87] and is never to allow his pupil to speak or read anything else. This would be the true and genuine way. If a man cannot be had who speaks good Latin, then we are to adopt the plan of having literal translations printed word for word, and line for line.[88]

Laurie affirms that in respect of intellectual as well as moral aims, Locke, properly interpreted, is more of a Humanist than a Realist—an unimaginative Humanist —but yet a Humanist, though not, of course, in the narrow classical sense. "I claim," says he, "Locke as essentially a Humanist, who had gone astray on the subject of language and discipline in his *Thoughts*, while he corrected himself in his *Conduct of the Understanding*. Locke's supreme defect, which subtracts from his Humanistic claims, was his inability to see the educative effect of literature as such, and his entire ignorance of the relation of the aesthetic emotions to the moral and religious

[86] Cf. Sec. 163
[87] Cf. Sec. 167.
[88] Cf. Secs. 167, 168.

education of youth. Notwithstanding his debt to Rabelais, and still more to Montaigne, his educational conceptions are in the truest sense his own."[89]

2

AMONG THE REALISTS

Monroe[90] tells us that the term *Realism* is applied to that type of education in which natural phenomena and social institutions rather than languages and literature are made the chief subjects of study. We may consider realism as a reaction from humanism. Graves[91] says that, even before objects were regarded as the true realities, there seems to have been an effort among some later humanists to seek for the "real things" in the ideas that were represented by the written words. McCormick[92] affirms that with the study of words and of literary forms, had come a neglect of the ideas, and of the practical values in the subjects pursued. He also claims the first phase of realism offered a check to the extreme movement by recalling the real purpose of the study of the classics, by keeping in view the practical ends of training, and substituting the study of ideas, training in judgment and power for literary or philological skill. Hence, these realists retained the humanities as the content of instruction and are known as the *Humanistic Realists.* The second phase of realism begins with Bacon, and undertakes to find in nature and natural phenomena the content to be studied and investigated, things, in the objective order, then, come before words; the processes of nature are observed for their lessons in teaching; and sense perception made a fundamental means to learning. The exponents of this phase are the *Sense-Realists.*

[89] Educational Opinion from the Renaissance, p. 233.
[90] Brief Course in the History of Education, p. 215.
[91] Student's History of Education, p. 152.
[92] History of Education, p. 251.

Erasmus, in his *System of Studies,*[93] describes the position of the humanistic realist, as follows: "Knowledge seems to be of two kinds, that of things and that of words. That of words comes first, and that of things is the more important."

Rabelais (1483-1553) is representative of this type of education. His importance comes, not from any immediate and concrete influence on schools, but from the influence his ideas exerted upon Montaigne, Locke, and Rousseau.

The pedagogy of Rabelais is the first appearance of what may be called *realism* in instruction, in distinction from the scholastic formalism. In place of the old linguistic and formal literary education, he advocated one including social, moral, and physical elements. Like Locke, he had studied medicine and practiced with success.

The educational ideas of Rabelais are to be found in his *Gargantua* and *Pantagruel.* Locke, like Rabelais, insists on having a sensible tutor. Like Rabelais, Locke lays great stress upon physical training. The chief points upon which Rabelais insists are the following: (1) Teaching through the senses; (2) Independence of thought; (3) Training for practical life; (4) Equal development of mind and body; (5) Gentle treatment, and improved methods. Punishment is foreign to Rabelais.

But Montaigne appears to have been the model which Locke more closely followed. With Montaigne, education was not to develop mind and body separately, as with Locke, but together, the whole man.

"The sum total of the views of education, whether of purpose, content, or method, Montaigne expresses in words from Cicero: 'The best of all arts—that of living well—they followed in their lives rather than in their learning.' "[94]

[93] De Ratione Studii, Paris, 1511.
[94] Monroe, Brief Course in History of Education, p. 226.

Locke, like Montaigne, believed that education should be practical and aim to prepare man for social living. Hence, he insisted that the child be taught branches useful to him in his career in life. Even play should tend to develop a strong man that he might attain distinction in the world, for without robust health he would be practically useless to himself and society. He maintained that the only way to know the realities of life was by actual intercourse with men in society. Modern foreign languages, to enable him to travel and secure a wide experience, should be emphasized instead of the ancient languages; social subjects, like history and politics, to develop a sounder judgment, rather than grammar and rhetoric.

He gives this rule "that children may be taught anything that falls under their senses, especially their sight."[95]

3

AMONG THE SENSE-REALISTS

We have thus far traced the conception from humanism to realism and have noted their essential phases. But with conditions changing in the political world, like changes were occurring in the social world, and hence newer methods were needed to satisfy these environments. The fundamental idea that knowledge came primarily through the senses, brought with it a wonderful change in educational matters. Education was to be founded on training in sense perceptions rather than on pure memory activities, and was to be directed toward a different kind of subject matter. It was the beginning of the scientific movement.

As Monroe rightly observes, for the first time, we find formulated a general theory of education based upon rational rather than upon empirical grounds. The new

[95] *Thoughts*, Sec. 181.

discoveries and the new inventions influenced the sense-realists. They were imbued with an interest in and a respect for the phenomena of nature as a source of knowledge and truth, and held that education itself was a natural rather than an artificial process. This belief gave rise to two tendencies observable in the work of all representatives of this group. The first was that toward the formulation of rudimentary science or philosophy of education, based upon scientific investigation or speculation rather than upon pure empiricism. The second was a tendency to replace the exclusive literary and linguistic material of the school curriculum with material chosen from the natural sciences and from contemporary life. The first tendency constituted the earliest attempt to formulate an educational psychology. While several of these men insisted upon the study of the child, and the adaptation of the educational processes to the child, their thought, in respect to these educational principles, was controlled rather by their theory of knowledge, and, as with Bacon, by their investigation into the manner in which knowledge was admitted by mankind as a whole. They possessed little, if any, knowledge of the development and activities of the child's mind. They held, however, that the child should acquire the idea rather than the form, and should understand the object before the word, or the word through the object.[96]

Among the representative sense-realists, we may mention Peter Ramus, Ludovico Vives, Mulcaster, Hoole, Hartlib, Petty, Bacon, Comenius.

Locke has been classed with the sense-realists, because of his leaning somewhat toward the sense-realism of Comenius. Like Montaigne, Locke holds that book education and intellectual training are of less importance than the development of character and polish.

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[96]Cf. Monroe, op. cit., p. 227.

Again, we find that there are also elements throughout the *Thoughts* and to some extent in the *Conduct of the Understanding,* where Locke seems to have been affected by the concrete material and interesting methods of Comenius, as clearly as he was elsewhere by the earlier realism of Montaigne. Even in the subjects he recommends for the education of a gentleman, where he was especially following Montaigne, Locke makes a selection, utilitarian in nature and wide in range, that reminds one of the encyclopedic advice of Bacon, Ratich, and Comenius. He also resembles the sense-realists in desiring to begin with vernacular studies, which with him are reading, writing, drawing, and possibly shorthand. Locke is most thoroughly a sense-realist in his theory of knowledge and the pedagogical recommendations that grow out of it. He holds that impressions are made through the senses by observation, and are only combined afterwards by reflection.

4

AMONG THE NATURALISTS

Natural education means giving the natural instincts, impulses, and feelings of the child unrestricted opportunity of expression. Hence, it is a negative education, in which development results from experience, not from positive instruction. Intellectually, it means relying upon the natural curiosity of the child; morally, upon natural punishments.

Locke's medical studies well qualified him to write on the physical well-being of the child, and led him to make physical education of primary importance. He also, like Rousseau, emphasized the natural curiosity of the child in his intellectual development and believed in the theory of natural consequences in discipline.

"The little, or almost insensible, impressions on our

tender infancies, have very important and lasting consequences.''[97]

In section 66, speaking of ''the child's natural genius and constitution,'' Locke approaches the truth which is much dwelt on by later writers on education, that education gives nothing, but only exercises and trains inborn capacities. He observes that ''those who are about children should well study their natures and aptitudes,'' but this is mainly with the view of ascertaining individual peculiarities. With him it is not a general law, but merely yielding to special weaknesses ''in many cases,'' and ''all that we can do or should aim at is to make the best of what nature has given.'' Here he is immeasurably behind Rousseau who demands that the science of education should be based on the study of the nature of children.

In respect to ''strait'' clothes, he counsels to ''let nature have scope to fashion the body as she thinks best. She works of herself a great deal better and exacter than we can direct her.''[98]

''It is safer,'' he says, ''to leave them wholly to nature, than to put them into the hands of one forward to tamper, or that thinks that children are to be cured, in ordinary distempers, by anything but diet, or by a method very little distant from it: it seeming suitable both to my reason and experience, that the tender constitutions of children should have as little done to them as is possible, and as the absolute necessity of the case requires.''[99]

As a naturalist, Locke is associated with Montaigne on the one hand, and Rousseau on the other.

Rousseau, like Locke, places physical education first. Hence, all the physical wants of the child should be first,

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[97] Sec. 1.
[98] Sec. 11.
[99] Sec. 29.

because they are natural, and one should allow no restraint of physical freedom by unnatural compulsion. However, we should be very careful to make a distinction between natural and imaginary wants; thus, crying may have its foundation in bad temper rather than in any real war. No heed is to be paid thereto, lest it will become a habit.[100]

Quick informs us that "we have now reached the climax (or shall we say the *nadir*) in negation. Rousseau has given the *coup de grace* to the ideal of the Renascence. Comenius was the first to take a comprehensive view of the educator's task and to connect it with man's nature and destiny; but he would not get clear from an overestimate of the importance of knowledge. According to his ideal, men should know all things; so in practice he thought too much of imparting knowledge. Then came Locke and treated the imparting of knowledge as of trifling importance when compared with the formation of character; but he, too, in practice hardly went so far as this principle might have led him. He was under the influence of social distinctions, and could not help thinking of what it was necessary for a gentleman to know. So that Rousseau was the very first to shake himself entirely free from the notion which the Renascence had handed down that man was mainly a *learning* animal. Rousseau has the courage to deny this in the most emphatic manner possible, and to say: 'For the first twelve years the educator must teach the child nothing.' "[101]

We cannot refrain from giving Monroe's ideas of the child as the positive factor in education. "To John Locke," he says, "belongs the honor of writing the first book on education that deals primarily with the child; but to Rousseau belongs the honor of deriving his educational theories from the nature of the child. It may be

[100]Cf. *Thoughts*, Secs. 111, 112, 113, 114.
[101]Educational Reformers, p. 245.

admitted that Rousseau had little actual knowledge of child life and child nature, and that his sympathy for children was pure sentimentalism, which was never converted into actual practice. It is true, nevertheless, that here for the first time education finds its purpose, its process, and its means wholly within the child life and the child experience. An appropriate development of childhood is the purpose of each particular stage of education; the child's nature and the child's growth are to determine the process; the child's experience is to furnish the means. All the pregnant reforms of Pestalozzi, of Herbart, of Froebel, and of the multitude of other reformers of lesser influence, thus find their origin in the teaching of Rousseau. In a similar way sympathy with childhood is emphasized as the qualification of all educational work. Made theory by Rousseau, made practice by Pestalozzi. Sympathy with the child, intellectually, morally, personally, has come to be recognized as an essential in the educative process.'"[102]

[102]Op. cit., p. 294.

(To be continued)

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The Summer Session of the Catholic Sisters College will begin on Saturday, July 2, with registration and reception of students. The formal opening will take place on Sunday, July 3, with High Mass. Lectures will begin on Tuesday, July 5, at 8 a. m. The session will last, as usual, six weeks. A summary of the courses to be offered follows:

COURSES OFFERED AT THE SUMMER SESSION, 1921

Course	*Professor*	*Hour*
Philosophy of Education IV	Dr. Jordan	8 a. m.
Psychology of Education IV	Dr. Jordan	12 a. m.
History of Education II	Dr. McCormick	9 a. m.
School Administration I	Major Monahan	8 a. m.
Primary Methods II	Dr. McCormick	10 a. m.
Primary Reading	Miss Sheldon	12 a. m.
Methods in Grammar	Dr. Nicholson	8 a. m.
Composition in Grades	Dr. Nicholson	10 a. m.
Logic	Dr. Fox	8 a. m.
Ethics	Dr. Fox	12 a. m.
History of Philosophy	Dr. Dubray	10 a. m.
General Psychology III	Dr. Dubray	11 a. m.
Plane Geometry	Dr. Ramler	8 a. m.
Advanced Algebra I	Dr. Landry	10 a. m.
Solid Geometry II	Dr. Landry	11 a. m.
Plane Trigonometry	Dr. Ramler	9 a. m.
Physics III	Mr. Burda	3 p. m.
Physics IV	Mr. Burda	4 p. m.
Chemistry I	Mr. Power	3 p. m.
Chemistry II	Mr. Power	4 p. m.
Biology I	Fr. Geary	8 a. m.
Biology II	Fr. Geary	4 p. m.
Biology IV	Mr. Brilmyer	3 p. m.
Biology V	Mr. Brilmyer	4 p. m.
Biology VII	Dr. Parker	2 p. m.
Biology VIII	Dr. Parker	3 p. m.
English V	Mr. Harnett	9 a. m.
English VII	Mr. Harnett	10 a. m.
English XI	Mr. Mahoney	11 a. m.
English XIII	Mr. Mahoney	12 a. m.
Latin I	Dr. McGourty	8 a. m.

Course	*Professor*	*Hour*
Latin V	Dr. McGourty	10 a. m.
Latin IX	Dr. Deferrari	9 a. m.
Greek I	Dr. Defarrari	10 a. m.
Greek III	Dr. Deferrari	12 a. m.
French I	Mr. Schneider	8 a. m.
French V	Mr. Schneider	10 a. m.
German III	Mr. Behrendt	10 a. m.
German VII	Mr. Behrendt	12 a. m.
Spanish VII	Mr. Coutinho	11 a. m.
Spanish I	Mr. Coutinho	9 a. m.
American History III	Dr. McCarthy	11 a. m.
Church History I	Dr. Browne	9 a. m.
General History VIII	Dr. Purcell	10 a. m.
Art I	Sr. Mary of the Angels	2 p. m.
Art II	Sr. Mary of the Angels	3 p. m.
Art IV	Mr. Murphy	9 a. m.
Music I	Miss Sheldon	10 a. m.
Music II	Mother St. Bernard	8 a. m.
Music III	Mother St. Bernard	9 a. m.
Music VII	Mr. Boyce	4 p. m.
Music VIII	Mr. Boyce	5 p. m.
Music X	Miss Henneman	Arranged
Music XII	Miss Henneman	Arranged
Music XIV	Miss Henneman	Arranged
Music XVI	Miss Henneman	Arranged
Music XVIII	Miss Henneman	Arranged
Music XX	Miss Henneman	Arranged
Music XXII	Miss Henneman	Arranged
Music XXIV	Miss Henneman	Arranged
Music XXV	Mr. Henneman	10 a. m.
Music XXVI	Mr. Henneman	11 a. m.
Music XXVIII	Mr. Henneman	12 a. m.
Music XXXV	Mr. Henneman	Arranged

EDUCATIONAL NOTES

MEETING OF THE AMERICAN COUNCIL ON EDUCATION

The fourth annual meeting of the American Council on Education will be held in Washington, May 6 and 7. President Harry Pratt Judson, of the University of Chicago, is Chairman of the Council. The regular business meeting will be followed by a conference on methods of standardizing and accrediting colleges. This conference has been called by the National Conference Committee on Standards of Colleges and Secondary Schools, in cooperation with the American Council.

A large number of bodies are now defining or approving colleges and are publishing lists of accredited higher institutions. There is wide variety in the standards proposed and perhaps still greater diversity in the methods of applying them. This conference has been called to determine whether greater uniformity of procedure is possible and if so how it may be brought about.

The program includes the following papers:

Purpose of the Conference,
Dean George D. Olds, Amherst College, Chairman of the National Conference Committee on Standards of Colleges and Secondary Schools.

Standards in Education,
Dr. Clyde Furst, Carnegie Foundation for the Advancement of Teaching.

Present Standards of Voluntary Associations,
Dean Kendric C. Babcock, University of Illinois, Secretary of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools.

Present Standards of State Departments of Education and State Universities,
Dr. George F. Zook, Specialist in Higher Education, U. S. Bureau of Education.

Present Standards of the Catholic Educational Association,
Very Rev. Edward A. Pace, Catholic University of America.

Present Standards of Protestant Church Boards,
Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education.

Discussion.
Appointment of a Committee on Policy.
Meeting of Committee on Policy.
8 p. m.
The Objectives of Standardization of Higher Institutions,
Chancellor James H. Kirkland, Vanderbilt University, Chairman of Association of Colleges and Secondary Schools of the Southern States.

PROPOSED FEDERAL LEGISLATION

The Smith-Towner Bill, which provoked so much discussion, failed to pass at the last session of Congress. At the opening of the special session, a new measure was introduced and this is now known as the Towner-Sterling Bill. It provides for a Department of Education with a Secretary who is to be a member of the Cabinet, and for Federal appropriation to the States, aggregating $100,000,000 annually. In these two essential features the bill repeats the provisions of the Smith-Towner.

There are, however, certain important modifications. The specific purpose of each amount to be appropriated is clearly shown. It is expressly provided "that all the educational facilities encouraged by the provisions of this Act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto; and this Act shall not be construed to imply Federal control of education within the States, nor to impair the freedom of the States in the conduct and management of their respective school systems."

The bill furthermore provides for the creation of a National Council on Education "to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education in the United States. The Secretary of Education shall be chairman of said council, which shall be constituted as follows: (*a*) The chief educational authority of each State designated to represent said State in the administration of this Act; (*b*) not to exceed twenty-five educators representing the different interests in education, to

be appointed annually by the Secretary of Education; (*c*) not to exceed twenty-five persons, not educators, interested in the results of education from the standpoint of the public, to be appointed annually by the Secretary of Education. Said council shall meet for conference once each year at the call of the Secretary of Education. The members shall serve without pay, but their actual expenses incurred in attending the conference shall be paid by the Department of Education."

In this connection it may be noted that there is also under consideration a bill which would create a Department of Public Welfare. This would include a number of bureaus and commissions which are now scattered among various existing departments. The Bureau of Education, now under the Department of the Interior, would be transferred to the proposed Department of Public Welfare.

CERTIFICATION OF TEACHERS

The Bureau of Education, under the National Catholic Welfare Council, has published as its Bulletin No. 1, "Laws and Regulations Relative to Certification of Teachers." This gives the laws for certification in each State of the Union. The material was supplied by the Hon. P. P. Claxton, U. S. Commissioner of Education. It had been collected under his direction, but as no appropriation for its publication was available and as it is urgently needed by all teachers, the Catholic Bureau of Education has brought it within their reach. This is a distinct service to all who are interested in the important matter of certification. Catholic teachers especially will recognize the importance of this publication. As Dr. Monahan, Director of the Bureau of Education, states in the Preface: "The demand from Catholic educators for immediate information relative to the certification of teachers warrants the printing of this material by this Bureau. In all parts of the United States there seems to be a movement on the part of Catholic school authorities, both those in charge of diocesan parochial schools and of secondary schools and academies, to have their teachers secure the teaching certificates required by State laws for public school teachers. In a few States such action is now required by State law. In others it probably will be required within a few years. How-

ever, there seems to be a decided opinion among leading Catholic educators that the teachers in all private and parochial schools, whether required by law or not, should hold the same legal certificates required of public school teachers. So without waiting for legal compulsion they are taking the necessary steps to have their teachers certified."

THE CATHOLIC EDUCATIONAL ASSOCIATION

The Eighteenth Annual Meeting of the Catholic Educational Association will be held in Cincinnati, June 27-30.

NEW CHAPEL AT TRINITY COLLEGE

Ground was broken for the new chapel at Trinity College on March 19 and the work of excavation was begun immediately. Arrangements have been made to lay the corner-stone of the new structure on June 5. The completion of the chapel will not only provide an appropriate place of worship for the students of the college, but will also make available for class-room purposes a considerable space which now serves as a chapel.

THE TEACHER OF ENGLISH

"BUSINESS ENGLISH"

The difference between business English and literary composition may be described as being largely a difference in point of view. "In literary composition the writer is concerned with expressing his own ideas and feelings in a way that will entertain and inform," whereas in busines English "he is concerned with the ideas and feelings he can evoke in the reader." Therefore, the golden rule of business English is "Adapt the message to the reader."

In one aspect business English is a device of epistolary salesmanship. In this aspect, it must possess five essential qualities, "clearness, correctness, conciseness, courtesy and character." The effect, not the intention, is the standard of measuring these qualities, since the writer of a letter cannot be present when it is read to explain any of its deficiencies. "Good business English means not only good English, but good business," declares one authority, and the "written messages of a firm should be in keeping with the character and reputation of the firm; they should help to maintain and develop its good will." Moreover, "the language must be simple enough to be surely within the reader's comprehension," with all its words carefully chosen from the vocabulary he uses. The tone of a letter must not be antagonistic or suspicious, pompous or patronizing. It must not be servile or flippant, didactic or sarcastic. Above all, it must not be "dull, colorless or lifeless." It should, in a word, conform to the simple requirements of good English!

And that's the essence of the whole matter.

T. Q. B.

PUNCTUATION MARKS.

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"Sir: We are seven.

"Period is our smallest and our greatest. It does the most work and the best. It can stop anything from a word to an express train of thought. It is the noted abbreviator. Many writers should use more Periods. That would make their sen-

tences shorter and more intelligible. Some of the best modern writers use it almost exclusively.

"Comma is the great short stop. Most of the time it serves as a substitute for 'and,' 'or,' 'but,' and the like. It also does other small jobs. Commas like to go in pairs or series. Once started, they have a tendency to string along like a row of fence posts, until a Period steps in and stops the rambling.

"Semicolon is a Period sitting on top of a Comma. . . . Efforts are sometimes made to hitch two of us up side by side, but nothing is gained thereby.

"Colon is a favorite go-between. It is fond of serving as chairman of the introduction committee.

"Dash we mention apologetically. It has less excuse for being than any other member of the family. It has a bad habit of associating with careless writers and those who don't know what else to use. It is frequently seen in company with afterthoughts and stutters. When tempted to use a Dash, try a Period, and then begin a new sentence.

"Exclamation Point is the dramatic and spectacular member of the family. It is excitable and noisy, and gets on people's nerves. It really should be kept in close confinement most of the time. . . .

"Question Mark is large and graceful but modest. It asks for information, but it needs no explanation or defense. It does not dictate or dogmatize. By calling for more light it clears up misunderstandings and promotes harmony.

"Sir, we are at your service. Our motto is, 'More Light,' which comes when we are properly used. But we do not guarantee against density of expression. We refuse to serve as a substitute for thinking. Please be free to call on us."—*William F. Yust, in "Life."*

ORAL ENGLISH

The high schools took a tremendous step in advance when they began to train the student in "Oral English"—that is to say, when they required him to "stand and deliver," to say what he had to say on a given subject before he sat down to write it out. Even now the ultimate possibilities of oral English have probably not been attained, although it has already revealed its

value as a stimulus to clear thinking, clear pronunciation, and increased accuracy in the use of words.

There can be no question of the benefit accruing, to anyone who would learn to use his language well, from constant oral exercise in that language under competent supervision. A good deal of harm has already been done the English language in America by carelessness in its oral use. The schools have a heavy task on their hands in undoing this harm and establishing a standard for correct oral use of the language.

T. Q. B.

ARE YOU EDUCATED?

There are six traits, according to a statement just issued by Dr. Nicholas Murray Butler, President of Columbia University, which unmistakably distinguish the educated man or woman from the uneducated! Inasmuch as this has been a vexed question for some time, we ought to be grateful to Doctor Butler for tempting Providence by offering a solution, instead of beginning this serious discussion of his proposition by a facetious paragraph.

The aspect of Doctor Butler's theory which intrigues us most is the fact that not one of the six distinguishing traits necessarily results from the acquisition and accumulation of the sort of knowledge usually derived from attendance at school and college, the study of books, and the heeding of teachers. In fact, the man or woman whom Doctor Butler would call *educated* might easily possess in his mind and memory only a very meager store, indeed, of what commonly is called "learning."

The first of the traits mentioned in the enumeration is *"correctness and precision in the use of the mother tongue."* This comes nearest, perhaps, to being a product derived from schools and teachers. At least it can be acquired there, and sometimes is, but Doctor Butler preferred to say it is "gained only from association with good English." In that phraseology there is no inevitable reference to formal instruction.

In the second place, Doctor Butler's educated man shows *"those refined and gentle manners which are the expression of fixed habits of thought and conduct."* The meaning and the

logic of that are not clear, unless the contention is that education is not complete until it has led to the acquiring of gentle and refined manners. But that requires a new definition of "education," for scholars as a class—men whom it would be hard to call "uneducated"—have not been celebrated for good manners, and some of them, not the least famous, have been notorious bears, neither gentle nor refined.

Sound standards of feeling and appreciation stand third on Doctor Butler's list of traits exhibited by the educated. This is, of course, a somewhat relative trait, as everyone must admit who has made even a superficial study of the history of art, architecture, and literature. It is a necessary qualification, however.

The power of reflection is the fourth essential quality. It is encouraging to hear a modern educator using the word "reflection" in its full, old-fashioned flavor. One applauds the insight that restrained Doctor Butler from employing the word "analysis" instead!

The fifth trait is *the power of growth.* It is inescapably obvious, and should be a qualification essential to the selection of teacher as well as the taught.

The ability to act efficiently without nervous agitation is the sixth and final difference between the uneducated and the educated. Doctor Butler finds it the rarest of all. It is not uncommon, however, among great business executives who are "self-made." There are other paradoxes recalled by this sixth trait. For example, is the man whose efficient activities are accompanied by nervous irritation not educated, or is his education, though well begun when only this is lacking, still not completed? Is the highest type of educated man to be a combination of Napoleonic power of organization and Buddha's placid serenity?

Doctor Butler could not be cruel enough to refuse the title of "educated" to one who did not have all six of the traits he enumerated. To do so would be to deny that there are degrees of education, as of most other things. He is right, however, in emphasizing—and justified in overemphasizing, perhaps—the fact that there is more to education, properly understood, than a storing up of information, either general or special.

The derivation of the word, although that counts for next to nothing in the determination of its present significance, implies that education is a development or training of natural, innate, or inherited capacities. That, however, is not the whole of it.

Incidentally, can there not be education along reprehensible as well as commended lines—away from, instead of toward, every one of Doctor Butler's six traits? Presumably he would say in rebuttal that education in evil must have some other name, just as the grammarians, or some of them, insist that "bad grammar" is not grammar at all. T. Q. B.

NOTES

Ballad singing is practically a lost art, a lost interest. Lovers of English here and there are forming associations to preserve at least the existing ballads and ballad forms.

The North Carolina Ballad Society, for example, was formed recently at Asheville, N. C., for the purpose, as stated by Dr. Alphonso Smith, of the Department of English of the United States Naval Academy, of preserving for the State the old English and Scotch ballads which the people of the mountains have handed down from generation to generation.

A feature of the meeting which resulted in the formation of the society, was the singing by Mrs. Jane Gentry, of Hot Springs, an aged mountaineer, of sixty-five ballads which she had memorized.

"English and Scottish Ballads," published by Houghton, Mifflin Co.; "The Quest of the Ballad," published by the Princeton University Press; "The Story of Our National Ballads," published by Thomas Y. Crowell Co.; these and a lecture or two would make a valuable addition to senior high school, or undergraduate college, courses in literature. As a rule the ballad is crowded to one side, in most courses. It deserves better fate.

To the Pilgrims the playhouse was the devil's own place. They and the largest sect of Puritans drove out of the church edifice the nascent drama, grown intolerably worldly from the early days of the pure and inspiring miracle plays. That any

good could ever come out of the theater was beyond their belief. Literally their hands would have gone up in holy horror at the thought that the art of the drama, developed through the years in this forbidden place, would be called into service in the churches in celebration of the three hundredth anniversary of the arrival of the Pilgrims in this country!

A book on plumbing undoubtedly has practical value for prospective plumbers, and, likewise, a book on how to write photoplays, which considers photoplay writing "as practical a profession as plumbing," undoubtedly has value for prospective authors of motion picture scenarios. Such a book, entitled "How to Write Photoplays," has been written by John Emerson and Anita Loos, and published by the James A. McCann Company, New York.

Lovers of O. Henry will recognize in the following unpublished verse by "the Yankee Maupassant" the same lovable character that reveals itself through his short stories:

Test the man if his heart be
  In accord with the ultimate plan,
That he be not, to his marring,
  Always and utterly man.
That he brings out of the tumult
  Fitter and undefiled,
To woman the heart of a woman,
  To children the heart of a child.

Hard ye may be in the mêlée,
  Red to your battle hilts,
Blow give for blow in the battle,
  Cunningly ride in the tilts.
But, when the striving is ended—
  Tenderly, unbeguiled,
Turn to a woman a woman's
  Heart—and a child's to a child.

Good when the bugles are blowing,
  It is to be iron and fire,

Good to be oak in the foray,
  Ice to a guilty desire;
But when the tumult is over,
  Though the world marvel the while,
Give to a woman a woman's
  Heart, and a child's to a child.

The fact that many disabled ex-service men are unfamiliar with the English language is assigned by officials of the National Disabled Soldiers League as one of the chief reasons why they are not today receiving all the compensation allotted to them under various acts of Congress.

"There is no point where Art so nearly touches Nature as where it appears in the form of words."—*J. G. Holland.*

In no department of education has American activity produced more striking results than in the teaching of English composition. Forty and fifty years ago English composition, if it was taught at all, was taught by the use of a manual of rhetoric, which consisted mainly of rules and definitions. The student was expected to get by heart these rules and definitions, apparently in the belief that they were all he needed to enable him to write easily and accurately, clearly and forcibly. He was rarely required to practice what the rules prescribed. His memory was loaded in preparation for the ever-impending examination, after which it got rid of its burden as speedily as it could. Small wonder was it that many seniors in college were incapable of writing even a letter of thanks. The few college graduates who wanted to learn how to write had to teach themselves as best they could.

Obviously, the one way to get students to write clearly and forcibly is by setting them at the actual work of writing and keeping them everlastingly at it, and not by cramming them with lists of faults that they must avoid. They should be encouraged to write and to keep on writing; and not discouraged by having their minds surcharged with examples of how not to write. Where the older manuals of rhetoric were didactic and negative, the newer books are practical and affirmative. The new teaching should largely be likewise.

In the always interesting Bulletin of the Illinois Association of Teachers of English there recently appeared a very frank article by a teacher in one of the high schools of Chicago. Apparently the writer is himself engaged in teaching Business English; yet he begins his essay by saying that "Business English ought never to have been; business itself is repudiating the first half of the term while clamoring for better results from the second part." He asserts that "Business English owed its existence to a revolution against academic English." If this interesting opinion is justified then "academic English" must be a fearsome thing; and one hopes that it is not now taught anywhere. The contributor to the Bulletin holds also the equally interesting opinion that Business English came into being because teachers of composition put an overemphasis on literature and an underemphasis on common sense, due to an overweening desire of the average instructor "to educate for Utopia and not for the United States."

THOMAS QUINN BEESLEY.

Handbook of Nature—Study for Teachers and Parents. By Anna Botsford Comstock, B.A. Ninth Edition. Ithaca, N. Y.: Comstock Publishing Co., 1919. Pp.xvii+938.

This valuable handbook has won its way among the educators of this country, where it has proved very serviceable since the first edition appeared in 1911. The work is founded on the Cornell Nature-Study leaflets.

"The Cornell University Nature-Study propaganda was essentially an agricultural movement in its inception and aims; it was inaugurated as a direct aid to better methods of agriculture in New York State. During the years of agricultural depression, 1891 to 1893, the charities of New York City found it necessary to help many people who had come from the rural districts—a condition hitherto unknown. The philanthropists managing the Association for Improving the Condition of the Poor asked 'What is the matter with the land of New York State that it cannot support its own population?' A conference was called to consider the situation, to which many people from different parts of the State were invited; among them the author of this book."

The circumstances out of which the work grew gives sufficient indication of the character of the book and perhaps also the main reason for its deserved popularity.

Speech Training for Children—The Hygiene of Speech. By Margaret Gray Blanton and Smiley Blanton, B.S., M.D. New York: The Century Co. Pp. xv+261.

There is need—a very real and widespread need—covering the field that this little volume enters. It deals with the speech of the child from its first beginnings at its mother's knee and carries it up to the earliest school period. Many readers will take issue with some of the views herein expressed. The authors tell us: "It was necessary in arranging such a book

to keep well in mind the behaviorist point of view." This will be a sufficient note of warning to the many readers who entirely reject the behaviorist school as presenting a purely materialistic view of life, but in spite of this fact the reader will find much that is useful and suggestive in the pages of his book. In a suggestive paragraph on baby talk: "By baby talk is not meant the usual distortion of English, but diminutions and abbreviations. Certainly a baby in the babble stage of speech will suffer no harm if adults babble back to him. It is the prolongation of any stage, either in the field of speech or in the emotional life, after its legitimate period is passed, that is harmful to the child." Mothers who continue to pour out their emotions in baby talk and otherwise upon their one darling as he grows from infancy and childhood, and even into adolescence, should take note of the closing sentence of this paragraph. The author continues: "Adults are prone to forget that speech with the young child is not a fixed product It is continually evolving from the mere use of the primitive alphabet which Taine called 'the raw material of language' into complete articulate speech. This evolution must not be hampered by the desire, either conscious or unconscious, of parents and friends to keep the child in the baby stage in which he is so sweet and pleasing. Fortunately, in most cases, we are unable to do this whatever the wish, as the child hears conversations between adults, carried on in a more or less correct form, and he is stimulated in this condition. Yet, while a child who is precocious will be slightly stimulated, the child who has a neurotic taint, poorly directed, may form an individual language, which he will retain as long as he is permitted to do so. The mother who has allowed this condition to occur should realize the serious harm she has done, or permitted to be done, to the child, and force herself to refuse to answer any question or demand at which an attempt at normal speech is not made, and she should see that others surrounding her do the same. If this direction is taken early enough, the speech may easily be made normal. If not, the child should be taken to a teacher, trained to correct defective speech, or, if none is available, to one trained to give oral speech to the deaf."

Man's Supreme Inheritance—Conscious Guidance and Control in Relation to Human Evolution in Civilization. By F. Matthias Alexander, with an introductory work by Professor John Dewey. New York: E. P. Dutton & Co. Pp. xvii+354.

The title of this book is not very illuminating, nor does the author in his preface give much more information. We are told that he has a new method of securing a perfect physical body which does not run parallel with physical culture and many other of the vaunted remedies, including the return to nature. He points out the increased insanity and the general lowering of physical life due, perhaps, to our overstimulated mode of living, but the reader must turn to the book itself to find out how this may be achieved. Professor Dewey in his introductory word is somewhat more illuminating. He tells us that Mr. Alexander's "interpretation centers primarily about the crises in the physical and moral health of the individual produced by the conflict between the functions of the brain and the nervous system on the one side and the functions of digestion, circulation, respiration, and the muscular system on the other; but there is no aspect of the maladjustments of modern life that does not receive illumination. Frank acknowledgment of this internecine warfare in the very heart of our civilization is not agreeable. For this reason it is rarely faced in its entirety. We prefer to deal with its incidents and episodes as if they were isolated accidents and could be overcome one by one in isolation. Those who have seen the conflict have almost always proposed as a remedy either a return to nature or a relapse to the simple life, or else flight to some mystic obscurity. Mr. Alexander exposes the fundamental error in the empirical and palliative methods. When the organs through which any structure, mental or social, are out of balance, when they are uncoordinated, specific, and limited, attempts at a cure only exercise the already disordered mechanism. In improving one organic structure they produce a compensatory maladjustment usually more subtle and more difficult to deal with somewhere else. The ingeniously inclined will have little difficulty in paralleling Mr. Alexander's criticism of physical culture methods within any field of our

economic or political life. In its criticism of return or relapse to the simpler conditions from which civilized man has departed Mr. Alexander's philosophies appear in its essential features. All such attempts represent an attempt at solution through abdication of intelligence. They all argue in effect that since the very evils have come through development of conscious intelligence the remedy is to let intelligence sleep, while the pre-intelligent forces out of which they develop do their work. The pitfalls into which references to the unconscious and sub-conscious usually fall have no existence in Mr. Alexander's treatment. He gives these terms a definite and real meaning. They express reliance upon the primitive mind of sense, of unreflection, against reliance upon reflective mind. Mr. Alexander sees the remedy not in a futile abdication of intelligence in order that lower forces may work, but in carrying the power of intelligence further, in making its functions one of positive and constructive control."

The Fundamental Principles of Learning and Study. By A. S. Edwards. Baltimore: Warwick and York. 1920. Pp. 239.

"The present volume is a rewriting of manuscript which the writer has used for some time as part of his lectures to students in educational psychology. The aim is especially to show how the results of general psychology and experimental psychology and of allied sciences can be put into use by the teacher and student in the problems of learning and study."

T. E. SHIELDS.

The Catholic Educational Review

JUNE, 1921

DR. FRIEDERICH JUSTUS KNECHT

TITULAR BISHOP OF NEBO, AUXILIARY OF THE ARCHDIOCESE OF FREIBURG.

Born at Bruchsal, October 7, 1839. *Died January* 31, 1921.

There will be few Priests and Teachers in the English and German-speaking countries who have never heard or made use of Doctor Knecht's Commentary on Meys Bible History (not, as the English edition has it, on Holy Scripture). The twenty-fifth German edition is just in the press, the third English edition appeared in 1910, and there are translations in eighteen other languages. The original purpose of the work was to counteract the evil influences of the

KULTURKAMPF IN BADEN.

Before Bismarck attacked the Church in Prussia and the Empire (1872) the Government of the Grandduchy of Baden tried to bring the Catholic Church under the full control of the State. Although the Protestant population of the country was only one-third of the total, there remained among the Catholics of the former Diocese of Constance a strong remnant of Josephinism sowed by the former Vicar General Wessenberg, and the infection of the French philosophers had not yet disappeared. An illiberal and intolerant majority (calling itself "Liberals") tried to get control of the Church property, the schools, the education of the Clergy, and even the appointment of the Archbishop. The Venerable Metropolitan Herman von Vicari resisted and protested, and in consequence was for a time interned in his own palace. After his death the Government by an unjustifiable use of the veto made, after the death of the aged Archbishop in 1869, the

appointment of a successor impossible until the year 1883. As Curate, Beneficiat, and Parish Priest, Knecht wielded his pen in order to defend the rights of the Church against her enemies, and to arouse the apathetic Catholics to energetic political and social action. But the education question was even then his chief department.

As Religious Inspector for the extensive Deanery Lahr, he saw the need of a more intensive method in Religious Instruction, since the hostile education laws had reduced the influence of the Priest in the school and the hours devoted to Religious subjects. The Priest was to give Catechism twice a week, the Schoolmaster Bible History once a week, but he could also use another weekly hour for the reading of Bible History. Knecht's Commentary with an appended syllabus (found in the German edition) and its Concordance, was intended to secure the fullest utilization of Bible stories in Catechetical Instruction and to serve as a common basis for the work of the Teacher and the Priest.

BISHOP KNECHT'S VIEW AS TO THE POSITION OF THE CATECHISM

The Commentary is based on the Bible History of Schuster, improved and adapted by Father Mey. Although Knecht used and appreciated the work of this Priest, he was diametrically opposed to the view of the latter as to the use of the Catechism in the lowest forms of elementary schools.

Mey in his manual "Vollständige Katechesen für die untere Klasse der Katholischen Volksschule" bases his method on the view that for the lower classes Bible History must take the lead, and that the Catechism should only be used for children over nine years of age. So he bases twenty-five lessons more or less on stories of the Old Testament and thirty-three on the New Testament.

Knecht in the second paragraph of the introduction to his Commentary attacks this method on several grounds:

1. It is against the rule of Faith of the Catholic Church to deduce the facts of Faith and Morals from Holy Scripture.

2. In his own work Mey does not and cannot consistently follow this principle, for his lessons (nominally under the heading of the Old Testament) on the sign of the Cross (2),

the blessed Trinity (4), the Our Father (20, 21), have no basis in the history of the old dispensation.

3. Whilst objecting to the use of the Catechism in the lower forms Mey drew up a summary of each lesson in the form of two or three questions and answers, i.e., he made up a new Catechism, and so in fact contradicts himself; for simple questions from the Catechism would have served the same purpose.

DR. KNECHT'S VIEW AS TO THE USE OF BIBLE HISTORY

There is no need to repeat here those statements of Dr. Knecht which are found under number three in the Introduction to the English edition. But it may be worth while to record here one point which is not emphasized in the latter. It might appear from the middle part of the English Introduction as if Dr. Knecht did not expect or advocate a course of Bible History in our elementary schools. This opinion is contradicted by the German edition. In it he gives a collection of schemes for different schools according to the size of the staff. We must also remember that according to the syllabus arranged between the Archiepiscopal Curia and the Baden Government the Teacher must give Bible History. So we find that he puts down for the lower division of the smallest country schools twenty-seven stories of the Old Testament and twenty-six of the New Testament, not according to doctrinal groups but in chronological sequence. For the upper division of such small schools he provides a four years' course and selects for the first and third years stories of the Old, for the second and fourth years stories of the New Testament. By this means nearly all the events contained in his Commentary are fully treated at least once in the school career of a village child.

We see how by this arrangement the Priest can, without much loss of time, and without interrupting the Catechetical theme, utilize the Biblical events known to the children through the course of Bible History.

There is another advantageous feature in the German edition which at present could not be embodied in the English translation. The paragraphs of the Commentary proper embody in the German text questions from Debarbe's Cate-

chism used in South Germany. When once we have a universal Catechism in English this addition will be a splendid means of repeating the doctrine of the Catechism and of illustrating it more fully during the Bible lesson.

DR. KNECHT AS AN ADMINISTRATOR

After having served in the care of souls for twenty years, Dr. Knecht was made a Canon in 1882, and from that time took a full share in the administration of the huge Metropolitan Diocese. To four Archbishops he was a staunch and loyal collaborator. Archbishop Orbin had been confirmed by Rome as Metropolitan on condition that Dr. Knecht should become his Auxiliary. But the Baden Government protracted the negotiations, and so he was not made Bishop until 1894. He became Vicar Capitular from 1896 to 1898. It was an open secret that on the occasion of the vacancies in 1886, 1896, and 1898, his name on the list as candidate for the Pallium was struck off by the Baden Government. The latter was afraid of his energy and zeal and preferred candidates from the diocese whom it thought more pliable or outsiders who were not supposed to know the wily tricks of the Ministers. Before he died Bishop Knecht had the satisfaction of taking part in the election of his youngest colleague in the Chapter as Metropolitan without any interference of the new Baden Government. The demonstration of love and gratitude on the occasion of his silver episcopal jubilee and his 80th birthday in 1919 and the imposing crowds at his funeral testify to the appreciation of his work as a Bishop especially for education and the provision of new Churches in the Protestant portions of the Archdiocese. He often alluded to his name as an incentive to help others and to make himself the servant of others. We may hope that his Divine Master will give him now the reward of the good servant.

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LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA*

By Rev. Donald A. McLean

INTRODUCTION

The question of the relation of the Catholic schools to the State system has engaged not a little attention on the part of educators and legislators of modern times. In Canada the problem has been a live one, and in the various provinces it has found different solutions. In all but one, Catholic schools have been in some way recognized as a part of the provincial systems.

The purport of this dissertation is to investigate the relation of Catholic schools to the systems of education in three more recently settled provinces of Canada—British Columbia, Alberta, and Saskatchewan—the most western provinces of the Dominion.

As the Federal Constitution and the Federal Legislature of Canada have played an important part in the matter of determining the legal status of denominational schools within the various provinces, it will be necessary as a preliminary requisite for any complete understanding of the question, to consider carefully the bearing of the Federal Constitution on the matter of education. And as the relation of the Federal Constitution to the question of Catholic or denominational schools is determined largely by the legal status which Catholic schools may have had prior to the organization of the Territories or Colonies into Provinces, it will be necessary to investigate the early history of Catholic schools in western Canada. That being accomplished, the present legal status of Catholic schools shall be set forth, and their claim to future continued State recognition shall be determined.

THE CANADIAN FEDERAL CONSTITUTION AND SEPARATE OR DENOMINATIONAL SCHOOLS

When the various issues were being considered by the repre-

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Master of Arts.

sentatives of the Colonies in the discussions prior to the Confederation of the Canadian Colonies, in 1867, none perhaps aroused more interest or called forth more contention than the matter of education. When the final steps were being taken in the drafting of the Federal Constitution for the new Dominion, foremost among the momentous problems taxing the wisdom of the Fathers of Confederation was the question of public schools for the various provinces. Like the Ghost of Banquo, it "would not down." Nor on any other of the great Federal issues was there greater difference of opinion as to how the contentious subject should be treated. It was not long, however, before all realized that to effect anything like Federal union, satisfactory constitutional settlement would have to be given to the problem of providing safeguards for the right of the different religious minorities of the several colonies to separate or denominational schools. Accordingly, in 1867, when the union of the four provinces of Quebec, Ontario, New Brunswick, and Nova Scotia was effected by the Imperial sanction given to the British North America Act constituting the Dominion of Canada, the educational issue received what was believed to be satisfactory and permanent treatment in the clauses embodied as section 93 of the Canadian Federal Constitution.

For some years previous to Confederation, the subject of separate schools had been a prolific source of controversy, particularly in Upper Canada (Ontario). In that province, shortly after the Act of Union of 1840, a general system of education had been instituted which provided for a greatly restricted form of separate schools for the Catholic minority. This failed to give satisfaction, especially since continued efforts were being made to curtail further, or even entirely abolish, the rights of the Catholic minority, with the result that "there was much heated contention over Separate Schools in Upper Canada from 1849 to 1863."[1]

A system of separate schools which gave complete liberty and afforded entire satisfaction to the Protestant minority had been in operation in Lower Canada (Quebec) for some

[1]Porrit, E., "Evolution of the Dominion of Canada," p. 243. New York, 1918.

time. "The English Protestant minority of Quebec had been conceded their own schools even long before the Act of Union of 1840. At the time of Confederation the English Protestant minority in Quebec possessed a completely independent system of education. They had their own academies, their own normal schools, their own inspectors, their own Committee of the Council of Public Instruction, while at the time of Confederation under the Union the Catholic minority possessed none of these."[2]

The Honorable John Rose, representing Montreal Centre, speaking in the Legislative Assembly in 1865, when the question of the educational rights of the minorities was being discussed, witnesses to the generous treatment given to the Protestant minority of Quebec prior to Confederation. "Now, we," says Mr. Rose, "the English Protestant minority of Lower Canada, can not forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the Union of the Provinces (1840), when we were in a minority and entirely in the hands of the French population. We can not forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best, and I would be untrue to what is just if I forgot to state that the distribution of State funds for edu cational purposes was made in such way as to cause no complaint on the part of the minority."[3]

But although the Protestants of Quebec enjoyed liberal separate school privileges prior to Confederation, they were yet unwilling to leave the matter in the hands of the legislature of the province, which was likely to be predominantly Catholic. Headed by Mr. A. T. Galt, Finance Minister in the MacDonald Government, who represented the Protestant minority of Quebec, they insistently demanded that their separate school privileges be safeguarded and expressly guaranteed by the new Federal Constitution. Only on these terms would they assent to Confederation. Sir Charles Tupper, one of the Fathers of Confederation, speaking in the Federal House

[2]O'Hogan, Thos., "Sacred Rights of Minorities," *Canadian Freeman*, May 8, 1919.

[3]Ewart, John S., "The Manitoba School Question," p. 56, Winnipeg, 1895.

in 1896 on the Manitoba School Question, attests this fact in the following statement: "I say with knowledge, that but for the consent to the proposal of Mr. Galt, who represented especially the Protestants of Quebec, and but for the assent of that conference to the proposal of Mr. Galt that in the Confederation Act should be embodied a clause which would protect the rights of the minorities, whether Catholic or Protestant, in this country, there would have been no Confederation. It is significant that but for the clause protecting minorities the measure of Confederation would not have been accomplished."[4] The Honorable Alexander Mackenzie, another of the great leaders in Canadian politics, who had formerly been a vigorous opponent of separate schools in Ontario and in the Canadian legislature, finally becoming convinced that a separate school system was the only solution of the problem, also supported the measure. It was he who, later, fathered the North-West Territories Act, which embodied the separate school principle by providing for the Territories, as will be seen later, a separate school system similar to that of Quebec. Speaking on the New Brunswick school situation in the Dominion House on March 10, 1875, he stated: "For many years after I held a seat in the Parliament of Canada I waged war against the principle of Separate Schools. I had hoped, young and inexperienced as I then was, to establish a system to which all would ultimately yield their assent. Sir, it was impracticable in operation and impossible in political contingencies and consequently . . . when the Quebec resolutions were adopted in 1864 and 1865, which embodied the principle that should be the law of the land, the Confederation took place under the compact then entered upon. I heartily assented to that proposition and supported it by speech and vote in the Confederation debates."[5]

Another of Ontario's bitter opponents to the separate school system and a leader of the Liberal Party in the Canadian Legislature, George Brown, finally consented to section 93, "as a necessary condition for the Scheme of Union."

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[4]Weir, G. M., "Separate School Law in the Prairie Provinces," p. 21, Kingston, 1918.

[5]Dominion of Canada Legislative Debates.

Catholic and Protestant minorities alike found an able champion of their rights on the educational question in the person of the Premier of the day, Sir John A. MacDonald. He it was who, in 1855, introduced into Parliament a bill in the interest of separate schools in Ontario, and carried his measure in spite of the bitter opposition of George Brown. By his fearless defense of the educational rights of the minorities, even George Brown was won over to voting for the adoption of the safeguarding constitutional enactment, "having," as he said, "not the slightest hesitation in accepting it as a necessary condition of the Scheme of Union."[6] So when the matter came up in the Assembly for the final vote, "the assembly was almost unanimous in supporting the Separate School clause which was incorporated in the British North America Act, even its former opponents, George Brown and Alexander Mackenzie, defending its adoption."[7]

A solution which would settle the controversy on educational rights for all times was thought to be found in the educational clause embodied as a part of the British North America Act or Canadian Constitution. Lord Carnarvon, who was fathering the Confederation Bill in the Imperial Parliament, spoke at its second reading with reference to section 93 on Education, as follows: "The clause has been framed after long and anxious controversy in which all parties have been represented, and on conditions to which all have given their consent . . . but I am bound to add as to the expression of my own opinion that the terms of the agreement appear to me to be equitable and judicious."[8]

The agreement which Lord Carnarvon characterized as "equitable and judicious" stands today as the Federal background of the Canadian Provincial School Systems. By these constitutional safeguards it was intended that the educational rights and privileges of the religious minorities enjoyed by law "prior to Confederation, or granted by any province since the date of Union," should be protected from invasion by the provincial legislatures. For any adequate consideration of

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[6]Ewart, *op. cit.*, p. 52.

[7]Putnam, G., "Edgerton Ryerson and Education in Canada," p. 5, Toronto, 1889.

[8]February 19, 1867.

the separate school problem in Canada and the legal standing of Catholic schools in any of the provinces of the Dominion it is necessary, then, to understand clearly section 93 of the British North America Act of 1867 and its relation to the particular provincial system in question.

Section 93 of the Canadian Federal Constitution provides that:

"In and for each Province the Legislature may exclusively make laws in relation to education subject and according to the following provisions:

"(1) Nothing in such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union.

"(2) All the powers, privileges and duties at the union by law conferred and imposed in Upper Canada on the Separate Schools and schools trustees of the Queen's Roman Catholic subjects shall be and the same are hereby extended to the dissentient schools of the Queen's Protestant and Roman Catholic subjects in Quebec.

"(3) Where in any province a system of separate or dissentient schools exists by law at the union or is thereafter established by the legislature of the province an appeal shall lie to the Governor-General-in-Council from any act or decision of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects to Education.

"(4) In case any such provincial law as from time to time seems to the Governor-General-in-Council requisite for the due execution of the provisions of this section is not made or in case any decision of the Governor-General-in-Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then and in every such case and as far only as the circumstances of each case requires the parliament of Canada may make remedial laws for the due execution of the provisions of this section and of any decision of the Governor-General-in-Council under this section."[9]

According to the provisions of section 93 of the Canadian

[9]British North America Acts, 1867–1915, Ottawa, 1917.

Federal Constitution given above, the exclusive right and power to enact legislation relative to the education and the educational systems in any province is given to the provincial legislatures. They, and they alone, have the right to establish a general system of education applicable to the whole province and to all classes and denominations, provided the rights of every class of persons with respect to denominational schools are safeguarded. Sub-section 1 does not debar the provincial legislatures from legislating on all matters pertaining to denominational schools. The prohibition bears only on the rights and privileges of religious minorities and on legislation which injuriously affects such rights as are had "by law" at the time of union or are afterwards obtained by provincial enactment. The provincial legislature may, in the words of Judge Patterson, of the Supreme Court, "without prejudicially affecting denominational rights," legislate on such subjects as "compulsory attendance of scholars, the sanitary condition of school houses, the imposition and collection of school rates for the support of denominational schools and sundry other matters which may be dealt with without interfering with denominational characteristics of the school."[10]

Sub-section 1 does not specify in detail how far or to what extent the provincial legislature may make enactments without infringing on the rights guaranteed by section 93. "It devolves upon the courts to decide in any one case, whether or not any provincial legislation concerning denominational schools does or does not prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union."[11]

Sub-section 2 applies directly only to the two provinces of Quebec and Ontario, yet it was intended by the original framers of the Constitution to apply in conjunction with the other sub-sections, indirectly at least, to the provinces of New Brunswick and Nova Scotia, where it was supposed that a like system of separate schools would be established, for Lord Carnarvon, in presenting the provisions of the Bill to the House of Lords, addressed them as follows: "Your Lord-

[10]Supreme Court of Canada Reports, "Manitoba Case," p. 374.
[11]Clement, W. H. P., Canadian Constitution, Toronto, 1904.

ships will observe some rather complicated arrangements in reference to education. The object of this clause is to secure to the religious minority of one province the same rights, privileges, and protection which the religious minority of another province may enjoy. The Roman Catholic minority of Upper Canada, the Protestant minority of Lower Canada and the Roman Catholic minority of the Maritime provinces will thus stand on a footing of entire equality. But in the event of any wrong at the hands of the local majority, the minority have a right to appeal to the Governor-General-in-Council and may claim the application of any remedial laws that may be necessary from the central Parliament of the Confederation."[12] Yet the Privy Council decided in the case of New Brunswick, in which province Catholic schools had the strongest claim to recognition under section 93, that "no such right or privilege existed there."[13] Sub-section 2 would seem, then, in reality to have very little bearing on the separate or Catholic school issue of the other provinces of the Dominion.

Sub-sections 3 and 4 were added to provide for an effective safeguard for the educational rights and privileges of religious minorities, when such rights or privileges are enjoyed "by law" either before or after the Union, against future invasion by "any provincial authority." They constitute an additional substantive enactment to sub-section 1, which has reference only to such "denominational" schools as might have a legal existence in a province at the time of the Union. Sub-section 3 provides for the possibility of an appeal in relation to "education" and not merely to "denominational schools," while sub-section 4 provides for remedial legislation on the part of the Dominion Parliament in case of the failure of the provincial legislature to enact the necessary legislation in the event of a sustained appeal under sub-section 3.

The functions of the Governor-General-in-Council are not of a judicial character, so the appeal provided for under this section is not for the Governor-General-in-Council to decide upon the constitutionality of provincial enactments or of the decision of the "provincial authority" mentioned in this sub-

[12]British House of Lords Debates, February 19, 1867.
[13]Wheeler, Conference Law, pp. 362-7, Toronto, 1896.

section. This appeal would seem to be limited to supervising or suggesting alterations in provincial enactments affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects with respect to Education. In the event of the ruling decision, or whatever it may be called, of the Dominion executive not being duly executed by the provincial authorities, the provisions of sub-section 4 may be invoked.[14]

But before sub-sections 3 or 4 can be invoked as a condition precedent to any right of interference with provincial enactments, there must exist some really valid provincial legislation which affects the same right or privilege enjoyed by the Protestant or Roman Catholic minority of the province under either a pre-confederation or post-confederation law. Here it is not a question of legislation "prejudicially affecting a right or privilege with respect to denominational schools"; such legislation would be *ultra vires,* and it would be the function of the courts to render a decision to that effect. An appeal demanding interference on the part of the Dominion authorities can only be sustained in connection with valid provincial educational legislation which affects in some way "some right or privilege of the Protestant or Roman Catholic minority." Such provincial legislation, although valid, might be unjust, clumsy, or unworkable, and under this clause the Federal Parliament has the right and power to pass any such "remedial legislation" as the circumstances of such a case require. So, in the Manitoba School Case the Privy Council in 1892 decided that the Manitoba legislation of 1890, abolishing separate schools, was valid, inasmuch as "no right or privilege, which the Catholics of Manitoba had at Union, is violated or prejudicially affected by the law" of 1890, while in 1895, the same court decided that where "the sole question to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890, their Lordships are unable to see how this question can receive any answer but an affirmative," and that the Dominion Parliament has power "to legislate upon matters of education in so far as was necessary to protect

[14]Clement, *Op. Cit.*, p. 323-24.

the Protestant or Catholic minority as the case might be."[15]

But in this case, as in any others that come up for settlement under section 93 of the Federal Constitution, the duty of the Governor-General-in-Council would be to issue a remedial order to the provincial legislature in question. Should this order not be carried out by the provincial authorities, resort may then be had, but only "in so far as the circumstances of such case require," to the enactment of remedial legislation by the Federal Legislature of Canada.

[15]Brophy, "Attorney General of Manitoba," 1895, A. C. P., 219–220.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By Daniel J. McDonald, Ph. D.

(*Continued*)

Godwin's principle of justice is that each should do to others all the good that is in his power. It is an impartial treatment of every man in matters that relate to his happiness—a treatment which is to be measured solely by a consideration of the properties of the receiver and the capacity of him who bestows. Everything should be so disposed—material comforts so distributed as to give the same amount of pleasure to all. Personal and private feelings such as gratitude and parental affection should be destroyed. A just man will consider the general good only. Hence if my father and a stranger who is of more benefit to society than my father are both in danger of death, I am bound to try to save the stranger first.[90] Shelley has something similar to this in his *Essay on Christianity:* "I love my country, I love the city in which I was born, my parents, my wife and the children of my care, and to these children, this woman, this nation, it is incumbent on me to do all the benefits in my power. . . . You ought to love all mankind, nay every individual of mankind. You ought not to love the individuals of your domestic circle less, but to love those who exist beyond it more." Godwin says that one principle of justice is "to be no respecter of persons."[91] In a letter to Miss Hitchener, October, 1811, Shelley writes: "I . . . set myself up as no respecter of persons." "The end of virtue," says Godwin, "is to add to the sum of pleasurable sensation." In the *Essay on Christianity* Shelley writes: "This and no other is justice: to consider under all circumstances and consequences of a particular case how the greatest quantity and purest quality of happiness will ensue from any action; this is to be just; and there is no other justice," Godwin[92] attempts

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[90] Ibid.

[91] *Political Justice*, Book II, Chap. II, p. 126.

[92] Ibid., I, p. 126.

to tell how we can find out whether an action would be just or not. He warns us against measuring the morality of an action according to existing laws. We can determine its morality only by trying to estimate the amount of happiness or pain it will cause others. "One of the best practical rules of morality," he writes, "is that of putting ourselves in the place of another. . . . It is by this means only that we can form an adequate idea of his pleasures and pains."[93] Shelley expresses the same thought in his *Defense of Poetry:* "A man to be greatly good must imagine intensely and comprehensively; he must put himself in the place of another and many others; the pains and pleasures of his species must become his own."

For Shelley laws are "obscure records of dark and barbarous echos," "tomes of reasoned wrong glozed on by ignorance."[94] Lawyers are those who, skilled to snare

> The feet of justice in the toils of law
> Stand, ready to oppress the weaker still.[95]

"Government," he says, "cannot make a law, it can only pronounce that which was the law before its organization, *viz.:* the moral result of the imperishable relations of things;"[96] and in his *Address to the Irish:* "No act of a national representation can make anything wrong which was not wrong before: it cannot change virtue and truth." All this is merely a repetition of Godwin's principles. "Immutable reason," he says, "is the true legislator, and her decrees it behooves us to investigate. The functions of society extend, not to the making, but the interpreting of law; it cannot decree, it can only declare that which the nature of things has already decreed."[97]

Godwin was a communist rather than a socialist. Every kind of cooperation was repugnant to him. With regard to the distribution of wealth he taught that any given article belonged to him to whom it will give the greatest sum of benefit or pleasure. A loaf of bread, *v. g.,* belongs to the man who needs it most. Shelley holds that if the properties of the aristocrats

[93] *Enquirer,* p. 298.
[94] *Prom. Unbound,* III, 4, 167.
[95] *Queen Mab.*
[96] *Decl. of Rights,* art. 15.
[97] *Political Justice,* I, p. 221.

were resolved into their original stock, and if each earned his own living, each would be happy and contented, and crime and the temptation to crime would scarcely exist. "If two children," he writes, "were placed together in a desert island and they found some scarce fruit, would not justice dictate an equal division? If this number is multiplied to any extent of which number is capable, if these children are men, families—is not justice capable of the same extension and multiplication? Is it not the same, are not its decrees invariable?"[98] Again in his *Essay on Christianity:* "With all those who are truly wise, there will be an entire community not only of thoughts and feelings but also of external possessions." Both Shelley and Godwin put the rent-roll of lands in the same class as the pension-list which is supposed to be employed in the purchase of ministerial majorities.

It is a calculation of Godwin, says Shelley, "that all the conveniences of civilized life might be produced if society would divide the labor equally among its members, by each individual being employed in labor two hours during the day."[99] Godwin says that the means of subsistence belong entirely to the owner. The fruits of labor belong to the laborer, but he is only the steward of them. He can consume only what he needs, and must preserve and dispense the rest for the benefit of others. In his *Essay on Christianity,* Shelley writes "every man in proportion to his virtue considers himself, with respect to the great community of mankind, as the steward and guardian of their interests in the property which he chances to possess."[100] When Shelley proposed to share his income with Elizabeth Hitchener he said that he was not doing an act of generosity, but one of justice—"bare, simple justice." Godwin says that new inventions and the refinements of luxury are inimical to the welfare of society. These mean more work for the poor while only the rich are benefited.[101] "The poor," writes Shelley, "are set to labor—for what? Not the food for which they famish; not the

[98]Letter to Elizabeth Hitchener, July 26, 1811.
[99]Notes to *Queen Mab.*
[100]Shelley Memorials, *Essay on Christianity,* p. 297.
[101]Book VIII, ch. 2.

blankets for want of which . . . no; for the pride of power, for the miserable isolation of pride, for the false pleasures of the hundredth part of society." Godwin says that the direct pleasure which luxuries give is very small. They are prized because of the love of distinction which is characteristic of every human mind. Fine bonnets and wealth would not be desired by a family living on a desert island. Why not let the acquisition of learning and the practice of virtue instead of wealth be the road to fame. Shelley writes—

> And statesman boasts
> Of wealth. . . . How vainly seek
> The selfish for that happiness denied
> To aught but virtue.[102]

Again: "the man who has fewest bodily wants approachest nearest to the Divine Nature. Satisfy these wants at the cheapest rates and expend the remaining energies of your nature in the attainment of virtue and knowledge. . . . Ye can spend no labor on mechanism consecrated to luxury and pride."[103] "There is no wealth in the world," says Godwin, "except this, the labor of man."[104] Every new luxury is a new weight thrown on the shoulders of the laborer, for which they receive no benefit. In the *Notes to Queen Mab,* Shelley writes: "there is no real wealth but the labor of man." "What is misnamed wealth," writes Godwin, "is merely a power vested in certain individuals by the institutions of society to compel others to labor for their benefit.[105] "Wealth," says Shelley, "is a power usurped by the few to compel the many to labor for their benefit."[106]

Shelley during his sojurn in Ireland, in the spring of 1813, published the *Declaration of Rights.* This pamphlet afterwards led to the arrest of his Irish servant, Daniel Hill, for distributing the same without authority. Many propositions of the *Declaration of Rights* bear considerable resemblance to

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[102] *Queen Mab,* V.
[103] *Essay on Christianity,* p. 302.
[104] *The Enquirer,* Part II, essay 2; also *Political Justice,* Book VIII, ch. 2.
[105] *Political Enquirer,* p. 177.
[106] *Notes to Queen Mab.*

some of the proposals of the *Declaration of Rights* adopted by the Constitutional Assembly of France in August, 1789.

No. 3 of Shelley's *Declaration* reads as follows: "Government is devised for the security of rights. The rights of men are liberty and an equal participation in the commonage of nature." Proposition No. 2 of the *Constituent Assembly* is: "The object of every political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, security, resistance to oppression."

In No. 4 Shelley says: "As the benefit of the governed is, ought to be, the origin of government, no man can have any authority that does not expressly emanate from their will. The corresponding constituent proposition is: "The principle of all authority resides essentially in the nation; no body, no individual can exercise any authority that does not expressly emanate from it."

Compare Shelley's No. 6 with Nos. 1 and 17. No. 6: "All have a right to an equal share in the benefits and burdens of the government. Any disabilities for opinions imply, by their very existence, barefaced tyranny on the side of the government, ignorant slavishness on the side of the governed." No. 1 of the *Assembly*: "Men are born and remain free and equal. Social distinctions can only be founded on the common good." No. 17: "Property being an inviolable and sacred right, no one can be deprived of it, unless public necessity evidently demands it, and then only on condition that indemnity be made."

No. 7 of the *Declaration* resembles the constituent Nos. 8 and 9. Shelley says: "The rights of man in the present state of society are only to be secured by some degree of coercion to be exercised on their violator. The sufferer has a right that the degree of coercion employed be as light as possible."

No. 8: "The law should establish only those punishments that are strictly and evidently necessary, &c."

No. 9: ". . . all unnecessary severity should be repressed by law."

Shelley's No. 9 and the constituent No. 7 declare that no man has the right to resist the law.

No. 15 of the *Declaration* resembles No. 5 of the *Constituent*

Assembly. No. 15: "Law cannot make what is in its nature virtuous or innocent to be criminal, any more than it can make what is criminal to be innocent. Government cannot make a law; it can only pronounce that which was the law before its organization, *viz.,* the moral result of the imperishable relation of things." No. 5: "Law has only the right to prohibit those actions which are injurious to society. Anything that is not forbidden by the law cannot be prevented, and no one can be constrained to do that which is not ordained by law."

Shelley's No. 21 is: "The government of a country ought to be perfectly indifferent to every opinion. Religious differences, the bloodiest and most rancorous of all, spring from partiality." This corresponds to constituent No. 10: "No one should be disturbed on account of his opinions, even religious ones, provided their manifestation does not endanger the public order established by law."

Finally compare Shelley's No. 27 with constituent No. 6. No. 27: "No man has a right to be respected for any other possessions but those of virtue and talents. Titles are tinsel, power a corruptor, glory a bubble, and excessive wealth a libel on its possessor. No. 6: "All citizens, being equal in the eyes of the law, are equally admissable to every dignity, position, and public employment according to their capacity, and without any other distinction but those of virtue and talents."

Shelley's political views were somewhat modified by the influence of Leigh Hunt. The two friends probably met for the first time in January, 1814. Both were sensitive and of a retiring disposition, dwelling in a world of books and dreams. Hunt, like Shelley, advocated Catholic emancipation, freedom of the press, and reform of parliamentary representation. He differed from Shelley in this, that he was more practical, and had more faith than his friend in the advantages of such partial reforms as the abolition of child labor and of the slave trade, the reduction and equalization of taxes, and the education of the poor. Hunt advocated the reform of military discipline, while Shelley claimed that standing armies should be abolished altogether. Hunt carried on his attacks against the evils of the time in the pages of *The Examiner,* which

everybody read in those days. In 1813 the Hunt brothers were fined and imprisoned for an offensive article on the Prince Regent which appeared in their paper. Shelley must have offered to pay this fine, as Hunt records in his autobiography that Shelley made him a princely offer. In December, 1816, the Shelleys, after their return from the continent, were the guests of Hunt at Hampstead and received his support and sympathy during the Chancery suit. Through Hunt, Shelley made the acquaintance of the Cockney circle, including Keats, Hazlitt, Reynolds, Novello, Brougham and Horace Smith. In return for all this Shelley gave freely of his money to Hunt.

One acquainted with the Englishman's sense of honor may wonder at the unusual way Hunt and Godwin accepted money from Shelley and others. It must be remembered though that these men believed no man had exclusive ownership in superfluous wealth. They received what Shelley could spare as if they were taking what belonged to themselves.

Early in 1817 Shelley wrote *A Proposal for Putting Reform to a Vote,* a pamphlet which today in England would be considered conservative. It suggested that a meeting be held at the Crown and Anchor Tavern "to take into consideration the most effectual measures for ascertaining whether or no a reform in Parliament is the will of the majority of the individuals of the British nation. It disclaimed any design of sanctioning the revolutionary schemes which were imputed to the friends of reform, and declares that its object is purely constitutional. The pamphlet advocates annual parliaments, but not universal suffrage. In it Shelley expresses himself in favor of retaining the regal and aristocratical branches of our constitution until the public mind "shall have arrived at the maturity that can disregard these symbols of its childhood." "Political institutions," he there writes, "are undoubtedly susceptible of such improvement as no rational person can consider possible as long as the present degraded condition to which the vital imperfections in the existing system of government has reduced the vast multitude of men shall subsist. The securest method of arriving at such beneficial innovations is to proceed gradually and with caution."

In February, 1817, the Shelleys went to live at Marlow. There was much suffering among the lacemakers of that town and Shelley went continually among the unfortunate population, relieving the most pressing cases of distress to the best of his ability. He had a list of pensioners to whom he made a weekly allowance. One day he returned home without shoes, having given them away to a poor man.

On March 11, 1818, Shelley, accompanied by his family, quitted England, never again to return. In Italy, as in England, he continually changed his place of abode. During the year 1818 he wrote *Lines Written among the Euganean Hills, Julian and Maddalo,* and also began *Prometheus Unbound.* This last work was completed in Rome during the summer and fall of 1819. "The poem,'" he says in the preface, "was chiefly written upon the mountainous ruins of the baths of Caracalla, among the flowery glades and thickets of odoriferous blossoming trees which are extended in everwinding labyrinths upon its immense platforms and dizzy arches suspended in the air." *Prometheus Unbound* is considered by many to be Shelley's most important work. Mr. J. A. Symonds declares that "a genuine liking for it may be reckoned the touchstone of a man's capacity for understanding lyric poetry." Mr. Rossetti waxes eloquent over "The immense scale and boundless scope of the conception; the marble majesty and extramundane passions of the personages; the sublimity of ethical aspiration; the radiance of ideal and poetic beauty which saturates every phase of the subject."

Prometheus, according to W. Rossetti, is the mind of man. In his preface to the poem Shelley writes: "But Prometheus is, as it were, the type of the highest perfection of moral and intellectual nature impelled by the purest and truest motives to the best and noblest ends." At the opening of the drama Prometheus is discovered bound to an icy precipice in the Indian Caucasus. He is kept there by the tyrant Jupiter, whom he helped to enthrone in place of Saturn. Mercury is sent to Prometheus and offers him freedom from torture on condition that he reveal the secret of averting the fall of Jupiter. This Prometheus refuses to do because it would seat the tyrant more securely on his throne. He is then left to

the untender mercies of the Furies. These torture him by making him contemplate all the misery of the world and the futility of hoping for any release from it. They expose to view the wrecks of all the schemes ever advanced for the regeneration of society, and especially the hate, bloodshed, and misery which followed in the wake of the most promising of them all, the French Revolution. They remind him that Christ's mission is a failure; that His followers are persecuted; and that Christianity has not lessened the deceit and selfishness of man. The anguish of Prometheus is mental rather than physical. He cries out to the Furies

> Thy words are like a cloud of winged snakes,
> And yet I pity those they torture not.

His hope and optimism, however, triumph over all; and the Furies vanish. A chorus of spirits come to console him and promise that he shall overcome Death. Prometheus feels, nevertheless, that all hope is vain without love. Conditions will remain as they are until Asia, the spirit of love in nature, will be freed. At the end of the first act one of the nymphs, Panthea, departs to seek Asia. She is found in a lovely vale and is described as a being of exquisite beauty, "whose footsteps pave the world with loveliness." Panthea then conducted Asia to the cave of Demogorgon. This being has neither limb, nor form, nor outline; yet it is felt to be a living spirit. Asia asks it when will the destined hour arrive for the release of Prometheus. The answer is "Behold!" and just then the roof of the cave bursts asunder, and the chariots of the Hours are seen passing by. One of them stops and tells Asia that nightfall "will wrap heaven's kingless throne in lasting night." Asia is transformed before them. Misery gives place to love and joy. Another spirit with "dove-like eyes of hope" conducts Asia to the throne of Jupiter.

The third act presents the catastrophe. It opens with a long speech of Jupiter in which he exults over what he believes to be the approaching conquest of man's soul. Little does he realize, however, that his fall is at hand. The car of the Hour arrives with Demogorgon. At this sight Jupiter is filled with terror and exclaims, "Awful shape, what art thou?" Demogorgon answers, "Eternity. Demand no direr name.

Descend and follow me down the abyss." The secret is now revealed. Jupiter has just married Thetis and the child of this union is to destroy his father. The curse is fulfilled; Jupiter falls into the abyss. Prometheus is then released by Hercules. Strength ministers to wisdom, courage, and long-suffering Love, as a slave to its master. Prometheus is united with Asia; mankind with love. The Golden Age has at last arrived. Henceforth there is to be no tyranny nor evil of any kind. Love is to be supreme and is to make all wise and happy. Man is released from bondage and is now free to do as reason directs.

> The loathsome mask has fallen, the man remains,
> Scepterless, free, uncircumscribed, but man
> Equal, unclassed, tribeless, and nationless,
> Exempt from awe, worship, degree, the king
> Over himself; just, gentle, wise; but man,
> Passionless? no, yet free from guilt or pain,
> Which were, for his will made or suffered them,
> Nor yet exempt, tho' ruling them like slaves,
> From chance, and death, and mutability,
> The clogs of that which else might oversoar
> The loftiest star of unascended heaven,
> Pinnacled dim in the intense inane.

The drama should end here. The tyrant is overthrown and man is happy. In a note on the play Mrs. Shelley says that it originally had but three acts. Later on a fourth act was added, a sort of hymn of rejoicing over the fulfillment of the prophecies with regard to Prometheus. In it specters of the dead hours bear time to tomb in eternity. The spirits of the mind reappear and chant their hymns of praise and thanksgiving.

Prometheus represents mankind. He is oppressed by the very being, Jupiter, to whom he himself has given power. Jupiter must not be considered as the abstract power of moral evil. He represents those institutions, political and religious, which man himself has created. Jupiter's downfall is brought about by his own offspring; man himself can overthrow tyranny. In the marriage of Jupiter and Thetis, Shelley seems to portray the overweening arrogance through which a political tyranny invests itself with the pomp of a false glory and

which always precedes its downfall. The form of Demogorgon assumed by the child of this union undoubtedly means Revolution, that Revolution which follows the marriage of unrighteous power to arrogant display.[107] Demogorgon may be looked upon, too, as Reason; Asia, the Spirit of Love, comes in contact with Demogorgon, Reason, and moves it to action. The poet here means to image to us the profound truth, that it is only through contact with emotion that abstract thought can become roused to action and be a vital and dynamic power in the sphere of practical life. It is only after having met Demogorgon that the power of Asia is set free. If reason must be inspired by passion before it can prevail, "love on the other hand must become instinct with wisdom before it can be made manifest in that glory which shall save the world."

After the interview with Demogorgon, Asia, love, is transfigured, "its rosy warmth pervades the whole creation, and its power is revealed triumphantly supreme. This is the act through which, in the secret mystery of creation, the redemption of Prometheus is achieved. Thus through a double process, destructive and constructive—by revolution and by love—is set free the human soul."[108] Rossetti regards Prometheus as the anthropomorphic God, created by the mind of man, and tyrannizing over its creator; but surely, as Miss Scudder says, the myth is quite as much political as theological.

Prometheus Unbound was fiercely attacked in the *Quarterly*, and Shelley, thinking that Southey was the author of the article, wrote to him about it. Southey answered him that he did not write the article in question, and at the same time read him a lecture on the necessity of giving up his evil principles. Shelley felt that he was being misjudged and wrongfully accused by one whom he could not suspect of ill-will, and this no doubt helped to keep him a radical, even if he were inclined at this time to become more conservative.

During 1819, meetings were held all over the country by the laboring classes to consider ways and means of bettering their condition. On August 16, 1819, a huge one was held at St. Peter's Field, Manchester, with the view of urging parliamen-

[107] V. D. Scudder: *Introduction to Prometheus Unbound.*
[108] Ibid.

tary reform. The magistrates had previously declared that such a meeting would be illegal and the city authorities had made extensive preparations for the preservation of the peace. After an enormous crowd had gathered around the speakers, forty of the yeomanry cavalry attempted to make their way through the multitude to arrest the ringleaders. When it was found that they could not reach the platform a hasty order was given to three hundred hussars to disperse the crowd. They made a terrific charge, which resulted in the killing of six people and in the wounding of fifty or sixty others. The news of this affair roused in Shelley violent emotions of indignation and compassion. Writing to his publisher, Mr. Ollier, he thus comments on the affair: "The same day that your letter came, came the news of the Manchester work, and the torrent of my indignation has not yet done boiling in my veins. I wait anxiously to hear how the country will express its sense of this bloody, murderous oppression of its destroyers. Something must be done. What, yet, I know not." He calls it "an infernal business" and says that it is but the distant thunders of the terrible storm which is fast approaching. "The tyrants here, as in the French Revolution, have first shed blood."

The Manchester "massacre" inspired Shelley to write the *Mask of Anarchy.* Leigh Hunt was asked to print it in *The Examiner,* but he refused. "I did not insert it," Hunt wrote, "because I thought that the public at large had not become sufficiently discerning to do justice to the sincerity and kind-heartedness of the spirit that walked in this flaming robe of verse." In this poem Shelley is not so vague and indefinite as he is in *Prometheus Unbound.* He shows there that he has a grasp of the practical wants of men. "What art thou, Freedom?" Shelley asks, and he replies:

> Thou art clothes, and fire, and food
> For the trampled multitude—
> No—in countries that are free
> Such starvation cannot be
> As in England now we see.

Even here Shelley exhorts his countrymen to seek reform through peaceful methods. He tells them to oppose meekness

and resoluteness to violence and tyranny; and then the tyrants

> will return with shame
> To the place from which they came
> And the blood thus shed will speak
> In hot blushes on their cheek.

There is very little recorded concerning the relations that existed between Robert Owen (England's first socialist of note) and Shelley. One of Owen's biographers states that Shelley's spirit appeared to Owen at a spiritualistic seance, and that Owen exclaimed, "Oh, there is my old friend, Shelley." It is certain at any rate that Owen was a close friend of Godwin, and consequently had at least an indirect influence on Shelley. *Queen Mab,* moreover, was the gospel of the Owenites.

For Shelley's later views we are indebted to his *Philosophical View of Reform* which Professor Dowden discusses in his volume *Transcripts and Studies.* Shelley wrote to Leigh Hunt on May 26, 1820, and enquired if he knew any bookseller who would publish an octavo volume, entitled a *Philosophical View of Reform.* The plan of the work was to include chapters on: (1) The sentiment of the necessity of change; (2) its causes and its objects; (3) practicability and necessity of change; (4) state of parties as regards it; (5) probable, possible, and desirable mode in which it should be effected. The work was never published, however, and it is said that the manuscript cannot now be found.[109]

The treatise opens with a brief historical survey of the chief movements on behalf of freedom which have taken place since the beginning of the Christian era. He describes historical Christianity as a perversion of the utterances and actions of the great reformer of Nazareth. "The names borrowed from the life and opinions of Jesus Christ were employed as symbols of domination and imposture; and a system of liberality and equality, for such was the system preached by that great reformer, was perverted to support oppression." He eulogizes the philosophers of the eighteenth century and sees in the Government of the United States the first fruits of their teaching. Two conditions are necessary to a perfect government:

[109] Letter of Prof. Dowden to the author.

first, "that the will of the people should be represented as it is"; secondly, "that that will should be as wise and just as possible." The former of these obtains in the United States; and, in so far as the people are represented, "America fulfills imperfectly and indirectly the last and most important condition of perfect government."

He then condemns "the device of public credit" and the new aristocracy which arose with it. This new order has its basis in fraud, as the old had its basis in force. It includes attorneys, excisemen, directors, government pensioners, usurers, stock jobbers, with their dependents and descendants.

What are the reforms that he advocates? Today some of them would be considered too mild by even a conservative. He would abolish the national debt, the standing army, and tithes, due regard had to vested interests. He would grant complete freedom to thought and its expression, and make the dispensation of justice cheap, speedy and attainable by all.

A reform government should appoint tribunals to decide upon the claims of property holders. True, political institutions ought to defend every man in the retention of property acquired through labor, economy, skill, genius or any similar powers honorably and innocently exerted. "But there is another species of property which has its foundation in usurpation or imposture, or violence." "Of this nature is the principal part of the property enjoyed by the aristocracy and the great fundholders." "Claims to property of this kind should be compromised under the supervision of public tribunals."

From an abstract point of view, universal suffrage is just and desirable, but since it would lead to an attempt to abolish the monarchy and to civil war some other measure must be tried instead. Mr. Bentham and other writers have urged the admission of females to the right of suffrage. "This attempt," Shelley writes, "seems somewhat immature." The people should be better represented in the House of Commons than they are at present. He would allow the House of Lords to remain for the present to represent the aristocracy.

All reform should be based upon the principle of "the natural equality of man, not as regards property, but as regards rights."

"Whether the reform, which is now inevitable, be gradual and moderate or violent and extreme depends largely on the action of the government." If the government refuse to act, the nation will take the task of reformation into its own hands and the abolition of monarchy must inevitably follow. "No friend of mankind and of his country can desire that such a crisis should arrive." "If reform shall be begun by the existing government, let us be contented with a limited beginning with any whatsoever opening. Nothing is more idle than to reject a limited benefit because we cannot without great sacrifices obtain an unlimited one." "We shall demand more and more with firmness and moderation, never anticipating but never deferring the moment of successful opposition, so that the people may become capable of exercising the functions of sovereignty in proportion as they acquire the possession of it."

The struggle between the oppressed and the oppressors will be merely nominal if the oppressed are enlightened and animated by a distinct and powerful apprehension of their object. "The minority perceive the approaches of the development of an irresistible force, by the influence of the public opinion of their weakness on those political forms, of which no government but an absolute despotism is devoid. They divest themselves of their usurped distinctions, and the public tranquillity is not disturbed by the revolution." The true patriot, then, should endeavor to enlighten the nation and animate it with enthusiasm and confidence. He will endeavor to rally round one standard the divided friends of liberty, and make them forget the subordinate objects with regard to which they differ by appealing to that respecting which they are all agreed.

Shelley seems to think that revolutionary wars are seldom or never necessary. A vigilant spirit of opposition, together with a campaign of enlightenment, will usually suffice to bring about the desired reforms. It is better to gain what we demand by a process of negotiation which would occupy twenty years than to do anything which might tend towards civil war. "The last resort of resistance is undoubtedly insurrection."

The work ends with a consideration of the nature and consequences of war. "War waged from whatever motive extinguishes the sentiment of reason and justice in the mind."

Shelley, following Godwin and Condorcet, was a firm believer in the perfectibility of human nature. "By perfectible," Godwin writes, "it is not meant that man is capable of being wrought to perfection. The idea of absolute perfection is scarcely within the grasp of human understanding." "The wise man is satisfied with nothing. Finite things must be perpetually capable of increase and advancement; it would argue, therefore, extreme folly to rest in any given state of improvement and imagine we had attained our summit."[110] In a letter to E. Hitchener, July 25, 1811, Shelley writes: "You say that equality is unattainable; so, will I observe is perfection; yet they both symbolize in their nature, they both demand that an unremitting tendency towards themselves should be made; and the nearer society approaches towards this point the happier it will be."

The development of the race, they believe, has been along the following lines: Man emerged from the savage state under the attraction of pleasure and the repulsion of pain. Self-love, his only motive of action, made him at once social and industrious, led him to confound happiness with unregulated enjoyment, made him avaricious and violent, and caused the strong to oppress the weak and the weak to conspire against the strong. Slavery and corruption have consequently followed on the liberty and innocence of primitive times. But as man is perfectible this condition of things cannot last. The diffusion of knowledge together with the discoveries and inventions recently made, have already been productive of great progress. Humanity is now fairly started on a career of conquest; the emancipation of the mind is rapidly advancing. Soon morality itself will come to be rationally viewed; it will be universally acknowedged that there is only one law, that of nature; only one code, that of reason; only one throne, that of justice; and only one altar, that of concord.[111] Shelley had unbounded faith in human nature and believed that the down-

[110] *Political Justice*, IV, 2.
[111] Flint: *Philosophy of History*, p. 323.

fall of tyranny must soon take place. He believed that the world would resolve itself into one large communistic family, where every man would be independent and free.

Godwin says that "there will be no war, no crime, no administration of justice, as it is called, and no government. Besides this there will be neither disease, anguish, melancholy or resentment."[112] The sun of reason will of itself disperse all the mists of ignorance and the pestilential vapors of vice. It will bring out all the beauty and goodness of man. Love will be universal; everybody will seek the good of all. Earth, Shelley thinks, will soon become a garden of delight.

> O Happy Earth, reality of Heaven
> Of purest Spirits thou pure dwelling-place
> Where care and sorrow, impotence and crime
> Languor, disease, and ignorance dare not come.[113]

[112] *Political Justice*, Book 8, 9.
[113] *Queen Mab.*

(*To be continued*)

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

5

Among the Disciplinarians

The essence of the disciplinary conception is this: The process of learning rather than the thing learned is the important and determining thing in education.

Our idea of the disciplinary conception of education is excellently given by Monroe, and hence we hope to be pardoned for this lengthy citation. "The disciplinary conception takes a great variety of forms. But substantially they unite on the one point, namely, that a particular activity or experience, especially of an intellectual character, if well selected, produces a power or ability out of all proportion to the expenditure of energy therein. Such a power when developed will be serviceable in most dissimilar experiences and activities, will be available in every situation, and will be applicable to the solution of problems presented by any subject. More especially the theory asserted that one or two subjects, thoroughly taught and mastered, were of much greater educational value than a variety of subjects demanding the same amount of time and energy. The disciplinarian believed that those subjects which, through the generality of principles, such as mathematics and logic, or through the formal nature of their content and arrangement, such as the classical languages, furnished a formal training for the various 'faculties' of the mind, were of

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

supreme importance educationally. This value belonged to such subjects irrespective of their relation to life or of their final mastery or use by the pupil. It was further implied, so far as the period of complete dominance of this theory was concerned, that these subjects were peculiarly adapted to the development of the memory and the reason, and that these 'powers of the mind' were pre-eminently the ones demanded for success in any walk of life.'"[108]

The social changes that were effected during the sixteenth and seventeenth centuries were the cause of destroying what was practical in the learning of the narrow humanistic education. Nevertheless, the religious, psychological, and professional views entertained by its advocates united in demanding the perpetuation of these educational processes. This resulted in the formulation of the disciplinary conception of education.

However, we are not so much concerned with this disciplinary conception of education in its earlier form or in its present status, but rather in its historical formulation in so far as it concerns Locke.

Locke has been classed as a disciplinarian by Monroe, on the basis that he held fundamentally to the doctrine that development comes only through the formation of habit through discipline, and that he applied this doctrine in the mental, moral, and physical phases of life. In this sense Locke was undoubtedly a disciplinarian.

The most recent classification, which emphasizes rather the *Conduct of the Understanding,* is to place him with those who hold to the disciplinary conception of education, though no one who so classified him maintains that he had anything in common with the rigid pedants of his day, who had divorced education from practical life and made it a matter of linguistic drill. They point out that Locke not only made physical education fundamental

[108] Op. cit., p. 255.

but that he made it essentially a hardening process, a matter of scanty clothes, hard beds, prescribed diet, open air, and no coddling. They also show that, when treating of moral education, Locke makes character the end of education and states that that end is to be obtained by the formation of good habits through a long discipline of the desires. They admit that in the *Thoughts,* when treating of intellectual education, he devotes himself chiefly to the content of study, where he is in agreement with the realists. But they insist that Locke's true view of intellectual education is to be found in the *Conduct of the Understanding,* where it is shown to consist in the formation of habits of thought through discipline, particularly by the study of mathematics, and where he apparently professes a belief in the transfer of habits and power.

Locke, however, did not hold to this doctrine consistently throughout his writings. In his *Thoughts,* he scarcely intimates it, but the following quotations from his *Conduct of the Understanding* are in harmony with it: "Would you have a man reason well, you must use him to it betimes; exercise his mind in observing the connection of ideas and following them in train. Nothing does this better than mathematics, which therefore should be taught all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures. . . . Not that I think it necessary that all men should be deep mathematicians, but that, having got the way of reasoning, which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion."[104]

Again, "the business of education . . . is not, as I think, to make them (the pupils) perfect in any one of the sciences, but to open and dispose of their minds as may

[104]Conduct, pp. 20, 23, Fowler's Ed., Oxford, 1901.

best make them capable of any when they shall apply themselves to it. . . . It is therefore to give them this freedom that I think they should be made to look into all sorts of knowledge, and exercise their understandings in so wide a variety and stock of knowledge. But I do not propose it as a variety and freedom of thinking; as an increase of the powers and activity of the mind, not as an enlargement of its possessions.''[105]

Turning now to the *Thoughts,* we find what is called the disciplinary conception of education alluded to in the following passages:

1. ''Learning is the least part of education. Learning must be had, but in the second place, as subservient only to greater qualities. Seek out somebody that may know how discreetly to frame his manners: Place him in hands where you may, as much as possible, secure his innocence, cherish and nurse up the good and gently correct and weed out any bad inclinations, and settle in him good habits. This is the main point, and this being provided for, learning may be had into the bargain, and that, as I think, at a very easy rate, by methods that be thought on.''[106]

2. ''The younger they are, the less, I think, are their unruly and disorderly appetites to be complied with; and the less reason they have of their own, the more are they to be under the absolute power and restraint of those, in whose hands they are . . . the sooner this way is begun with children, the easier it will be for them, and their governors too; and that this ought to be observed as an inviolable maxim, that whatever once is denied them, they are certainly not to obtain by crying or importunity.''[107]

3. ''I confess, there needs patience and skill, gentle-

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[105] *Ut Supra,* p. 44.
[106] *Thoughts,* Sec. 147.
[107] Sec. 39.

ness and attention, and a prudent conduct to attain this at first. But why have you a tutor, if there needed no pains? But when this is once established, all the rest will follow more easily, than in any more severe and imperious discipline."[108]

4. "I think, it may do well to give them something every day (to memorize) to remember; but something still, that is in itself worth remembering, and what you would never have out of mind, whenever you call or they themselves search for it. This will oblige them often to turn their thoughts inwards, than which you cannot wish them a better intellectual habit."[109]

5. "If you have any contest with him, let it be in matters of moment, of truth, of good nature; but lay no task on him about A B C. Use your skill to make his will supple and pliant to reason: teach him to love credit and commendation; to abhor being thought ill or meanly of, especially by you and his mother; and then the rest will come easily."[110]

Locke makes education, as a whole, a process of training or discipline. The primary object of education, according to Locke, is the formation of character. This is clear from what he says about

(a) Physical education: This aims at "strength of body."

(b) Moral education: This aims at the foundation of virtue, the power of self-restraint, self-denial, the endurance of hardships, the formation of good habits.

(c) Intellectual education: This aims not so much at imparting knowledge as at strengthening and developing the intellect, at imparting "intellectual force."

"One might rightly conclude," says Laurie, "that Locke had never fairly faced the question of the *discipline* of the intelligence as opposed to mere instruction,

[108] Sec. 76.
[109] Sec. 176.
[110] Sec. 155.

were it not for the *Conduct of the Understanding,* the last of his writings. "In this book," he adds, "the training and discipline of the intelligence is the theme, and while treating of this, many sound rules of general method are given and vividly illustrated. 'This essay,' as Hallam truly says, is a 'treatise on the moral discipline of the intellect.' "[111]

Again, he says, "In the *Conduct of the Understanding,* however, we find the necessary supplement to the *Thoughts* on this point as on others, for it is in fact a treatise on mental discipline; and it is to this valuable essay that we must go, if we wish to know what Locke's idea was of the proper aim of education as regards the intellect."[112]

SUMMARY

The avowed purpose of Locke's educational reform was the achievement of more realism in place of the intense formalism of his day. The idea, the thought, was the important thing rather than the word, the expression. Whatever is useful for the purposes of life is to be preferred. According to Locke's theory, all knowledge comes through the senses; "there, if we would take the true way, our knowledge should begin." But Locke is a sense-realist only in his philosophical speculations, his methods of teaching call for books not for objects: he strives to communicate ideas through words rather than through direct sense-percepts. His own literary and linguistic education exercised a practical influence upon his educational theories in spite of his speculative realism. As physician, Locke thinks of the health of the body first, not however to practice his art, but to persuade his readers to give nature free scope to fashion the body. Nature, too, may be depended upon to stimulate sufficient inquiry after knowledge of the Creator, but virtue must

[111] Op. cit., p. 222.
[112] Id., p. 225.

be ingrained by stern practice of self-denial and obedience to the dictates of reason.

Hence, in his theories of physical and religious training, Locke was a naturalist chiefly, if not pure and simple; in his conception of mental training, he was a rationalistic disciplinarian; in his treatment of the mind, he was a sense-realist, speculatively; in practice, his realism was humanistic, and tinged with rationalistic ideas.

CHAPTER III

LOCKE'S THEORY OF PHYSICAL EDUCATION IN THE LIGHT OF OUR PRESENT KNOWLEDGE OF PHYSIOLOGY, HYGIENE, AND PHYSICAL TRAINING

Quick says that some have maintained that the chief merit of the *Thoughts* lay in the prominence given to physical education, which is the first point treated of; indeed, a recent selection of important passages from the great writers on education gives Locke's advice about physical education only.[113] His own sufferings from ill health, no doubt, made him so urgent on this point. He tells us that if in pursuit of knowledge we are negligent of health, we are likely to "rob God of so much service and our neighbors of all that help, which in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage."[114]

"The necessity of health to our business and happiness," says Locke, "and how requisite a strong constitution, able to endure hardships and fatigue, is to one that will make any figure in the world, is too obvious to need any proof."[115]

Then, he says he will treat, not of what a physician ought to do with a sick child, but what parents ought to do without the help of "physik." He gives this one short rule: "That gentlemen should use their children, as the honest farmers and substantial yeomen do theirs. But because the mothers possibly may think this is a little too hard, and the fathers too short, I shall explain myself

[113]Cf. Quick's Edition of *Thoughts Concerning Education*, Cambridge, 1913, Introduction, p. lii.

[114]Of Study, Quick's Edition, Appendix B, p. 196.

[115]Vide, Sec. 3.

more particularly; only laying down this as a general and certain observation for the women to consider, *viz.*, that most children's constitutions are either spoil'd, or at least harm'd, by *cockering* and *tenderness.*"[116]

1

THE HARDENING PROCESS

For the purpose of rendering the body fit to resist unfavorable physical influences, such, for example, as extremes of heat and cold, Locke advocated the system of "hardening" as against the protective system, *i. e.*, he proposes to inure the body to hardships by prudently exposing the physical man to wet and cold, to hunger and thirst, and to privations of many kinds. All this he prescribes in the hope and belief of thus developing habits, as he calls them, of resistance to untoward influences of environment and climate. "The strength of the body," he says, "lies chiefly in being able to endure hardships,"[117] and "our bodies will endure anything that from the beginning they are accustomed to."[118] To substantiate his claim he cites the custom of the Maltese, "who harden the bodies of their children, and reconcile them to the heat, by making them go stark naked, without shirt, drawers, or anything on their heads from the cradle till they are ten years old," and of the Scythian philosopher, who could "go naked in frost and snow."[119] He advises, therefore, "not to fence too carefully against the cold of this our climate,"[120] that the child "have his shoes so thin, that they might leak and let in water,"[121] that the feet and legs be bathed in cold water every day, *winter* and *summer,* etc.

[116] Sec. 4.
[117] Sec. 33.
[118] Sec. 5.
[119] Ibid.
[120] Sec. 6.
[121] Sec. 7.

Observation of the mode of life among primitive races leads to the conclusion that repeated exposure to hardship develops in the body a tendency and power toward favorable reaction under adverse conditions. Locke defends his advocacy of the "hardening" system on the ground that it prepares the body for encountering emergencies when the ordinary safeguards of health are wanting. One of the grave objections, however, that attaches to the severe practices of this system, is the probability that those who are weak in their early years will either be permanently injured or destroyed altogether, and there is no guarantee that those thus eliminated would have been the least useful members of society.

The protective system, on the other hand, purposes to shield the body from whatever might have a deleterious influence upon its growth and perfect development, and thus render the parts more capable to withstand the attack of disease when it does come. We now know that, though savage tribes show greater immunity from the minor ailments, their power to resist more serious epidemic diseases and untried hardships is much less than that of civilized peoples.

Dr. J. F. Payne, an eminent physician, is of the opinion that it is erroneous to take either principle as an infallible guide, but that it is safer and better to judge of the individual practice of each system on its own merits.

Goldsmith, in his remarks on Locke's "hardening" system, has anticipated the latest decision of science. He observes that "savages and peasants are generally not so long lived as those who lead a more indolent life," and that "the more laborious the life is, the less the population of the country." He sees that "hardening" involves the hardening of many children out of the world. "The number of those who survive those rude trials bears no proportion to those who die in the experiment." He

ridicules Locke's belief in the omnipotence of habit by telling the following story of Peter the Great. Peter thought it would be convenient if his sailors drank sea-water, so he made an edict that the boys training for sea should be allowed to drink sea-water only. The boys died, and the habit was never established.[122]

Herbert Spencer agrees with Goldsmith in his opinion of the "hardening" system. "Among the sensations serving for our guidance," writes Spencer, "are those of heat and cold; and a clothing for children which does not carefully consult these sensations is to be condemned. The common notion about 'hardening' is a grievous delusion. Children are not infrequently 'hardened' out of the world; and those who survive, permanently suffer either in growth or constitution. 'Their delicate appearance furnishes ample indication of the mischief thus produced, and their frequent attacks of illness might prove a warning even to unreflecting parents,' says Dr. Combe. The reasoning on which this hardening theory rests is extremely superficial. Wealthy parents, seeing little peasant boys and girls playing about in the open air only half-clothed, and joining with this fact the general healthiness of laboring people, draw the unwarrantable conclusion that the healthiness is the result of exposure, and resolve to keep their own offspring scantily dressed! It is forgotten that these urchins who gambol upon the village-green are in many respects favorably circumstanced—that their days are spent in almost perpetual play; that they are always breathing fresh air; and that their systems are not disturbed by over-taxed brains. For aught that appears to the contrary, their good health may be maintained, not in consequence of, but in spite of, their deficient clothing. This alternative conclusion we believe to be the true one; and that an

[122]Essay on Education in *The Bee*, November 10, 1759, quoted by Quick, *Thoughts*.

inevitable detriment results from the needless loss of animal heat to which they are subject.''[123]

The science of hygiene hardly received any consideration in Locke's time, whereas today it demands special attention in every sphere of human life and activity. Hence there are wise prescriptions as to the quality and quantity of clothing to be worn in winter and summer. While admitting that excessive clothing is apt to make the body too tender, modern science advocates clothing suitable to the seasons and climate. Some constitutions have the power to resist cold, and hence can dispense with some clothing that others really need for self-protection.

It is a mistake, says Dr. Howard Fox,[124] to try to endure cold weather without wearing sufficiently warm clothing. Whenever a feeling of cold or chilliness is experienced, it is highly proper to put on an extra garment without delay, and it is folly to wait till the body is chilled before taking the trouble to make a change of clothing. The habit of wearing thin clothing all the year round and of going without an overcoat through the winter to display a vigorous constitution is not advisable. It is true that some persons seem to keep well from such a course, and while the heat producing power may be equal to the extra demand, it is at the expense of the nervous energy of the individual. Children and old people, whose power of producing heat is limited, should be proportionately warmly clad, and the practice of dressing children with the legs exposed is as cruel as it is unhygienic.

Locke says ''tis use alone that hardens it (the body), and makes it more able to endure the cold.'' This dictum seems to ignore the fact that a single life is too short a span of time for the undoing of physical traits, that are the result of centuries of civilized life. Rousseau and other writers have fallen into the same error of ignoring

[123]Education, p. 266.
[124]Pyle, Hygiene of the Skin and its Appendages, p. 52 ff.

the slow changes wrought in our physical constitution by the mode of life peculiar to our ancestors for many generations.

Most important are Locke's warnings concerning the "effect of *hard bodice,* and *clothes that pinch.*" "Narrow breasts, short and stinking breath, ill lungs, and crookedness, are the natural and almost constant effects of hard bodice, and clothes that pinch. That way of making slender waists, and fine shapes, serves but the more effectually to spoil them. Nor can there, indeed, but be disproportion in the parts, when the nourishment prepared in the several offices of the body cannot be distributed as nature designs. And therefore what wonder is it, if it being laid where it can, on some part not so braced, it often makes a shoulder or hip higher or bigger than its just proportion."[125] He urges to "let nature have scope to fashion the body as she thinks best. She works of herself a great deal better and exacter than we can direct her."[126] Locke here agrees with modern science and expresses a truth that our specialists of today fully confirm.

Sir James Crichton, a distinguished writer on mental diseases, goes as far as to speculate upon the possibility that "swaddling-bands so applied at birth as to restrain all muscular movements, and kept on during infancy and childhood, would result in idiocy—a speculation to which the wretched muscular development of most idiots and imbeciles, and the fact that their mental training is most successfully begun and carried on through muscular lessons, give some countenance."[127]

2

DIET

Treating of diet for the child, Locke observes that "if I might advise, flesh should be forborne as long as

[125]Sec. 12.
[126]Sec. 11.
[127]Cf. Pyle, op. cit., p. 333.

he is in coats, or at least till he is two or three years old."[128] Expert opinion, on this question, is divided apparently even today. Some maintain that children should not be given fats and oils, while others hold that they are injurious; extremists believe that meat should not be taken at all and attribute many diseases to its use; the majority of physicians declare that fats and oils are necessary for those who live in cold climates, and even for those living in warm climates these substances have always formed an important item in the foods that are selected by choice. There are some children who have a great dislike for fats and oils and whose health may be failing for the want of them. In such cases evident improvement is observed when fats are prescribed by the physician. It cannot be denied that meat is, if not necessary, still a most desirable part of the diet of children, after two years of age, especially in a cold climate, and in a race which has for many generations been accustomed to animal food. Dr. Payne attributes a large part of children's ailments to imperfect nutrition, even when food is taken in abundance. Apart from the special principle contained in meat alone, to which the great chemist Liebig attached so much importance, it should be remembered that the precise kind of nourishment furnished by meat can only be obtained from other food in greater bulk, with more waste, and by throwing more work on the digestive organs. Hence, in the light of modern physiology, Locke's principle cannot be accepted implicitly, though probably there was in the seventeenth century an inordinate consumption of meat among the upper classes, and among all except the poor. The fault, however, is common among the working classes in times of prosperity. And Doctor Stockton states "that the assimilation of fats is a simpler process than that attending the albuminoids, starches, and sugars; and to suppose that

[128] Sec. 13.

fats are unwholesome is an erroneous conclusion, probably based upon the fact that when incorporated with starches and sugar in the form of pastries, etc., they are likely to disturb digestion.''[129]

Spencer also opposes Locke's theory concerning the eating of meat. He says, ''the current opinion is that they (the children) should have but little animal food. Among the less wealthy classes, economy seems to have dictated this opinion—the wish is father to the thought. Parents not affording to buy much meat, and liking meat themselves, answer the petitions of juveniles with—'Meat is not good for little boys and girls;' and this, at first, probably nothing but a convenient excuse, has by repetition grown into an article of faith. While the classes with whom cost is not a consideration, have been swayed partly by the example of the majority, and partly by the influence of nurses drawn from the lower classes, and in some measure by the reaction against past animalism. If, however, we inquire for the basis of this opinion, we find little or none. It is a dogma repeated and received without proof. . . . It may indeed be true that, to the young child's stomach, not yet endowed with much muscular power, meat, which requires considerable trituration before it can be made into chyme is an unfit element. . . . And while the evidence in support of this dogma, partially valid in the case of very young children, is not valid in the case of older children, who are, nevertheless, ordinarily treated in conformity with the dogma, the adverse evidence is abundant and conclusive. The verdict of science is exactly opposite to the popular opinion. We have put the question to two of our leading physicians and to several of the most distinguished physiologists, and they uniformly agree in the conclusion, that children should have a diet not *less* nutritive, but, if anything, *more* nutritive than that of adults.''[130]

(To be continued)

[129] Pyle, Personal Hygiene, p. 39.
[130] Op. cit., pp. 249, 250.

EDUCATIONAL NOTES

COMMENCEMENT

The Twenty-fifth Annual Commencement of the Catholic University of America took place on Wednesday, June 15, at 11 a. m. The exercises were held in the new gymnasium; the Right Reverend Bishop Thomas J. Shahan, Rector, presided, and presented diplomas for the following degrees:

THE SCHOOL OF THE SACRED SCIENCES

BACHELOR OF CANON LAW (J.C.B.)

Rev. John Michael Brady, Sioux Falls, S. Dak.; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Charles Daniel Gallagher, Scranton, Pa.; Mr. John Goold, San Francisco, Calif.; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. Michael Joseph Keyes, S.M., Marist College; Rev. Francis Andrew Kozuszko, Scranton, Pa.; Rev. George Leo Leech, Philadelphia, Pa.; Rev. James William Loftus, Scranton, Pa.; Rev. Aquinas McDonnell, O.P., College of the Immaculate Conception; Rev. W. C. Michalicka, O.S.B., Lisle, Ill.; Rev. Hubert Louis Motry, Albany, N. Y.; Rev. Albert Muller, O.P., College of the Immaculate Conception; Rev. Urban Peters, Altoona, Pa; Rev. Richard James Quinlan, Boston, Mass.; Rev. John Clement Rager, Indianapolis, Ind.

BACHELOR OF CANON LAW (J.C.B.)

Rev. Rudulph George Bandas, The St. Paul Seminary; Rev. Thomas Joseph Burke, Philadelphia, Pa.; Rev. Joseph Bernard Giltinen, The St. Paul Seminary; Rev. Peter Joseph Kania, Albany, N. Y.; Rev. George Leo Leech, Philadelphia, Pa; Rev. Edward John Mannix, Denver, Colo.; Rev. R. Alphonsus Mollaum, O.F.M., The Franciscan College; Rev. Timothy A. Monahan, O.F.M., The Franciscan College; Rev. Richard James Quinlan, Boston, Mass.; Rev. John Clement Rager, Indianapolis, Ind.

LICENTIATE IN CANON LAW (J.C.L.)

Rev. Thomas Joseph Burke, Philadelphia, Pa.; Dissertation: "*The Competent Ecclesiastical Forum.*" Rev. Charles Daniel Gallagher, Scranton, Pa.; Dissertation: "*Deposition and Degradation.*" Rev. Michael James Harding, O.F.M., The Franciscan College; Dissertation: "*Documents Required for Admission to the Religious Habit.*" Rev. George Leo Leech, Philadelphia, Pa.; Dissertation: "*Inter Constitutionem 'Apostolicae Sedis' Pii IX et Codicem Juris Canonici Collatio.*" Rev. James William Loftus, Scranton, Pa.; Dissertation: "*Suspension 'ex Informata Conscientia.'*" Rev. Francis Aloysius McGinley, Scanton, Pa.; Dissertation: "*Ecclesiastical Seminaries.*" Rev. W. Cyril Michalicka, O.S.B., Lisle, Ill.; Dissertation: "*The Validity of Profession.*"

Rev. Hubert Louis Motry, Albany, N. Y.; Dissertation: "*Faculties.*" Bro. Albert Muller, O.P., College of the Immaculate Conception; Dissertation: "*Marriage in American Law.*"

LICENTIATE IN SACRED THEOLOGY (S.T.L.)

Rev. John Joseph Lardner, S.S., Baltimore, Md.; Dissertation: "*The Moral Theology of Francis Patrick Kenrick.*" Rev. Edward John Mannix, Denver, Colo.; Dissertation: "*The Psychology of the American Convert Movement.*" Rev. R. Alphonsus Mollaum, O.F.M., The Franciscan College; Dissertation: "*The Pauline Notion of 'Hilasterion.'*" Rev. T. Andrew Monahan, O.F.M., The Franciscan College; Dissertation: "*The Bloody Sweat.*" Rev. Richard James Quinlan, Boston, Mass.; Dissertation: "*The Legislative Manifestation of the Beginnings of Medieval Civilization in the Fifth and Sixth Centuries.*" Rev. John Clement Rager, Indianapolis, Ind.; Dissertation: "*The Political Philosophy of Cardinal Bellarmine.*" Rev. Maxmilian George Rupp, St. Joseph, Mo.; Dissertation: "*The Church and International Conciliation before Grotius.*" Rev. John Joseph Vaughan, Scranton, Pa.; Dissertation: "*The Morality of the Hunger Strike.*"

DOCTOR IN SACRED THEOLOGY (S.T.D.)

Rev. Leo Joseph Ohleyer, O.F.M., The Franciscan College; Dissertation: "*The Pauline Formula 'Induere Christum.'*" Rev. Ambrose J. Villalpando, O.F.M., The Franciscan College; Dissertation: "*De Potestatis Clavium Existentia Atque Natura.*"

THE SCHOOL OF LAW

BACHELOR OF LAWS (LL.B.)

John Joseph Baecher, Norfolk, Va.; Arthur George Brode, Memphis, Tenn.; Joseph Earle Carey, Waterbury, Conn.; James Albert Condrick, London, Ont., Canada; John Francis Cotter, Washington, D. C.; Howard Francis Doyle, North Brookfield, Mass.; George Magoun, Sioux City, Iowa; Charles Aloysius Shea, Hartford, Conn.; James Dewey Aloysius Shea, Hartford, Conn.; Francis Joseph Stapleton, Jr., Waterbury, Conn.; Edwin Daniel Sullivan, Lynn, Mass.; James Raymond Tobin, Victor, N. Y.

MASTER OF LAWS (LL.M.)

Joseph John Walsh, Scranton, Pa.; Dissertation: "*The History and Development of the Law of Contraband.*"

THE SCHOOL OF LAW

BACHELOR OF LAWS (LL.B.)

John Marie Mallon, New London, Conn.; Joseph Edmund Tierney, Rawlins, Wyo.

BACHELOR OF ARTS (A.B.)

John Hughes Dwyer, Kingston, N. Y.; Bernard Maurice Fitzgerald, Holyoke, Mass.; James Curry Fitzpatrick, Reading, Pa.; John Howard Griffin, Holyoke, Mass.; William Patrick McAndrew, Scranton, Pa.; Clarence Arthur Nugent, Toledo, Ohio.; Vincent Lawrence Shields, Washington, D. C.

MASTER OF ARTS (A.M.)

Joseph Duffner Becker, Jacksonville, Ill.; Essay: "*The Parochial School and Family Case Work.*" Rev. John Michael Brady, Sioux Falls, S. Dak.; Essay: "*The Teacher's Social Function.*" Bernard Francis Donovan, Cambridge, Mass.; Essay: "*Vocational Education through the Continuation School.*" Wentworth Vincent Driscoll, Brooklyn, N. Y.; Essay: "*The Effect of Feeding the Anterior Lobe of the Calf Pituitary on the Growth and Weight of the Albino Rat.*" Thomas George Foran, Ottawa, Canada; Essay: "*A Standardization of Information Tests.*" Rev. John Emil Haldi, Covington, Ky.; Essay: "*The Effect Produced on the Growth of the Body and Organs of the Albino Rat by Feeding it with the Desiccated Anterior Lobe of the Hypophysis.*" Rev. Henry Hoerner, Sioux Falls, S. Dak.; Essay: "*The Economic and Social Conditions Preceding the Protestant Reformation in Germany.*" Edward William Hogan, Gilbertsville, Iowa; Essay: "*The Training for Citizenship in Ancient Rome.*" Thomas Holohan Jackson, Waterbury, Conn.; Essay: "*A Study in the Essentials of Business Success.*" Rev. Charles James Linskey, Detroit, Mich.; Essay: "*Objective Teaching in the Gospel and in the Early Church.*" Rev. Fidelis Aloysius Meierl, O.S.B., Cullman, Ala.; Essay: "*The Function of the Home in Education.*" Rev. William Joseph Mullane, Graigne Cullen, Ireland; Essay: "*Factors Causing or Contributing to Mental Retardation.*" Rev. Joseph Sylvester Nicholson, London, Ont., Canada; Essay: "*The Education of Instincts.*" Peter Lawrence Nolan, Brooklyn, N. Y.; Essay: "*The Correlation of Association Tests.*" Rev. Martin Patrick O'Connor, Sioux Falls, S. Dak.; Essay: "*Supervised Study.*" Rev. Daniel Christopher O'Meara, S.M., Marist College; Essay: "*Educational Aspects of St. Augustine's Life and Works.*" Matthew Stanislaus Rice, Augusta, Ga.; Essay: "*The Georgia Constitution of 1777 and the Constitution of the United States. A Comparative Study.*" Rev. William Henry Russell, Dubuque, Iowa; Essay: "*St. Jerome as an Educator.*" Basil Francis Sullivan, London, Ont., Canada; Essay: "*The Theory of Appetites According to St. Thomas.*" Rev. William P. Sullivan, San Francisco, Calif.; Essay: "*The Supervision of Teaching.*" Rev. Alfred John Trottman, Cullman, Ala.; Essay: "*Individual Adjustment to Environment.*"

DOCTOR OF PHILOSOPHY (PH.D.)

James Ambrose Losty, Hartford, Conn.; Dissertation: "*The Soldiers and Sailors Insurance Act.*" Miriam Elizabeth Loughran, Washington,

D. C.; Dissertation: "*The Historical Development of Child Labor Legislation in the United States.*"

SCHOOL OF LETTERS

BACHELOR OF ARTS (A.B.)

Gavin Joseph Connor, Norwich, Conn.; Vincent de Paul Glynn, Plainville, Conn.; Edmond Audet Lapointe, Holyoke, Mass.; Joseph Elliott Mulqueen, Hoboken, N. J.

MASTER OF ARTS (A.M.)

Rev. Louis Brunner, Hoven, S. Dak.; Essay: "*A Comparison of the Hexaemera of St. Basil and St. Ambrose.*" Rev. Francis Xavier J. Exler, O. Praem., West De Pere, Wis.; Essay: "*The Place of Greek Epistolography in the History of Greek Literature.*" Rev. Athanasius Karlin, O.M.Cap., The Capuchin College; Essay: "*Pagan Rhetoric and the Christian Fathers.*" Rev. Joseph Leo Linsenmeyer, Detroit, Mich.; Essay: "*Introduction to the De Sacerdotio of St. John Chrysostom.*" Rev. Aloysius Menges, O.S.B., St. Bernard, Ala.; Rev. Bernard Henry Skahill, Dubuque, Iowa; Essay: "*The Latinity of St. Augustine's Confessions, Book I.*" Rev. Hyacinth Steigner, O.M.Cap., The Capuchin College; Essay: "*Scott's Attitude Toward the Catholic Church in Marmion and Other Poems and Tales.*"

SCHOOL OF SCIENCES

BACHELOR OF ARTS PREPARATORY TO MEDICINE

(A.B. PREPARATORY TO MEDICINE)

Leonard Randall Kelley, Plattsburg, N. Y.; Charles Joseph O'Donovan, Baltimore, Md.

BACHELOR OF SCIENCE (B.S.)

Gardner James O'Boyle, Carbondale, Pa.

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING (B.S. IN CHEM. ENG.)

Edmond Donald Coughlin, Norwich, Conn.; Mark Harold Fitzgibbons, Oswego, N. Y.; John Francis O'Herron, Groveland, N. Y.; Robert Irving Rudolph, Washington, D. C.; John Anthony Temmerman, Rochester, N. Y.

BACHELOR OF SCIENCE IN ARCHITECTURE (B.S. IN ARCH.)

Leo Frederick Laporte, Holyoke, Mass.; Richard Mira, Havana, Cuba; Edward John Rutledge, Pittston, Pa.

BACHELOR OF SCIENCE IN ARCHITECTURAL ENGINEERING

(B.S. IN ARCH. ENG.)

Edward Robert French, Jr., Washington, D. C.; Thomas Joseph Lane, Washington, D. C.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B.S. IN C.E.)

Edward Francis Gleason, Northampton, Mass.; Edward Charles Leasure, Washington, D. C.; John Joseph Raymond, Buffalo, N. Y.; Lawrence Frederick Wright, Brooklyn, N. Y.

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B.S. IN E.E.)

Harold James Banahan, Phillipsburg, N. J.; William Madison Mack, Washington, D. C.; George Daniel Rock, Bridgeport, Conn.

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING (B.S. IN M.E.)

John Joseph Foster, Bethlehem, Pa.; James Harold Kilcoyne, Danbury, Conn.; Karl Henry Neuhs, Washington, D. C.; Maurice Elmo Weschler, Washington, D. C.

MASTER OF ARTS (A.M.)

Rev. Louis Antoine Victor DeCleene, O.Praem, West De Pere, Wis.; Essay: *"The Theory of Involution in Modern Geometry."*

DOCTOR OF PHILOSOPHY (PH.D.)

Rev. Aloysius William Fromm, O.F.M., St. Louis, Mo.; Dissertation: *"The Vitreous Body—Its Origin, Development, and Structure as Observed in the Eye of the Pig."*

THE CATHOLIC SISTERS COLLEGE

BACHELOR OF ARTS (A.B.)

Of the Sisters of St. Benedict: Sister M. Basil, Duluth, Minn.; Sister Francis Xavier, Elizabeth, N. J.; Sister Patricia, Elizabeth, N. J.

Of the Sisters of the Blessed Sacrament: Sister Hildegard, Cornwells Heights, Pa.

Of the Sisters of Charity: Sister Margaret Gertrude, Nazareth, Ky.

Of the Sisters of the Poor Handmaids of Jesus Christ: Sister M. Symphoria, Fort Wayne, Ind.

Of the Sisters of St. Dominic: Sister M. Aloysia, Nashville, Tenn.; Sister Marie Emmanuel, Newburg, N. Y.; Sister Mary Natalie, Sinsinawa, Wis.

Of the Sisters of St. Francis: Sister M. Alana, Milwaukee, Wis.; Sister M. Berenice, Milwaukee, Wis.; Sister M. Bona, Milwaukee, Wis.; Sister M. Confirma, Milwaukee, Wis.; Sister M. Lawrence, Oldenburg, Ind.; Sister M. Loyola, Milwaukee, Wis.; Sister M. Stanislaus, Oldenburg, Ind.; Sister M. Ceciliana, Glen Riddle, Pa.

Of the Sisters of the Holy Union of the Sacred Hearts: Sister Adrienne Marie, Fall River, Mass.; Sister Michael Joseph, Fall River, Mass.

Of the Sisters of St. Joseph: Sister Anastasia, West Park, Ohio; Sister Mary Cecilia, Hartford, Conn.; Sister M. Celestia, Chestnut Hill, Pa.; Sister Mary Finbarr, Brighton, Mass.; Sister Mary Gabriel, Hartford, Conn.; Sister St. Johanna, Chestnut Hill, Pa.; Sister Mary

Mildred, Brighton, Mass.; Sister Mary Seraphica, Stevens Point, Wis.; Sister Maria Walburg, Chestnut Hill, Pa.

Of the Sisters of St. Mary: Sister M. Dolores, Lockport, N. Y.

Of the Sisters of Mercy: Sister Mary Agnes, Hartford, Conn.; Sister Mary Augustine, St. John's, Newfoundland; Sister Eugene, Wilkes-Barre, Pa.; Sister M. Magdalen, Hartford, Conn.; Sister Mary Philomena, St. John's, Newfoundland; Sister Pierre, Titusville, Pa.; Sister Mary Stella, Wilkes-Barre, Pa.

Of the Sisters of Notre Dame: Sister Mary Fortunata, Cleveland, Ohio.

Of the Sisters of St. Ursula: Sister M. Dominica, Louisville, Ky.

BACHELOR OF MUSIC (MUS.B.)

Of the Sisters of St. Joseph: Sister Florence, St. Paul, Minn.

MASTER OF ARTS (A.M.)

Of the Sisters of Charity of Nazareth: Sister Columba, Nazareth, Ky.; Essay: "*Early Life of Bishop David, Founder of the Sisters of Charity of Nazareth* (1761–1810)."

Of the Sisters of Divine Providence: Sister Mary Amabilis, San Antonio, Texas; Essay: "*Music as a Subject in the Curriculum.*" Sister Mary Inviolata, San Antonio, Texas; Essay: *Outline of Epic in Latin Literature.*"

Of the Sisters of St. Dominic: Sister Marie Francis, Sinsinawa, Wis.; Essay: "*Albertus Magnus, Scientist-Philosopher.*" Sister Paracleta, St. Catherine, Ky.; Essay: "*The Educational Value of the Scholastic Commentary.*" Sister Mary Rose, St. Catherine, Ky.; Essay: "*St. Thomas' Theory of Knowledge from a Pedagogical Viewpoint.*"

Of the Sisters of St. Joseph: Sister Evangelista, St. Paul, Minn.; Essay: "*The Contemporary National Movement in Ireland: The Gaelic League and Sinn Fein.*"

Of the Sisters of St. Mary of the Presentation: Sister St. Guirec, Willow City, N. Dak.; Essay: "*Louis Adolphe Thiers, President of France* (1871-1873)."

Of the Sisters of Mercy: Sister Mary Gratia, Chicago, Ill.; Essay: "*The Attitude of Germany and Austria Toward the Vatican Council.*"

DOCTOR OF PHILOSOPHY (PH.D.)

Of the Sisters of St. Dominic: Sister M. Alma, Newburgh, N. Y.; Dissertation: "*Pedagogical Study of the Transitions from Infancy to Childhood and from Childhood to Youth.*"

NORMAL DIPLOMA

Of the Sisters of Divine Providence: Sister M. Clarisse, Newport, Ky; Sister M. Petronilla, Newport, Ky.

Of the Sisters of St. Francis: Sister M. Cecilliana, Glen Riddle, Pa.; Sister Thomas Aquinas, Peekskill, N. Y.

Of the Sisters of St. Joseph: Sister M. Agnita, St. Augustine, Fla.; Sister M. Martina, Philadelphia, Pa.

Of the Sisters of Mercy: Sister M. Stella, Wilkes-Barre, Pa.

MEETING OF CATHOLIC EDUCATIONAL ASSOCIATION

The Eighteenth Annual Meeting of the Catholic Educational Association will be held at Cincinnati, Ohio, on Monday, Tuesday, Wednesday, Thursday, June 27-30, 1921. His Grace, Most Reverend Henry Moeller, D.D., Archbishop of Cincinnati, has extended a cordial welcome to the Association and has appointed the following committee of his clergy to take charge of the reception to the Association and to provide the necessary arrangements for the labors of the Convention.

Rt. Rev. Msgr. William D. Hickey, V.G., Chairman; Rt. Rev. Msgr. Francis J. L. Beckmann, S.T.D.; Rev. James McCabe, S.J.; Very Rev. Urban Freundt, O.F.M.; Rev. Henry J. Waldhaus, Rev. William Schmitt, Superintendent of Schools, Secretary.

PRELIMINARY PROGRAM

The officers of the Association and its Department are working on the details of their programs. The Official Program will be distributed at the Convention and the Preliminary Program here printed gives the topics that have thus far been assigned.

Reception

An informal reception will be given by Archbishop Moeller to the visiting priests and Brothers in the parlors of the Sinton Hotel on Monday evening, June 28.

Religious Services

The opening Mass will be celebrated at 9.00 a. m. in St. Peter's Cathedral.

His Grace, Most Reverend Archbishop Moeller, will preach on this occasion.

GENERAL MEETINGS OF THE CATHOLIC EDUCATIONAL ASSOCIATION

St. Peter's Cathedral Hall, Plum and 8th Sts.

General Meeting

Tuesday, June 28

11.00 a. m.—Opening of the Convention. Reading of Reports. Appointment of Committees.
Paper: The Future of the Small College. Rev. Felix M. Kirsch, O.M. Cap., St. Fidelis College, Herman, Pa.

Closing Meeting

Thursday, June 30

3.00 p. m.—Reports of Committees. Election of Officers.
Paper: Principles of Educational Reform.
Resolutions.
Adjournment.

DEPARTMENT OF CATHOLIC COLLEGES AND SECONDARY SCHOOLS

Meetings of this Department and its Sections will be held in St. Xavier College, Seventh and Sycamore Sts. Ample accommodations will be afforded to all the Committees of this Department for the holding of their meetings.

Tuesday, June 28

3.00 p. m.—Opening meeting. Business session. Reading of reports. Appointment of Committees.
Address of the President of the Department: Present Tendencies in College and High School Education. Rev. Albert C. Fox, S.J., President of Campion College, Prairie du Chien, Wisconsin.
Discussion.

Wednesday, June 29

9.30 a. m.—Business session. Separate meetings will be held of the College and High School Standardizing Commissions in which every college on the list will be be taken up and its right to a place on the list duly settled. The modification of the existing standards hitherto adhered to by the College Department will be considered at this meeting.

3.00 p. m.—Joint meeting of the College and High School Standardizing Commissions.
Report by Rev. M. A. Schumacher, C.S.C.
Addresses.

Thursday, June 30

9.00 a. m.—Paper: The High School Problem.
Discussion.
Election of Officers. Resolutions. Adjournment.

PARISH SCHOOL DEPARTMENT

The meetings of the Parish School Department and its sections will be held at St. Francis School, Vine Street.

Tuesday, June 28

Aims in Catholic Education

2.30 p. m.—Education for Citizenship. The Reverend Joseph A. Dunney.
Education for Character Formation. Writer to be announced later.

Wednesday, June 29

Problems of Supervision

9.30 a. m.—Supervision of Community Supervisors. The Reverend Joseph M. O'Hara, Philadelphia.
Supervision of Study by Classroom Teacher. No speaker secured. Probably Reverend John Ford, Chicago.

Thursday, June 30

Problems of Classroom Procedure

9.30 a. m.—The Problem of Motivation. The Reverend James P. Murray, St. Louis.
The Value of Educational Measurements. The Reverend John A. O'Brien, Champaign, Illinois.

Superintendent's Section

Tuesday, June 28

8.00 p. m.—Session.

Wednesday, June 29

3.00 p. m.—Session.

Other Sections

Programs for the Deaf Mute Section, the Blind Section, Catholic Negro Education Section, and the Committee on

Catholic Education in Rural Communities have not yet been reported, but they are receiving due consideration and will be published in the program of the convention.

SEMINARY DEPARTMENT

The sessions of the Seminary Department, and of the Preparatory Seminary Section will be held in St. Xavier College on Seventh and Sycamore streets.

The following circular of information has been sent to the Rectors and Professors of Seminaries by the President of the Seminary Department:

VERY REVEREND AND DEAR FATHER:

The Catholic Educational Association will hold its Annual Conference in Cincinnati, June 27-30, 1921.

Our Seminary Department has been well provided for in the arrangements made for its share in Conference.

As the year is the Seventeenth Hundredth Anniversary of St. Jerome, and as the Holy Father in a beautiful letter on the illustrious saint has stressed the study of Sacred Scripture in our Seminaries, it has seemed well to us to have as the principal subject for our discussion: "The Study of Sacred Scripture in our Seminaries." It ought to prove to be not only of timely but also of lively interest for our meeting.

A paper on Canon Law by Rev. Father Woywood, O.F.M., and one on Christian Art by Rev. P. Raphael, O.S.B., have also been promised.

Trusting that you will find the opportunity of being able to assist at the Conference and favor us and our great cause not only with your presence but also with your counsel, which, you are assured, is greatly appreciated, I remain,

Faithfully yours in Christ,

JOHN P. CHIDWICK,
President.

CONFERENCE OF PROVINCIAL SUPERIORS

The sessions of this Conference will be held at Notre Dame Academy, 111 Grandin Road, Walnut Hills, Cincinnati, Ohio.

Tuesday, June 28

3.00 p. m.—Opening of the Conference. Appointment of

Committees. Reports.
Paper: The Certification of Teachers. Rev. George Johnson, Ph.D., Superintendent of Parish Schools, Toledo, Ohio.
Discussion.
(Topics for Round Table discussion.)

Wednesday, June 29

9.30 a. m.—Paper: The Religious Formation and Pedagogical Training. Rev. Henry Woods, S.J., Los Gatos, Calif.
Discussion.
Paper: The Spirit of the Institute: Its Importance and Its Bearing on the Work of Education. By an Ursuline Sister.
Discussion.

2.30 p. m.—Paper: The Higher Education of Women Under Catholic Auspices. A Sister of Mercy.
Discussion.
Paper: Duties of Community Supervisors. By a Sister of Notre Dame.
Discussion.

Thursday, June 30

9.30 a. m.—Paper: The Danger of False Principles of Pedagogy in Catholic Educational Work. By the Rev. Mark A. Cain, S.J., Xavier College, Cincinnati, Ohio.

10.30 a. m.—Paper: Protection of the Rights of Catholics in Business Session. Reports of Committees. Adjournment.

K. OF C. SCHOOLS FOR EX-SERVICE MEN

The Knights of Columbus of the United States are employing the surplus left in their treasury for work with the soldiers on the signing of the Armistice for giving college educations to all ex-service men who desire the same.

Jew and Gentile, Roman Catholic and atheist, all are welcome, regardless of creed or religion; all that is required of a man is that he show the registrar of the college his

honorable discharge from the army, and tuition, books, and all other items necessary to his instruction are provided him.

As a result—well, in these days, college education does not necessarily mean education in Greek and Latin, philosophy and English literature; engineering and scientific courses in almost all our colleges receive equal recognition with classical studies; and the Knights of Columbus school in one mid-western city is, at this writing, training over 900 young veterans to be highly skilled automotive engineers. Simultaneously, 200 other ex-service men are being given the work offered by commercial colleges elsewhere; 800 others are distributed in classes pursuing courses in other collegiate subjects.

All this in a single college, selected for the work by the Knights of Columbus, in a single city!

The human mind stands baffled when it attempts to realize what is being done for the late serviceman throughout the length and breadth of the United States.

The story of what the K. of C., as they are always called by their beneficiaries, are accomplishing, as shown by just this isolated case, is interesting indeed at this time.

St. Xavier's, the college in point, is located at the very heart of the in-town section of Cincinnati. The next nearest college chosen by the Knights for the work is one at Dayton, St. Mary's University; the next after that is at Youngstown, Ohio; the only other institution chosen in the State beside these is located at Cleveland. Thus St. Xavier's may reasonably be said to stand available to one-fourth of the servicemen from the State.

As has been suggested, all that is required for enrollment is that one show his discharge papers. These admit to the school, they serve to furnish the man with all books, all other material for class or laboratory work required.

New as the work is, and without previous reputation to build upon, 1,900 young men are enrolled in the courses at St. Xavier's this year.

"Our fiscal year," Mr. Robert Lavell, head of the institution, tells us, "opened October 4 and extends until June 3. This means thirty-two weeks of school, five school days a week.

"The work, it must be recalled, is evening work entirely. Men, home from the War, were of an age to want to work; they have held their positions since; they do not care to throw them overboard while they improve themselves with extra training at school. As a result, all courses are held evenings. From 7.30 to 9 p. m. are the official hours.

"Coming to the institution, any and every course he desires is open to any ex-service man. Only, he is urged to make his elections sensibly; weighing choices for his own good. It were folly for a man who had had no training at all in a given field to elect an advanced course in it; so, while we do not forbid entrance anywhere, we urge men to enroll where they can do best.

"Men attending night university are markedly different from many, if not most, of the young men at the day universities. With the latter, college often means simply an escape from going to work, while living at dad's expense. The night university man, on the other hand, sacrifices his free, or recreation, time because he wants the knowledge the college will give. He isn't here to fool away his time; he wants to get the maximum profit out of the evenings spent within our halls.

"So his choice is one made after mature consideration and with full view to its ultimate good.

"Based on these facts, it is interesting to note that far and away our largest enrollment is in the course in automotive engineering. Over 900 young men are enlisted in the classes in this automobile work alone!

"While very few of the men applying for entrance at the college are actual illiterates, we soon found that many of the entrants needed a better foundation in English than existing ones if they would get along. These men were foreigners in our midst, and for them courses in English for foreigners, of varying degrees of depth, were installed.

"We also found that many men wishing to enroll for certain work had had no previous grounding in such work at all. It would be folly to give a man who had had not even a primary school training a college course in the stated field, so primary and intermediate classes were also introduced along certain

lines. From these, as rapidly as individual aptitude permits, the men will graduate on, until they may rationally elect the college course.

"These things were explained to all applicants for admission in the individual conferences held at the time of their enrolling here. These things in mind, they made their choice.

"All through the past summer men registered, then indicated the courses desired.

Wherever twenty men elected a given branch, a course is given in this.

"Originally, fifty courses were offered the men—elementary work, high school work, college work. We soon resolved not to offer any of the professions themselves—law, mechanical engineering, so on; but acting on the calls that seemed by all odds most numerous, to do as much as we could along advanced vocational training lines.

"That we seem to be correct in taking this stand appears proved by the fact that, as has been said, the classes in auto work almost equal in their numbers all other courses combined.

"Next, in point of numbers, come the classes in salesmanship, a registration of 200; next after this, those in accounting. So great is the demand for highly trained accountants in the Middle West today that we had trouble securing instructors; almost all the men at all worth while already had quite all the work that they could do. Even Uncle Sam was complaining at the dearth of good accountants for his ends.

"After these three, the courses in applied electricity, in business English; then in advertising, mechanical drawing, and in traffic management are most popular, in the order given.

"Queerly enough, home from the War, twenty-seven young men asked for a course in college French. The course was arranged, but the men found better ends for the time and so only seven appeared when class work began.

"On the other hand, a very good-sized class in college Spanish meets regularly the fiscal year through.

"None of the classes meet over twice a week; accounting and bookkeeping meet as often as that; many others take but one night a week.

"Somehow, so popular have some of these courses become that many members of the Knights, not ex-service men, have asked to join, and these are admitted, a tuition fee being charged. This money goes into the parent fund to promote the work with Ex-Soldier Sam.

"Again, certain courses given here are not offered veterans elsewhere, and so we have some disabled soldiers, in training with Uncle Sam at the Ohio Mechanics Institute near, coming here for this work as well."

Interesting men are both the students and teachers one meets at St. Xavier's. Dr. Lavell himself served through the War with Battery E of the 136th Field Artillery. The head of the work in automotive engineering was a member of the Battery as well. All the students, except the few tuition-men, are ex-soldiers, of course. One man, a young Italian, lost three brothers in the War beneath the flag of their King, and another in the American Army. He himself served aboard the *Mount Vernon* when the torpedo struck the ship, and he limps to class and from, with a broken ankle as a life-long souvenir of the encounter.

As a rule the men are divided into classes averaging twenty-five members.

There are no rules of school discipline required. The only trouble encountered by teachers at all comes from unavoidable absences. Many of the men are married; have other calls upon their time. In order to minimize absence the rule is made that three unexcused absences mean being dropped from the course; but it is rare that any absence is not excused.

The school year is divided into two semesters. Newcomers may enter just before each. Otherwise no new admissions are made, owing to the difficulty of the beginner catching up with the other students in the course.

"What were the big surprises in the work?" we asked Dr. Lavell, as he led from crowded class-room to class-room, the other evening.

"Most of all," he answered, without a moment's second thought, "how hard most of the men work in the class. They come here after a hard day's work; here, voluntarily, they work equally hard!

"Next we have been amazed at the number of men already well versed in the subject chosen, who come to perfect themselves. Innumerable expert auto mechanics are registered in the classes in ignition or other work connected with the modern car, to learn the last details alone.

"Similarly, one stands surprised at how much education of wholly other sorts most of these students had when they came. The most were high school graduates, many are college men. Almost every one has completed eight years of elementary school. There are a few exceptions, of course.

"Many of these men are taking courses in English. Whatever may be said of those other schools, these graduates do feel they need to perfect themselves in this branch, and so English becomes one of the most popular courses taught.

"While the average age of the student with us is twenty-five, it is surprising how large a per cent is well-to-do, and comes to school for the pure love of the learning alone."

The Knights of Columbus colleges for ex-service men expect to operate for three or four years at least. At Cincinnati they estimate that it costs about $20 a month to teach a man, or from $2.25 to $2.50 the lesson given.

Not all these men are well-to-do, however. Not all are in exactly the life-time positions they desire. With many, improving themselves financially is the basis for taking certain courses.

The schools do not operate placement bureaus; but their graduates need have little fear on this score.

Employers of every kind and sort are coming to know that these schools are turning out every fiscal year the very best sort of material. Good, reliable, trained material of this sort is never easy to find. So the mountain is coming to Mohammed; the employer to the schoolroom.

Nor is he apt to be disappointed here.

The keynote of each K. C. course is absolute dependability, and men employing graduates of the school, whatsoever novices they may somehow seem, may feel that they can depend on these in all things to the end!

FELIX J. KOCH.

The Seminarian's Manual, by Rev. B. F. Marcetteau, S.S. St. Charles' College Press, Catonsville, Md. $1.50.

Though students in major seminaries, novices in religious communities, even young men and women of the world have long had prayer books adapted to their special needs, "The Young Seminarian's Manual" is the first prepared for the boy in the little seminary. The first part of the book contains, besides morning and night prayers, a different method for hearing Mass and a different set of acts for Holy Communion for each day of the week, all the familiar litanies, hymns, sequences and antiphons in honor of the Blessed Sacrament, the Sacred Heart and the Blessed Virgin and an unusually full collections of prayers for various intentions. The latter half is devoted to a series of instructions on the purpose of the preparatory seminary, viz., the inculcation of the natural and supernatural virtues which should adorn the man, the Christian and the priest. Based as they are on the experience of a member of the Sulpician community whose specialty is clerical education, these instructions will be found to be eminently practical and suggestive.

The Manual is well arranged in its various parts, and is both appealing and directive in its instructions and counsels. Its language is clear and eloquent and abounds in Scriptural and classical quotations. It is a pleasure to recommend the book not only for the special class of students for which it is intended but also for those high school and college students who are preparing for entrance into the larger seminary. It will be a means of strengthening their vocation and building up the spirit of the future seminarian. Priests and teachers can find many occasions for distributing such a manual.

BOOKS RECEIVED

Pour Parler Francais, by Lucien Fournon and James F. Broussard. D. C. Heath & Co., Publishers, 1921.

Agricultural Economics, by James F. Boyle, Ph.D. J. B. Lippincott & Co., Publishers, 1921.

En Espana, by Guillermo Rivera and Henry Grant Doyle. Silver, Burdett & Co., Publishers, 1921.

Paginas Sudamericanas, by Helen Phipps. World Book Co., Publishers, 1920.

Religion, First Course, by Roderick MacEachen, D.D. Illustrated by Maud and Miska Petersham. The Macmillan Co., Publishers, 1920.

Spanish Composition, by Edith J. Broomhall. Allyn & Bacon, Publishers, 1921.

Religion, First Manual, by Roderick MacEachen, D.D., with a preface by Rt. Rev. Thomas J. Shahan D.D. The Macmillan Co., Publishers, 1921.

The Teaching of Religion, by Roderick MacEachen, D.D., with a preface by James Cardinal Gibbons. The Macmillan Co., Publishers, 1921.

Milton Poetry and Prose. With Essays by Johnson, Hazlitt, Macaulay. With introduction by A. M. D. Hughes and notes of various scholars. Oxford at the Clarendon Press, Publishers, 1920.

A Son of the Hidalgos, by Ricardo Leon. Translated by Catalina Paez. Doubleday, Page & Co., Publishers, 1921.

Anne of Geierstein, by Sir Walter Scott, Bart. Edited with Introduction and Notes by C. B. Wheeler, M.A. Oxford at the Clarendon Press Publishers, 1920.

Spanish Humor in Story and Essay, by S. Griswold Morley, Ph.D. Illustrated by Leon D'Emo. Ginn & Co., Publishers, 1921.

The Catholic Educational Review

SEPTEMBER, 1921

THE FUTURE OF THE SMALL COLLEGE*

Educational standardization, whether we like it or not, is here to stay. The standards, however, are far from being fixed, and we all agree with Dr. George F. Zook, the Government Specialist in Higher Education, that the situation is truly chaotic. The American Council on Education proposed in its meeting in Washington, on May 6 and 7, 1921, to start with existing standards, codify and unify them and then set up what shall be recognized as universal standards for an American college. Here is a splendid opportunity for Catholic educators. The Catholic Educational Association is represented on the American Council on Education and thus has an opportunity to secure a hearing for Catholic educators. The chief accrediting agencies will be asked to report within the next two years on unified statements of standards for various types of institutions. The present paper is an appeal to Catholic educators to use their influence during the next two years to secure standards that will be favorable to the small college and thus save that institution for America.

The small college that we are pleading for is the typical American college described as follows in what is considered a standard work on the subject, "The American College," by Dr. Isaac Sharpless: "The typical American college is one where from 100 to 500 students meet together without preparatory, graduate or professional departments, to pursue the four years' course leading to the bachelor's degree. Its purpose is cultural and disciplinary rather than technical, and

*Paper read at the Eighteenth Annual Meeting of the Catholic Educational Association, held at Cincinnati, Ohio, July, 1921.

it interests itself chiefly in the moral and social development of its students as well as their intellectual."

In every discussion of the college problem we must bear in mind that the specific function of the college is the imparting of a liberal education, the making of men and not of specialists. To do this, to make men out of boys, the college must attend to the individual needs of the individual student. The personality of the teacher must act on the personality of the individual student. The small college has always contended that it can reach the individual student more effectively than the large university. To have real education you must have contact between teacher and pupil. "In the impressive illustration of Judge Buffington, you may charge two wires with any amount of voltage; so long as you keep them apart there is no result; but bring them together, and light and heat and power flow from one to the other. So you may put ever so learned a professor in the chair, and ever so bright a student on the bench; so long as you keep them apart there can be no educational result. Only as they are brought into contact can the one powerfully affect the other. Separate professor and student by numbers or methods or any other barrier, and personality can not influence personality. Herein has always been the chief glory of the small college and will ever be. No university classroom with its crowds, and no overgrown college can accomplish for character building, for calling forth the utmost that is in each student, and for training his individual powers what the small college has done and is doing." [1]

This advantage of the small college is now admitted by many representatives of the universities. A university professor was expected to teach geometry at one and the same time to 137 freshmen. He presided, indeed, in the classroom and lectured on geometry to his 137 freshmen, but he himself admitted that the procedure was a farce. The head of the department of chemistry in one of our greatest universities wrote to the head of the department of chemistry in a college in Iowa: "Your boys after one year in chemistry come to me

[1] Report of the North Central Association of Colleges and Secondary Schools, Chicago, 1909.

better prepared than my own boys here. What can I do with a mob of 350 coming into my laboratory to receive instruction? I can only give them 14 inches of bench space apiece and send assistants around to look after them. You can *teach* them, but I can't." A Yale student, who took an advanced degree at Yale, admitted that in a recitation course, in sophomore year, he was not called up in the whole term.

Even the defenders of the universities admit that in the general courses, which make up a very great part of the work of the undergraduates, the attendance is large, frequently mounting into the hundreds, and the means of instruction is nothing more personal than a formal lecture. How could individual instruction and association be possible when the rooms are so crowded that a lecture a week must be supplemented by two hours a week when the class in small groups meets many tutors, hardly their seniors. Some may object that in the large universities the ratio of instructors per number of students is higher than in the small colleges. But this favorable circumstance is largely true only of the professional and graduate departments, but not of the general courses of the undergraduates where the need for individual instruction is greatest. And even in the advanced and highly specialized courses for upper classmen and graduates, the relations are of scholar rather of man to man. Hence the small college has a real advantage in that it makes it possible for immaturity to be under the constant impact of maturity, while in the large college or university the freshmen and sophomores are often in the hands of instructors scarcely older than themselves. The professors whose fame has attracted the young students are interested in research work or teach only the highly specialized courses of the university.

It was probably in view of these conditions that President James, of the University of Illinois, wrote to the heads of neighboring local colleges, offering to cooperate in diverting to them students who desire a general education. Dr. Claxton, the late Commissioner of Education, agrees that the small colleges are better fitted than the large universities to give a general education, for he says: "The universities are overcrowded with young men and women, many of them boys

and girls, unable to do satisfactory work under the conditions which they find. They are taught by instructors and assistants of less ability and experience than those who instruct the higher classes. Many lose their inspiration, become discouraged, and quit. The records show that about 60 per cent of those who enter the freshman class fall out before the beginning of the junior year."

We hear much nowadays of the luxury and the lack of discipline at the universities. The president of one of our State universities in a general letter to parents requests that no student be permitted to have an automobile at the university and that spending money be limited to $5 a week above the necessary cost of board, room, laboratory fees and books. Do you not think that the college with a limited attendance is better able to control its students? The larger freedom of the university is for men, but not for the boy whose lack of self-control must be supplemented by the oversight and direction of the college. Senator John J. Ingalls once said: "I did not get half as much from my college (Williams) as I might and ought; but as I look back upon myself, I realize that I should have gone to pieces entirely in a university."

Much of the educational gain of the college is derived from the students associating with one another. The broadening social intercourse with students coming from different parts of the State and country, with different tastes and different views, is an important factor in college education. In this respect the small college seems to offer, though it may appear paradoxical to say so, a larger variety of students to select from than the large university. In the small college everybody knows everybody, while in the university nobody knows anybody. In the large university there are too many students to admit of general acquaintance, and hence the students band together because of some sectional interest and confine themselves to smaller circles—the result being the snobbishness or worse of the college clique or fraternity. In the small college the students are not compelled to split up into cliques or to create artificial associations for the purpose of enjoying the social advantages of academic life; the college is the true fraternity.

Much has been made of the social prestige attaching to a Harvard or a Columbia man, but it may be doubted whether the circle of friendships formed by the small college man is not larger than that formed by the student of the great university. Several attempts were made some years ago to form a university alumni association in the chief city of the Pacific Coast, but the attempt failed despite the large number of the university graduates. But the same city boasts several such associations of the alumni of small eastern colleges.

A great educator once said that with a true teacher, like Arnold of Rugby, at one end of the bench and a bright boy at the other end, you have the essentials and foundation of a real college. This is but saying that the teacher and the equality of his teaching constitute the essence of the college. On this head the large universities would seem to have the advantage of the small college since they can offer higher salaries and thus attract the better teachers. However, those teachers who are most famous and who command the highest salaries will be chiefly interested in scientific research and will be employed only in the highly specialized courses of the graduate school while the teaching of the undergraduates will be in the hands of tutors and assistants, immature and inexperienced and hardly older than the students. In fact, in the large universities the students often find themselves under fellow students of honor grade rather than receiving the benefit of mature instruction. In the small colleges, however, the undergraduates meet the best men on the staff.

Many a teacher who loves teaching for its own sake will even refuse the higher salary offered by the large college in order to have an opportunity to exert the individual influence on each student that is possible only with a moderately sized class. In the small Catholic colleges, especially where the vast majority of the teachers have consecrated themselves to the work of the classroom for the sublimest of motives, we have all reason to expect teaching of a very high order.

We have often heard the charge that modern education is largely informative and overwhelmingly analytical, being made up of theories and lectures, while the pupils do not perform enough independent work, either oral or written. Is

it not probable that overcrowded classrooms are partly responsible for these conditions? How could a teacher with a class of two hundred hope to have individual blackboard work or to correct the written exercises and compositions of his students? Lecturing may be teaching; it is not instruction. The lecture may stimulate men; but it is out of place with boys.

Elihu Root must have had some of these advantages of the small college in mind when he said: "I believe that the American boy has better chances for education, for training, for making a true success of his life, in a college of not more than 300 students, removed from the great centers of population, where the students are brought into intimate association with their instructors; where the air is full of college spirit; where they are breathing a scholastic atmosphere year by year; and where the college is the all in all of college life."

The matter of finances is a vital problem with all colleges, large or small. Educational institutions, like churches, never pay. We establish them and support them because they are the foundation-stones of civilization. No other nation on the face of the earth is spending money so lavishly on higher education as the United States. In 1893 the national expenditure for higher education was $22,944,776; and in 1916, $110,532,396. According to recent figures, the combined endowment funds of Yale, Harvard, Princeton, Cornell and Columbia total 128 million dollars. Still the large universities contend that their funds are inadequate to their needs. President Lowell states that the resources of Harvard, in spite of its successful drive, do not suffice for its needs. President Butler tells us that Columbia raised the student's fees, but still needs financial assistance most urgently.

The Commissioner of Education, in his latest report, answers these appeals of the higher institutions by stating that it is time to consider the superior taxing power of the National Government in its relation to the needs of the universities. Here we have the whole situation in a nutshell. The educational expansion now in evidence on all sides must lead to national control of education, or to collapse. The Commissioner of Education concedes that "the private schools and

colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines." But if we wish to save these private institutions, if we wish to save the freedom of education, we must hold to a simplified curriculum and to educational units of moderate size, for only thus shall we be able to survive.

In "The Efficient College," a report of the Association of American Colleges (Vol. III, No. 2, March, 1917) the minimum enrollment in the efficient college was fixed at 500. An efficient college was shown to be one that offered a reasonably generous range of courses and that had adequate library and laboratory facilities. Such an institution necessitated considerable expenditure. If the number of students should be small the per capita cost would be very high. As the number increased the per capita cost diminished until at an enrollment of 400 to 500 it became nearly stationary and showed little or no decrease for enrollment increase beyond this number. An equipment and staff adequate to an efficient college can handle about 500 students. When this number increases above that figure duplications of staff and equipment are required to such a degree that little or no further cut in the per capita cost seems possible.[1]

Hence even financial reasons would seen to favor the policy of the traditional college course and a limited student body.

It may be unfashionable, at the present time, to plead for the traditional college course, but the Catholic Educational Association has gone on record in favor of that course, and its position will be vindicated in due time just as Catholic educators were vindicated once before when they defended the same course against the elective system that was sweeping over the colleges of the land. The group system has taken the place of the elective system for the time being, but we are beginning to witness a reaction in favor of Latin and Greek. It is significant that Amherst College, which was one of the first institutions to plead for breaking away from the

[1] "Association of American Colleges Bulletin," vii (1921) No. 4, p. 10.

dominance of Latin and Greek, is now leading a movement to restore these languages to a more important place in the course of study and to make at least one of them a necessary condition of entrance and graduation. We believe with Cardinal Newman that the ancient classics will eventually hold their own against the onslaughts of modern science just as they held out successfully against the inroads of medieval science.

Despite the present outcry of opportunists and materialists and timeservers, the classics remain the humanities and the basis of our culture and civilization. They are still the best instrument of education, for, as Cardinal Newman says, in his "Idea of a University," "The simple question to be considered is, how best to strengthen, refine and enrich the intellectual powers; the perusal of the poets, historians, and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like is proved to us as yet by no experience whatever."

President Butler assures us that the world is calling for "broad men sharpened to a point." To give this broadness is the function of the college, while the point will be added by the specialized studies of the university. General training and special training are essentially different. "The one process should make iron into steel, and the other makes steel into tools. Specialization which is not based upon a liberal culture attempts to put an edge on pot iron."

The miscellaneous curriculum of the college is based on the false principle that it does not matter *what* you study, but that the chief point is *how* you study. This principle is opposed to the experience of the ages. We do not know the educational results of a course in contemporary novelists or in Japanese music, but we do know from the history of education that certain studies pursued in a certain way produce certain results. These certain studies are the classics, and hence the small college should retain its traditional curriculum. It should strengthen its classical course and should try to solve the difficult problem of so correlating the

natural and social sciences with the classics as to produce one harmonious, organic whole. The small college should not be over eager to increase the number of its departments for the sake of attracting more students, for it owes most of the time and the highest service of its faculty to the undergraduates, and what they need is general education and not professional training. By introducing a new department the small college is liable to increase merely the dead weight of the course of study.

When defending the claims of the small college, we need not assume an apologetic tone, since the whole history of American education is an argument for the small college. Throughout the history of higher education in America the small college has been the normal type. In 1850 no college in America had over 400 students. In 1870 Yale had 522 students and Harvard 616; no other college had 400 students. The average class of Bowdoin for 115 years up to 1890 numbered 19. The average class at Amherst from 1821–1885 numbered 43. Twenty years ago 34 per cent of our colleges and universities had no more than 150 students. Even today, in point of mere numbers, the small college is still typical—of the 673 colleges reported in 1917–18, 495 had less than 500 students, and 252 of these had less than 200 students; only 178 had 500 students or over.

Shakespeare advises us, "Mud not the fountain that gave drink to thee." It is the small college that has trained the leadership of America for generations. Shall we therefore believe that it is no longer equal to the task? Does the fact that we have a considerable number of large institutions prove that the small college has not had a place in our country, or that it is not now meeting a real need?

The large college and university are creations of the last quarter of the last century, and hence they are rather new institutions. "They are so young," says President William Oxley Thompson, of Ohio State University, "that their real value and efficiency are still problematical. The alumni of the modern large university have yet to win a distinction that will eclipse the glory of their fathers. It may yet develop into an eclipse of the son."

At the 1904 convention of the National Education Asso-

ciation a college president declared (Report, p. 139): "Statistics abundantly show a far larger proportion of graduates of small colleges 'doing well' than of larger institutions. A Harvard man has recently, in a brilliant paragraph, shown that this is strikingly true of his own college, comparing Harvard the 'small college' before 1860 with 'Harvard University' since that time. Some of the best men this country has known would probably never have been known but for some small college."

The complaints about the present output of our colleges and universities are quite general. It will suffice here to quote one or two opinions of Oxford tutors, for their criticisms of the American Rhodes scholars seem to emphasize what is considered a general defect of our college graduates today:

Our American scholars seem inclined to drift from one subject to another, taking a bird's-eye view of each and resting content with that.

E is an intelligent man and had no difficulty with ordinary examinations; but his knowledge was vague and he had great difficulty in expressing himself fully or clearly or precisely. That is the general impression I have gathered about the American scholars—that they have a general knowledge, but have been taught nothing very precisely.

I think that their training in America has encouraged smattering in a large number of subjects.

The Oxford tutors will have little reason to wish that the large American college with its miscellaneous curriculum should take the place of the small English college with its fine loyalty to the best traditions of the past. The college men of England still believe that the classics are the core subject of the college, and that smallness does not at all militate against efficiency in education. Englishmen recognize the fact that nearly all their leaders—whether in literature or art, in church or state, in journalism or in parliament—that nearly all these leaders have received their academic culture in small colleges. To this day the higher education in England is principally given in colleges with a very moderate number of students. According to the "Oxford University Calendar" for 1920, one Oxford college (Corpus Christi) has 92 students, ten colleges have between 100 and 200, four

have between 200 and 300, and three colleges have between 300 and 400 students, the largest number of students, i.e., 393, being in Christ Church College. These small colleges, it is true, are constituents of a large university system, but for the undergraduate this circumstance means no more than that the university fixes the curriculum for his degree and appoints the examiners, and provides him with opportunities for study in the Bodleian Library, the Museum and the scientific laboratories. But the chief part of his schooling the undergraduate gets out of the informal catechetical teaching given to groups of ten or twelve in the rooms of his own college, and from the correction of the essay and compositions which he takes periodically to his tutor.

This English system of the small college *in* the university has been proposed as a solution of some of the problems of our large universities. Charles Francis Adams had this system in mind when he wrote that Harvard "save in name and continuity should cease to exist . . . and in its place should be a group of colleges, all independent . . . so limited in size that individuality would not only be possible, but a necessary part of the system." The large universities themselves are beginning to realize that their size is becoming unwieldy and are therefore tending to revert to the earlier collegiate ideal with which they began. It is well known that 2,000 has been fixed as the limit of the student body at Princeton. Wisconsin is dividing its larger courses into more wieldy units. In the spring of this year the president of Boston University proposed that when a college of the liberal arts has attained an enrollment of 500 students it should accept no more, but instead organize a new college unit, with a separate faculty and a separate dean. The same policy was advocated nine years ago by the chancellor of Amherst College, though he considered 350 as the ideal number of students for each hall. Some universities and colleges have adopted the so-called "quadrangle system" and the "preceptorial system" or other devices in order to do the personal work that is necessary for education. The *Journal of Sociology* contends that "there is a general conviction that not more than

500 adolescents should be instructed under one administration."

All this is a wholesome reaction from that worship of mere size which Charles Dickens and other shrewd observers noted among the characteristics of the American people. Yet there are still too many of our countrymen who consider bigness a virtue and smallness a vice. Even among our educators there are still too many megalomaniacs; but the small college has rightly been recommended as the best antidote for the germ of educational elephantiasis. When Ezra Cornell announced that Cornell University should be a place where everybody could learn everything, he stated a new doctrine, but one that was eagerly taken up later by the large colleges. The public was told that not only should college education be open to everybody, but that nearly everybody should have it. But there is, as the Commissioner of Education observes, "a certain reaction from this extreme position. The experience of higher institutions with large numbers of persons of innate mental limitations has led to the growing conviction among university and college officers that, after all, higher education is for the few and not for the many."

Hence we find many large colleges talking about keeping candidates out, about restricting the number of students, about fixing a maximum enrollment, There is, indeed, a strong movement to restrict the size of the college. Entrance requirements are being raised, and the universities are becoming more exacting with the graduates of their affiliated schools. The large universities are confessing that among their thousands of students are "too many who come to college under purely social incentives—some for the sake of representing social advance on the part of the family, some to get a larger amount of social enjoyment." We are therefore not surprised to learn that the larger colleges (and such universities as mainly perform college functions) will be constrained, in self-preservation, either to reduce their numbers, or to fashion themselves into a collection of small colleges.

The case of Amherst College is a sign of the times. This college is now carrying out what has been called the "Amherst plan." The essentials of this plan are that the classics will be

stressed, that all the applicants for admission must submit to competitive examinations, and that the number of students will be limited to 600. As a result of this plan, Amherst now has one teacher to every ten students, and 84 per cent of the faculty are of professorial rank. By cutting down other non-essential expenses Amherst has announced a 50 per cent increase in faculty salaries and hence when seeking teachers it will be able to compete, as far as the financial appeal is concerned, with the largest universities of the country.

This case of Amherst College is representative of a wide movement, and our American educators, especially in the large universities, are admitting quite generally the claims of the small college. They would seem to be ready to accept the view of Goldwin Smith: "My acquaintance with universities which have no colleges has confirmed my sense of the value of these little communities, not only as places for social training and for the formation of friendships (no unimportant object, and one which a college serves far better than a students' club), but as affording to students personal superintendence and aid which they miss under a purely professorial system."

Thus we have much evidence that the small college still has an important place in American education. We are now seeing that William R. Harper, then president of Chicago University, prophesied truly when he said at the 1900 Convention of the National Educational Association: "The small college is certain of its existence in the future educational history of the United States. The future of the small college will be a great future; a future greater than its past, because that future will be better equipped, better organized and better adjusted."

It is for us Catholic educators to play an important rôle in this future of the small college. It is for us to use our influence, both individually and collectively, to make that future a great and useful future. It is for us to do our utmost during the next two years to prevail upon the standardizing agencies to make their requirements so elastic as to include a simplified curriculum and only a minimum of physical equipment among the requirements for the standard college. To be fair to the small college, we must bear in mind

that the danger of the small college does not lie in the failure to attract numbers or in the greater growth of the universities. Rather the danger lies in attracting too many students and in abortive attempts to become universities. We hold, with John Stuart Mill, that it would be a great misfortune in the educational history of a nation to establish uniformity under the name of unity. Hence we must plead for elastic requirements for the standard college.

But, on the other hand, we must also improve our college teaching so that no charge of gerund-grinding or logic-chopping may ever be brought against us. It was charges of this nature that brought the classics into disrepute among modern educators. A teacher of the classics used to say, "Unless we are mended we shall be ended." There is still much room for improvement in our present methods of teaching Latin and Greek. The findings of modern pedagogy are largely ignored by our teachers of the classics. All friends of the classics must therefore welcome the work about to be published by the St. Vincent Archabbey Press, Beatty, Pa., viz., "The Science of Education," by the late Dr. Otto Willmann, probably the greatest educational writer of Catholic Europe. Dr. Willmann's book offers both a philosophical and a historical defense of the classical course and at the same time acquaints the teacher of the classics with all that is tried and true in modern pedagogy.[1]

I must ask your pardon for trying your patience with this long paper. But I ventured to speak at length, since it seems to me that he problem of the small college is vitally connected with the future of the Catholic Church in this country. It is to the Catholic college that we must look for the leaders of the future. During our late war the Catholics supplied 35 per cent of the men in the ranks, but hardly 3 per cent of the officers. Shall our Catholics always remain hewers of wood and drawers of water? Even at the present time less than 2 per cent of our children are in high schools, and only a frac-

[1]This English translation of Willmann's "Didactik" has been made by the Rev. Felix M. Kirsch, O.M. Cap. It will be ready in fall. We believe that the translation has rendered a lasting service to our English speaking students of education by making a really great and truly Catholic work accessible to them.—EDITOR.

tion of 1 per cent are in colleges. Would that even this fraction of 1 per cent were in *Catholic* colleges. Upon the basis of elaborate research work, the Rev. Dr. J. A. O'Brien, chaplain to the Catholic students at the University of Illinois, estimates that we have 19,000 students in Catholic colleges, while 40,000 Catholic students are in secular colleges and universities. Shall we rest satisfied while we have only 19,000 students in Catholic colleges and 40,000 Catholic students in colleges from which God is largely excluded? Shall we in the face of these facts venture to scorn even the smallest Catholic college? Will it not be more wise to encourage even the smallest institution and so improve it that it will be able to meet all just requirements? Even the smallest Catholic college is called to do a great work and to maintain a noble tradition. If it cannot meet the requirements of the standard college, it should be permitted to serve as a junior college. At all events no small Catholic college should be crushed, for even of the smallest Catholic college may we truthfully say, as Webster did of Dartmouth, "She is small but there are those who love her."

Rev. Felix M. Kirsch, O. M. Cap.

A PLAN OF TEACHER CERTIFICATION*

If we may argue from the evident signs of the times, we are safe in declaring that the all-important problem in the Catholic school system at the present moment is the certification of teachers. It is the burden of discussion wherever Catholic educators meet. The question of State certificates for Catholic teachers is very much to the fore. The wisdom of allowing sisters to attend State normals, the feasibility of the Diocesan Normal project, the prospects for normal training in the individual communities, all of these problems arise ultimately from the recognized need of supplying our teaching sisters with some kind of a certificate, for while everyone knows that the possession of a certificate does not necessarily guarantee teaching ability, there are few that are not convinced that the certification of teachers will contribute greatly to the efficiency of our schools.

First of all, teacher certification will help to standardize teacher training. At the present time, lack of uniform standards makes for a great amount of haphazard work along this line. Communities are at a loss as to what standards to follow. There are State requirements, diocesan requirements, and the requirements of higher institutions. Effort and energy expended to meet any one of these is liable to count for nought should one of the others eventually prevail. There is that perpetual insecurity which is so discouraging and confusing. Certification would give the training school a definite aim and would assure us that at least the minimum essentials that enter into the formation of a teacher are being taken care of.

In the second place, the fact that a teacher holds a certificate has its apologetic value. It is true that our achievements are our best defense. Religious teachers in the present as well as the past need no apology for their work. In spite of staggering handicaps, they have succeeded in producing a generation that is soundly educated, an honor to the church and an

*Paper read at the Eighteenth Annual Meeting of the Catholic Educational Association, held at Cincinnati, Ohio, July, 1921.

asset to the country. But in these days of standardization, the principle "By their fruits you shall know them" is recognized only when it is backed up with a neatly tabulated record of credits. If we can show in advance that our teachers have been properly trained, we are in a better position to disarm our opponents.

Admitting, then, the value of certification, the question at once arises, who shall issue the certificates? And if we consult the tendency among Catholic educators in various parts of the country, it would seem that we are coming to the conclusion that the State should certify our teachers. Though there is considerable misgiving on the subject, the feeling seems to be that by compromising on this score, we may save ourselves more odious interference in the future. We have become uncomfortably aware of the State's desire to expand its authority in matters educational and to assume some sort of supervision over private schools as well as public. We have voiced our protest against the false principle that gives the State supreme control over the education of its future citizens. But we have likewise admitted that the State has certain just rights in this connection. And we seem to be on the verge of admitting that the State is acting within these rights, when it insists on passing on the fitness of our teachers.

Precedents are adduced from other countries to prove that State certification is not an unmixed evil, and it has been shown quite conclusively that there is nothing in the movement contrary to the expressed law of the church. It is argued that we can meet the argument of un-Americanism with better grace, if our teachers are on the same footing as the teachers in the public schools. The difficulties that might come in the way of obtaining such certificates because of bigotry and ill-will are minimized, no doubt rightly. Nor does any State at the present time maintain standards that should cause us much worry. Of course, the way is opened a bit for more interference, but then we can make it quite clear from the beginning that there are certain limits that we will not allow the State to transgress. And in general, the immediate results may prove very happy for our schools.

Then, again, as someone has put it, "it is a proven fact that

impetus or impulse from outside stirs up the waters of stagnation and *laissez faire.*" We are all well aware that the needs of the situation and the shortage of teachers has too often led the authorities to leave much to chance in the matter of teacher training and that thorough supervision of this phase of the work has been rather neglected. It may very well be that under the present circumstances, this will lend us just the necessary motivation and hasten the time when uniform standards will prevail in the training of the religious teacher.

These considerations are not without their validity, yet we may be pardoned for feeling a bit uneasy about the whole situation. When all is said and done, we are striving in this matter to effect a compromise, and the principle at stake is surely important enough to justify our going slowly. Because a few States have signified their intention of certifying religious teachers we should not be in too much of a hurry to commit the whole country to this policy. At least we might cast about for some possible alternative. State certification should be our last resort.

Now, is there an alternative? Can we work out a system of certification that will bring us all of the advantages that might come of State certification and at the same time spare us the possible evil consequences of the same? Is there anything practicable in the idea of a Catholic teacher facing her critics armed with a certificate that testifies that she has received a standard training under the direction of those to whom the teaching office of the church has been divinely entrusted?

The Third Plenary Council of Baltimore laid down explicit rules concerning the certification of teachers, going into some detail as to the points required. However, the machinery indicated for the carrying out of this legislation did not prove effective. The practice of diocesan examinations for teachers is still in vogue in different dioceses, but I do not believe I am overstating the point when I say that these examinations have become more or less of a formality. Even at their best, they have weight only with diocesan communities. Moreover, they lack professional standing. But on the basis of this legislation of the Baltimore council, it does seem possible that a more efficient technique of certification might be developed,

that would standardize teacher training the while it precluded State interference.

The plan might be worked out as follows: Certificates might be issued in each State by the ecclesiastical authorities of that State. These certificates would render the recipient eligible to teach in any parish school in that State, nor would any religious teacher be allowed to teach in the schools if she did not hold such a certificate. Where there would be more than one diocese in a State, a governing board would be formed, consisting of a representative of each bishop. There would likewise be an advisory committee, including representatives of the various communities whose mother house was in the State. A schedule of certification would be drawn up, which might include everything that the State demands and more. Certificates would be issued upon the successful passing of an examination that would be prepared by the governing board and administered by the local authorities in each diocese. Provision might be made, because of present exigencies, to grant temporary, renewable certificates to teachers in service who have not had the advantage of completing their normal course before going out to teach. Exemption would only be made in the case of those teachers who have completed a certain term of successful experience.

The governing board would likewise lay down certain prescriptions concerning the manner in which teachers were to be prepared for the examination. A syllabus would be issued outlining the subject-matter to be covered and the amount of time required for covering the same. No teacher would be granted a final certificate who had not completed a standard high-school course, though a sliding scale of academic requirement could be arranged in connection with the temporary certificates granted to teachers in service. The equipment of the normal teacher might likewise be indicated. In other words, while the examination would be the final norm of granting certificates, the professional standing of the community normal would be insisted upon.

This plan would center the professional training of the religious teacher in her own community, where the nature of the case would seem to demand that it be centered. State

certification, on the other hand, especially in those States where certificates are issued on the basis of credentials showing academic and professional training, would make it impossible for many communities to maintain their own normals. They would have to send their subjects to accredited schools, which would mean that eventually the mother house would concern itself exclusively with the religious formation of the teacher. This would entail a great amount of confusion and expense and would create a cleavage between the professional and religious preparation of the teacher that might prove very unfortunate.

The plan outlined above would stimulate the communities to prepare their own subjects. While certain standards of professional training would be established, they would not demand impossible things with regard to equipment, endowment and the like. The nature of the teaching situation in our system is unique because of the fact that our teachers lead a common life in religious orders. State legislation has in mind individual subjects who are in a position to go wherever they may be directed to obtain their training. Only those who are on the inside understand our situation well enough to lay down prescriptions that will achieve the desired results without disrupting the natural order of things.

With such a system in force, it would be comparatively simple for us to define our attitude toward the State. There would be an effective, standardized plan of issuing certificates, as inclusive as anything the State might demand, and there would be the examination results to prove that the teachers had really covered the matter and were able to give an account of themselves. There would be no room for State interference on the principl of the right of the State to insist on minimum standards, for there would be facts to prove that such standards were being maintained. If every Catholic teacher holds a certificate, issued by ecclesiastical authority upon presentation of evidence that her professional preparation has been all that could be desired, the State can not sincerely demand more. Nor will the State, in all likelihood, demand more, for there is always a certain fairness in the minds of men to which we can appeal, provided we can prove our case.

That there are difficulties in the way of the prosecution of a plan such as this, I freely confess. But these difficulties are in no manner insurmountable. For example, how will this plan affect teachers whose mother house is in another State? Provided this plan were inaugurated in every State, it would seem an easy matter to arrange some reciprocal agreement, whereby certificates issued in one State would be recognized in another. Such an arrangement could be effected the more easily were there some common agreement as to minimum essentials for all States. The digest of State laws prepared by the bureau of education of the National Catholic Welfare Council would supply us with material for arriving at such an agreement.

Again, there is the question of the standing of the examining board in each State. This board would have to be permanent and stable in character. In the second place, it would need some professional standing. Its permanence could be guaranteed easily enough, but the second point might present a problem. Perhaps the whole arrangement could be standardized through the Catholic Educational Association or through the Catholic University. While we might wish to avoid undue centralization, some centralization would seem to be necessary if the plan is to be backed with professional responsibility.

The final sanction of the plan would be the authority of the ordinary, backed by the intelligent good will and cooperation of all parties concerned. In view of the alternative, it should not be impossible to secure such cooperation. It is a question of preserving the liberty and integrity of the Catholic schools. The individual communities would be saved no end of worry, for as long as they look to outside agencies for standardization, they will be kept in a constant state of perplexity and insecurity. The amount of work that our sisters are doing at the present time, after school hours, in Saturday classes and during the vacation, is tremendous. Yet how much of this work is desultory in character and carried on without any guarantee of its ultimate recognition. Too many of our sisters are being forced by circumstances to attend State normals and secular universities, and whatever we may say in defense of this prac-

tice, we know in our hearts that it is not just as it should be. Yet we can not complain over much, for we have not provided them with the things they need for their professional training. When all is said and done, it should be the aim of the Catholic school system to be as self-sufficient as possible, and we should be mighty careful of the sacrifices we make in the name of opportunism.

These ideas are submitted humbly and tentatively with a view of stimulating some positive thought on this question of teacher certification. The thought underlying it all is that we ought to exhaust every other possibility before entering into any compromise with the State concerning our teachers. Freedom is a boon that is dearly won and seldom regained once it has been gambled away. At least, let us take our time and not rush blindly into an arrangement which may eventually nullify the efforts of the church to provide her children in the United States with a religious education.

GEORGE JOHNSON.

THE PROPOSED CLASSICAL INVESTIGATION BY THE AMERICAN CLASSICAL LEAGUE

The American Classical League is a national association of all friends of the classics, founded in 1918, chiefly through the efforts of Andrew F. West, dean of the Princeton Graduate School. The object of the League as stated in its constitution is, "to improve and extend classical education in the United States, to supplement and reinforce other existing classical agencies and to advance the cause of liberal education." The League has done a truly great deal of work by way of distributing popular literature on the value and need of studying Latin and Greek, and by combating insidious public statements aiming at the exclusion of the classics from our school system, but its greatest accomplishment appears to be at hand.

Largely through the individual effort of the president of the League, Dean A. F. West, the General Education Board has appropriated $60,000 to provide for an investigation of classical education in the secondary schools of the United States. The investigation will be conducted by the American Classical League, and will probably require three years for its completion. It will be in the general charge of an advisory committee appointed by the president of the League. The advisory committee has already appointed three expert investigators, who will do the actual investigating, but at present only two have been publicly announced, W. L. Carr, Oberlin College, Oberlin, Ohio, and Mason D. Gray, East High School, Rochester, N. Y.

Obviously on the sum at present appropriated, it would be impossible to visit every school in the country in which Latin or Greek is taught. In order to obtain the most significant results, typical schools and those with the largest classes will be investigated. The schools selected for this purpose will depend for the most part on the various regional committees, who will cooperate closely in this work with the expert investigators.

The various regions into which the country has been divided, and the chairmen of the corresponding regional committees

are: New England, not yet appointed; Middle Atlantic States, Dr. Bogart, Morris High School, New York; South, Professor Peoples, University of Texas; Central West, Professor Berry, University of Indiana; Southwest, Professor Battles; Northwest, Professor Ullman, University of Iowa; Rocky Mountain States, Professor Durham, University of Colorado; and Pacific Coast, Professor Nutting, University of California.

In general, it may be said that the investigation will be carried on along lines thoroughly in accordance with the best principles of modern education. Tests, approved by the most eminent of modern educators, will be applied, and from the resulting statistics conclusions will be drawn under the guidance of expert statisticians.

The purpose of the investigation is to prepare a constructive program of recommendations for improvement in the teaching of Latin and Greek in the secondary schools of the United States. This involves, first, an investigation into the present status of Latin, including a study of the actual objectives aimed at in current practice, the extent to which these objectives are attained or attainable, the means commonly employed and the means most effectively employed in attaining them; and, secondly, a constructive pregram involving the determination of the most important objectives, and the means recommended as most effective in realizing them, as to (*a*) content, (*b*) method, (*c*) qualifications and training of teachers.

It is hardly within the compass of this article to discuss the tests and inquiries to which the objectives are to be subjected. However, it will be of interest to note a few of the objectives which the investigators have already submited as pertinent to Latin study:

1. The permanent ability to use Latin as a language, for reading classical, medieval, or modern Latin, either as a professional tool or for personal enjoyment.

2. The mastery of the facts of vocabulary, syntax, and inflexions.

3. The ability to use Latin as a language for the interpretation of quotations, proverbs, and mottoes occurring in Eng-

lish literature of the past and present, and of Latin inscriptions appearing on buildings, memorial tablets, seals, coins, etc.

4. The ability to use Latin as a language to understand the many semitechnical "learned" Latin expressions found in books and current publications.

5. An increased knowledge of the facts connected with the life, history, mythology, and religion of the Romans, a greater appreciation of the significance of their life and of their influence on the life of subsequent generations, including the present.

6. A first-hand acquaintance through their writings with some of the leading characters in Roman history.

7. The development through the Latin of a direct appreciation of the literary and artistic qualities of the works studied.

8. A considerable knowledge of the fundamental laws of language.

9. A broadening conception of the history of mankind as embodied in the development of the forms and meanings of words, and of their relations in sentences.

10. Increased ability to understand and use the less familiar English words derived directly or indirectly from Latin; also Anglicized Latin words and phrases, and abbreviations of Latin phrases.

11. Development of the power of thinking and of expressing thought through the process of translating from Latin into adequate English. This involves an increase in the extent of English vocabulary, increased facility in its use, increased power of discrimination, and improvement in such qualities as coherence and flexibility.

12. Increased knowledge of the principles of English grammar and ability to speak and write English correctly.

13. Increased capacity for mastering the technical terms of law, medicine, and other sciences.

14. An increased ability to master the vocabulary, syntax, and inflection of the romance languages.

15. Habits of mental work; power to concentrate attention, and to neglect distracting influences.

16. Ideals of accuracy, thoroughness, and persistence; dissatisfaction with failure or with partial success.

17. Ability to observe details, to analyze wholes, to evaluate component parts, and to reconstruct new wholes.

18. Ability to reason with abstract materials.

19. A greater appreciation of the stylistic forms employed in English prose and poetry.

20. Increased ability to understand and appreciate the frequent references in English literature to the mythology, traditions, and history of the Greeks and Romans.

21. The development through translation of the Latin authors into adequate English of an indirect but real appreciation of the literary and artistic qualities of the works studied and consequently a permanent development of capacity for such appreciation.

22. Improvement, through the translation of the Latin authors into adequate English, in those qualities of the pupil's written English that involve questions of proper literary taste and style.

Such are some of the objectives in Latin study which the investigators have submitted. The investigators will be very glad to hear from anyone who may have suggestions on this phase of the inquiry.

In the formation of a comprehensive constructive program for the teaching of Latin and Greek, matters such as the following will also have to be investigated:

I. General administrative questions:
   - (*a*) Enrollment of Latin pupils and distribution by grades.
   - (*b*) Extent to which the study of a foreign language is required and the extent to which Latin, French, German or Spanish are each specifically required.
   - (*c*) Administrative policies regarding Latin.
   - (*d*) Analysis of college entrance requirements in their effect upon the content and methods of the Latin course in the secondary school.

II. An analysis of the various types of courses and their present extent, character, content, and efficiency:
   - (*a*) The common four years' course.
   - (*b*) The junior high school.
   - (*c*) The "six—six" plan.
   - (*d*) The classical high school.

(*e*) Vocational Latin courses.

(*f*) Differentiated curricula.

III. A survey of certain external features of Latin teaching:

(*a*) Amount of equipment and illustrative material, charts, etc., available and the extent of its use.

(*b*) Extent, character, and results of extra-class activities: Latin clubs, games, dramatics, scrap-book work, etc.

IV. The present preparation of teachers:

(*a*) Minimum requirements by States.

(*b*) Actual qualifications with reference to general academic training and special professional training.

(*c*) Teachers' training courses:

1. In colleges.
2. In normal schools.
3. By other agencies.

V. Recent movements in Great Britain, France, and Germany toward the solution of problems similar to those raised during the progress of this investigation.

The spirit of all concerned in this investigation is of the best, and must produce great results. All teachers of the classics, especially those who are being persistently urged to adopt some new method of teaching Latin which happens to attract their superiors, will welcome it as a promise of a reliable court of appeal and source of information in all their pedagogical problems. It also promises to find out to the satisfaction of all, especially the foe, just what place the classics do hold and should hold in our educational system. If this question can be answered, a secure basis will be set for the standardizing and much needed reconstruction of our entire school program.

The Catholic Educational Association, at its recent meeting in Cincinnati, declared itself as heartily in accord with the efforts of the American Classical League, and it is earnestly to be hoped that all Catholic teachers will cooperate earnestly whenever called upon to take part in this investigation.

ROY J. DEFERRARI.

LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

EDUCATIONAL LEGISLATION AND CATHOLIC SCHOOLS IN BRITISH COLUMBIA

I.—Catholic Schools and Colonial Legislation

The political rule of the Hudson Bay Company in the Far West terminated in the year 1849, when Vancouver Island and British Columbia became crown colonies ruled over by representatives of the English Government. This rule continued until the year 1871, when British Columbia became one of the confederated provinces of the Dominion of Canada. Although representative government with an elected legislative assembly and a nominated legislative council was established in the colony of Vancouver Island as early as 1856, yet no attention was given to the matter of education until several years later by the government of the colony. The first attempt by the legislative council to set up an educational system in the colony, in fact, the first attempt by colonial authority to establish a system of education west of Ontario, was made in the year 1865 in the Colony of Vancouver Island when "the House of Assembly established a free school system," setting apart the sum of ten thousand dollars for educational purposes for the following year. Still "but very little seems to have been accomplished";[16] for after the union of the two Pacific Colonies, which took place on August 6, 1866, "Governor Seymour refused to sanction any grant in aid of public schools either on the island or on the mainland."[17] Thus, as the necessary appropriations for the carrying out of the provisions of the Act were wanting "by September, 1867, the free schools established by the board of education in Vancouver Island ceased to exist."[18]

No provision was made for the legal recognition of the

[16]Howay and Schofield, "History of British Columbia," vol. 1, p. 741.

[17]Begg, A., "History of British Columbia," p. 467, Toronto, 1894

[18]Short and Doughty, "Canada and Its Provinces," Archives Edition, vol. 22, p. 417, Toronto, 1914.

Catholic school system, already in existence there for several years, as a part of the educational system of the colony. The files of the "British Columbia" for the year 1864–65, full of editorials and correspondence on the subject, clearly show that efforts had been put forth by non-Catholics as well as Catholics to secure recognition of a system of separate or denominational schools. "John Robinson championed the cause of the non-sectarian schools and it is no exaggeration to say that British Columbia owes its non-sectarian schools largely to his influence." [19] All schools established under this act were to be conducted upon "non-sectarian principles; books inculcating the highest morality were to be selected and books of a religious character teaching denominational dogmas were to be excluded." To provide for the religious instruction of the children "the clergy of every denomination, at stated intervals to be fixed by the general board of education, were allowed to visit the schools and impart in a separate room religious instruction to the children of their respective persuasions." [20]

On the mainland of British Columbia previous to Confederation there existed no government system of schools. Some slight recognition was given to the work done by the few church schools established there in the shape of little financial assistance. Then, on August 6, 1866, by an act of the Imperial Government, Vancouver Island and the mainland united to form a single colony, as noted above, refused even to grant the necessary funds for the carrying out of the provisions of the Vancouver Island Education Act of the previous year providing for a system of free schools for the colony, although the Act of Union stipulated that the laws in force in the separate colonies of Vancouver Island and British Columbia at the time the union was effected should, until otherwise provided for by lawful authority, remain in force as if the act of union had not been passed or proclaimed. In his address on education shortly after the opening of the first session of the legislature of the united colony which met at New Westminster, Governor Seymour stated: "On the mainland the governor has been compelled to acknowledge that the

[19] Op. cit. vol. 22. p. 413.
[20] Op. cit. p. 409.

population is yet too small and scattered for any regular system of education to be established—the schools have not yet been under the direction of the Government. The governor is of the opinion that the colony is not yet old enough for any regular system of education to be established." [21]

Could Governor Seymour have had his ideas carried into effect in the establishment of the educational system of British Columbia, denominational schools would have had due recognition as a part of the educational system of the United Colony, and it is not impossible that Catholic schools would have received at the hands of the provincial authorities their merited recognition in the educational system established later. At any rate, they would be in position to claim such recognition under section 93 of the British North America Act. Governor Seymour concludes his address as follows: "In a colony with which the governor was recently connected he left the following school system. There was a public school open to all denominations where the school masters did not presume to open to the children any sacred mysteries. The charge upon the children attending was half a dollar a month. But there were denominational schools also to which the Government contributed, but in a moderate degree. It was found that these denominational schools, though more expensive to the parents, absorbed the greater number of children. Such is the system he would desire to see in any concentrated community." [22]

The governor was not able to have his policy in regard to denominational schools carried into effect; for when the first educational legislation of the United Colony of British Columbia was enacted in March, 1869, no provision was made for denominational schools. When Governor Seymour gave his assent to "an ordinance to establish public schools throughout the Colony of British Columbia," the Common School Act of the former colony of Vancouver Island was repealed and a general "non-sectarian educational system" for the United Colony was provided for. By this act the governor-general-in-council was empowered, among other things, to establish school districts, to appoint teachers to the common schools, "to pro-

[21] "British Columbia Sessional Papers," February 24, 1867.
[22] Op. cit. Feb. 24, 1867.

vide that text-books used in the schools be of a proper and non-sectarian character." [23] The free-school system provided for in the earlier legislation of 1865 was abolished while part of the support "not to exceed five hundred dollars per teacher" was to be provided by the provisional treasury, the balance necessary for the maintenance of the school to be borne by the people of the district, to be raised by rates, voluntary subscription, or tuition fees, provided that the tuition fees be fixed at not more than two dollars per month for each scholar. This latter method was the one generally adopted. The governor-general-in-council could refuse to establish a school in districts "where the number of children likely to attend did not exceed twelve, or where the amount likely to be collected for school purposes would not exceed three hundred dollars per annum."

Although the school system provided for in this act was to be "non-sectarian" in character, yet it was made "lawful for any denomination to visit the public school of the district in which he lived and to impart such religious instructions as he might think proper to the children of his own denomination." [24]

The system of public schools established under this act was not long lived. Although some of the graver defects of the ordinance, such as providing for a superintendent and Government inspector of schools, were remedied by the legislative session of 1870, yet the system proved a miserable failure and all efforts to keep schools open in the capital city were abandoned in September, 1870. "From that time until 1872," when the provincial school system was inaugurated, "there was no public school in the city." [25]

While unsuccessful attempts were being made to establish a public school system during the five years previous to the entrance of British Columbia into confederation, the education of the Catholic youth of the Colony was being attended to in a satisfactory manner by the Catholic schools. In this province, as in all other provinces of Canada, church schools

[23] "Canada and Its Provinces," vol. 22, p. 418.
[24] Op. cit., p. 419.
[25] Op. cit., p. 422.

were the pioneers in the educational field. It was in the year 1840 that the first of the Hudson Bay Company's forts in the Colony of Vancouver Island, Fort Camosum (afterwards changed to Victoria), was begun. For years the Hudson Bay Company's forts were the only white settlements on the coast of British North America. Yet fifteen years after the erection of this fort, and long before any consideration was given to the matter of establishing a public school system, Catholic schools for both boys and girls had been opened in Victoria.

In the year 1847 (November 30) Bishop Demers, "the apostle of British Columbia," to whom belongs the distinction of being the first priest to celebrate Mass on the mainland of British Columbia, on October 14, 1837,[26] was consecrated as the first bishop of British Columbia and what was then Russian Alaska, with headquarters at Victoria. When he arrived at Victoria to take possession of his see "he had not so much as one priest at his disposal." Even "by the end of 1853 he has as yet neither home nor even a modest chapel to use as a cathedral." [27] The total number of whites under his jurisdiction was very small. "The settlers of the colony in 1853 numbered 450 white men on the island 300 of whom were at Victoria." [28]

The "gold rush of '59" has not yet begun. Yet notwithstanding the scanty white population in the colony he took early steps to provide for the education of his people. In the year 1858 he opened in Victoria St. Louis College, a school for boys with Father Michand, C.S.V., as principal. He also, in the same year, secured from Lachine, near Montreal, the services of four sisters of St. Ann (the last survivor of whom, Sister Mary of the Conception, died on February 1917), who after a long and arduous journey to San Francsco and up coast in a freighter arrived at Victoria on June 5, 1859, and opened St. Ann's Convent, a school for girls irrespective of creed. Five years later, in 1864, another school for boys and girls was opened on the Island at Cowichan by the Sisters of St.

[26] C. F. Morice, A.G., "History of the Catholic Church in Western Canada." vol. 11, p. 282, Toronto, 1920.
[27] Morice, op. cit., p. 298.
[28] Op. cit., p. 201.

Ann. This was a year before any attempt was made to establish a public school system by the legislature of the colony. It may be noted that as early as "August 4, 1844, Father de Smet had brought out from Europe four priests and some nuns." [29] to assist him in his work of Christianizing the Indians in the southwestern section of the mainland of the Colony of British Columbia.

REV. DONALD A. MCLEAN.

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[29]Morice, op. cit. p. 293. "With the exception of the Roman Catholic body, the Church of England was the first to establish denominational schools on the Coast."—"Canada," an Encyclopedia, vol. III, p. 244, article on Education by R. E. Gosnell, legislative librarian, Victoria, B. C.

(To be continued)

THE RADICALISM OF SHELLEY AND ITS SOURCES*

(*Continued*)

CHAPTER IV.

RELIGION AND PHILOSOPHY

We now come to that part of our subject which is the most difficult to handle—Shelley's religion. There are so many seeming contradictions in his utterances on this subject that it would appear impossible at first sight to reconcile them and bring out of them a consistent form of belief. Before he went to Oxford he had attacked Christianity, still on his entrance to that university he made the required profession of belief in the doctrines of the Church of England as by law established. How are we going to reconcile this with his love for truth? One cannot get away from the difficulty by saying that this profession was a mere formality. Thousands of nonconformists throughout the land denied themselves the benefits of a university education because they scorned to play the hypocrite.

Shelley's views were fairly orthodox up to the time of his going to Oxford. *Zastrozzi,* printed in 1810, contains a bitter attack on atheism; and in a letter to Stockdale Shelley disclaims any intention of advocating atheism in *The Wandering Jew.* He, no doubt, was unorthodox in his views regarding the nature of God; but his belief in the immortality of the soul and in the existence of a First Cause is clearly shown in a letter to Hogg dated January 3, 1811. He writes: "I may not be able to adduce proofs, but I think that the leaf of a tree, the meanest insect on which we trample, are in themselves arguments more conclusive than any which can be advanced, that some vast intellect animates infinity. If we disbelieve this, the strongest argument in support of the existence of a future state instantly becomes annihilated. . . . Love, love, infinite in extent, eternal in duration, yet allowing your theory in that point, perfectible, should be the reward; but can we suppose that this reward will arise, spontaneously, as a necessary appendage to our nature, or that our nature itself

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

could be without cause—a God? When do we see effects arise without causes?" From this point a rapid change takes place in his opinions. This is the work of the sceptic Hogg, who sported with him, now arguing for, now against Christianity, with the result that Shelley himself became sceptical. His disbelief is due also to the influence of the works of Godwin and the French materialists, Helvetius, Holbach, Condorcet and Rousseau.

In his *System of Nature* Helvetius makes an eloquent plea for atheism. He denies that any kind of spiritual substance exists. In the universe there is nothing but matter and motion. Man is the result of certain combinations of matter; his activities are matter in motion. God, the soul, and immortality are the inventions of impostors to lash men into obedience and submission. In *Queen Mab* Shelley represents God and religion as the cause of evil, and scoffs at the idea of creation.

> From an eternity of idleness
> I, God, awoke.[114]

A blasphemous caricature of our Savior and of the doctrine of redemption is also there exhibited. Later on he grew to love Christ, although he declaimed against Christianity as long as he lived. In *Prometheus Unbound* he treats our Savior more reverently than he did in *Queen Mab*. He is there in sympathy with the spirit of Christ, and denounces Christianity only in so far as it has abandoned "the faith he kindled." This change, no doubt, is due to the influence of his residence in Italy and of his love for the New Testament. Regarding the character of Christ he writes: "They (the evangelists) have left sufficiently clear indications of the genuine character of Jesus Christ to rescue it forever from the imputations cast upon it by their ignorance and fanatacism. We discover that He is the enemy of oppression and falsehood";[115] that He was just, truthful, and merciful; "that He was a man of meek and majestic demeanor; of natural and simple thought and habits; beloved by all, unmoved, solemn and serene."

One of the greatest obstacles that prevented Shelley from understanding Christianity was his belief in Godwin's doctrine

[114]Cf. Volney, Les Ruines, "Dieu après avoir passé une éternité sans rien faire prit enfin le dessin de produire le monde."

[115]*Essay on Christianity*, p. 291.

that sin is but an error of judgment. His wife writes that "he believed mankind had only to will that there should be no evil and there would be none." To one believing that mediation is superflous in the work of sanctification, Christianity is almost meaningless. Three months before his death Shelley expressed his views with regard to Christianity as follows: "I differ with Moore in thinking Christianity useful to the world; no man of sense can think it true. . . . I agree with him that the doctrines of the French and material philosophy are as false as they are pernicious; but still they are better than Christianity, inasmuch as anarchy is better than despotism; for this reason, that the former is for a season, and the latter is eternal."[116]

The question whether Shelley was an atheist or not must not be decided on one or two extracts from his writings or even on any one work. True he argued against theism, but to call him an atheist on that account would be as logical as to say St. Thomas was an atheist because he advanced objections against the existence of God. One reason for the opinion that he was an atheist lies in the fact that he had a conception of the Deity which differed from the Puritanical one then in vogue. When he attempted to show the nonexistence of God his negation was directed against the notions of God which exhibited Him as a Being with human passions, as an autocratic tyrant. In his letter to Lord Ellenborough he writes: "To attribute moral qualities to the spirit of the universe . . . is to degrade God into man." He denied the existence of the God represented as "a venerable old man, seated on a throne of clouds, His breast the theater of various passions analogous to those of humanity, His will changeable and uncertain as that of an earthly king."[117] Even in *Queen Mab* we find a vague picture of his conception of God:

> Spirit of Nature! all sufficing power.
> Necessity! thou mother of the world!
> Unlike the God of human error, thou
> Requirest no prayers or praise, the caprice
> Of man's weak will belongs no more to thee
> Than do the changeful passions of his breast
> To thy unvarying harmony."[118]

[116] Letter to Horace Smith, April 11, 1822.
[117] Letter to Lord Ellenborough, June, 1812.
[118] *Queen Mab.*

But in the next canto does he not say explicitly, "There is no God"? In a note, though, he explains that "this negation must be understood solely to affect a creative Deity. The hypothesis of a pervading Spirit coeternal with the universe remains unshaken." Elsewhere he writes: "The thoughts which the word 'God' suggest to the human mind are susceptible of as many variations as human minds themselves. The stoic, the platonist, and the epicurean, the polytheist, the dualist, and the trinitarian differ entirely in their conceptions of its meaning. They agree only in considering it the most awful and most venerable of names, as a common term to express all of mystery, or majesty, or power which the invisible world contains. And not only has every sect distinct conceptions of the application of this name, but scarcely two individuals of the same sect, which exercise in any degree the freedom of their judgment, or yield themselves with any candor of feeling to the influences of the visible, find perfect coincidence of opinion to exist between them. . . . God is neither the Jupiter who sends rain upon the earth; nor the Venus through whom all living things are produced; nor the Vulcan who presides over the terrestrial element of fire; nor the Vesta that preserves the light which is enshrined in the sun, the moon, and the stars. He is neither the Proteus, nor the Pan of the material world. But the word 'God' unites all the attributes which these denominations contain and is the (inter-point) and overruling spirit of all the energy and wisdom included within the circle of existing things."[119]

But did he not write *The Necessity of Atheism* for which he was expelled from Oxford? Even if he did, this does not prove that he was an atheist. We saw already that he loved to advance objections and propound difficulties to people who thought they knew everything that can be known about a subject. Many stoutly maintained that a valid *a priori* proof (usually called the ontological) can be advanced for the existence of God and it was against these that Shelley directed his artillery. "Why," Trelawny asked him once, "do you call yourself an atheist?" "It is a word of abuse," Shelley replied, "to stop discussion; a painted devil to frighten the foolish; a threat to intimidate the wise and good. I used it to express

[119] *Essay on Christianity. Shelley Memorials*, p. 275.

my abhorrence of superstition. I took up the word as a knight took up a gauntlet in defiance of injustice."[120]

Leigh Hunt said that Shelley "did himself injustice with the public in using the popular name of the Supreme Being inconsiderately. He identified it solely with the most vulgar and tyrannical notions of a God made after the worst human fashion." Southey told him also that he ought not to call himself an athiest, since in reality he believed that the universe is God.[121] "I love to doubt and to discuss," Shelley writes, and it is for this reason that he adopted the arguments of Locke, Hume, and Holbach. He does not doubt the existence of God; he simply doubts that it is capable of proof. In January 12, 1811, it seemed to him that he had hit upon the long-sought-for-proof. In a letter to Hogg he writes: "Stay, I have an idea. I think I can prove the existence of a Deity—a First Cause. I will ask a materialist, how came this universe at first? He will answer by chance. What chance? I will answer in the words of Spinoza: 'An infinite number of atoms had been floating from all eternity in space, till at last one of them fortuitously diverged from its track, which dragging with it another, formed the principle of gravitation and in consequence the universe.' What cause produced this change, this chance. For where do we know that causes arise without their corresponding effects; at least we must here, on so abstract a subject, reason analogically. Was not this then a cause; was it not a first cause? Was not this first cause a Deity? Now nothing remains but to prove that this Deity has a care or rather that its only employment consists in regulating the present and future happiness of its creation. . . . Oh that this Deity were the soul of the universe, the spirit of universal, imperishable love! Indeed, I believe it is." "The Deity must be judged by us from attributes analogical to our situation." In a letter of June 11, 1811, he says God is "the existing power of existence." It is another word for the essence of the universe. True he makes use of expressions which would seem to contradict the above, but it seems to me that these should always be interpreted in the light of his more explicit utterances as already explained.

[120] *Recollections by Trelawny*, p. 40.
[121] Letter to E. Hitchener, Jan. 2, 1812.

There was a kind of discrepancy between his interior thought and his exterior attitude. Apostle of reason though he was, he felt the necessity of appealing to other sources to quench the thirst for higher things. His fidelity to the doctrine of Locke, that all knowledge originates in the senses, did not allow him to proclaim this necessity. "Negateur d'un Dieu personnel dont les attributs seraient des reflets des pauvres attributs humains, il desirait pourtant pouvoir les supporter et les croire, mais cette obscure tendance, il ne sut on n'osa la traduire publiquement."[122] In his poetry where he lays bare his soul his belief in God is manifest. It is only when he argues that he would seem to be an atheist. This discrepancy looks like deceit, but it is not. It is honesty rather than duplicity. He advanced only those statements which he thought he could prove, which he could demonstrate by the aid of reason. "It does not," he writes, "prove the non-existence of a thing that it is not discoverable by reason; feeling here affords us sufficient proof. . . . Those who really feel the being of a God, have the best right to believe it."[123] (True he goes on to say that he does not feel the being of God, and must be content with reason; but by this he may mean that he does not feel the existence of the God of the Christians.)

After all, this position with regard to the proof of God's existence is not so very different from that of Newman. "Logic," says Newman, "does not really prove." It enables us to join issues with others . . . it verifies negatively.[124] Newman, contrary to Locke, would inject an element of volition into logic. "He does not, indeed, deny the possibility of demonstration; he often asserts it; but he holds that the demonstration will not in fact convince."[125] We have really to desert a logical ground and to take our stand upon instinct.

According to Shelley anything that could not be demonstrated should not be given to others as gospel truth.[126] Now, feelings cannot be demonstrated, and hence it is that one may feel one thing and at the same time see that the senses and

[122] Koszul: *La Jeunesse de Shelley*, p. 132.
[123] Letter to E. Hitchener, Oct. 26, 1811.
[124] *Grammar of Assent*, p. 264.
[125] Leslie Stephen: *The Utilitarians*, Vol. III, p. 496.
[126] *Ingpen*, p. 90.

even unaided reason show that the contrary is true. "Feelings do not look so well as reasonings on black and white." Later on he said that materialism "allows its disciples to talk and dispenses them from thinking."[127] The opposition which Shelley experienced forced him to argue.

When Shelley wrote *The Necessity of Atheism* he was at most only an agnostic. This word was first used by Huxley in 1859 and if it had been in use in 1811 it may be that Shelley's pamphlet *The Necessity of Atheism* would have had for its title "The Necessity of Agnosticism." No doubt agnostics are often atheists, but they are not necessarily so. "A man may be an agnostic simply or an agnostic who is also an atheist. He may be a scientific materialist and no more, or he may combine atheism with his materialism; consequently while it would be unjust to class agnostics, materialists or pantheists as necessarily also atheists, it cannot be denied that atheism is clearly perceived to be implied in certain phases of all these systems. There are so many shades and gradations of thought by which one form of a philosophy merges into another, so much that is opinionative and personal woven into the various individual expositions of systems, that, to be impartially fair, each individual must be classed by himself as atheist or theist. Indeed more upon his own assertion or direct teaching than by reason of any supposed implication in the system he advocates must this classification be made. The agnostic may be a theist if he admits the existence of a being behind and beyond nature even while he asserts that such a being is both unprovable and unknowable."[128]

With regard to the sources of Shelley's views on religion there is considerable difference of opinion. S. Bernthsen maintains that nothing contributed so much to the development of his genius and of his world-view as Spinoza's philosophy.[129] Professor Dowden, on the other hand, holds that although Shelley worked at a translation of Spinoza's *Tractatus Theologico Politicus* several times, still "we find no

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[127] *Essay on Life.*

[128] *Catholic Encyclopedia*, Vol. II.

[129] "Doch ist vielleicht nichts für die Gestaltung seines eigenartigen Genius und für die Richtung seiner poetischen Weltauschauung von so ma geliender bedeutung gewesen, wie die Philosophie Spinoza's."

evidence that he received in youth any adequate or profound impression, as Goethe did, from the purest and loveliest spirit among philosophical seekers after God. Of far greater influence with Shelley than Spinoza or Kant were those arrogant thinkers who prepared the soil of France for the ploughshare of revolution."[130] And Helen Richter in two articles in *English Studies,* vol. 30, shows that some of the quotations from Shelley used by Miss Bernthsen may be traced to other sources besides Spinoza.

Shelley's notions on belief can be traced to Locke and not to Spinoza. In the first book of the *Essay* concerning the human understanding, Locke attempts to prove that there are no innate ideas. To the objection that the universal acceptance of certain principles is proof of their innateness, he replies that no principles are universally accepted. You cannot point to one principle of morality, he says, that is accepted by all peoples. Standards of morality differ in different nations and at different times. How then are our ideas acquired? The second book of the *Essay* is devoted to showing that they originate in experience. Experience, Locke teaches, is twofold: *Sensation,* or the perception of external phenomena; and *Reflection,* or the perception of the internal phenomena, that is, of the activity of the understanding itself. These two are the sources of all our ideas. In the *Essay,* II, 1-2, we read: "All ideas come from sensation and reflection. . . . Whence has it (mind) all the materials of reason and knowledge? To this I answer in one word, from experience; on that all our knowledge is founded and from that it ultimately derives itself." In Book IV, 2, Locke says: "Rational knowledge is the perception of the connection and agreement or disagreement and repugnancy of any of our ideas. . . . Probability is the appearance of agreement upon fallible proofs. . . . The entertainment the mind gives this sort of proposition is called *belief,* assent, or opinion."

In his notes to *Queen Mab,* Shelley writes: "When a proposition is offered to the mind, it perceives the agreement or disagreement of the ideas of which it is composed. A perception of their agreement is termed *belief.* . . . Belief then is a

[130] *Dowden's Life,* Vol. I, p. 330.

passion the strength of which, like every other passion, is in precise proportion to the degrees of excitement. The degrees of excitement are three. The senses are the sources of all knowledge to the mind; consequently their evidence claims the strongest assent. The decision of the mind founded upon our experience, derived from these sources, claims the next degree. The experience of others which addresses itself to the former one, occupies the lowest degree." This reminds one of Locke's division of knowledge into three parts—intuitive, demonstrative, and sensitive.

In the same note to *Queen Mab,* Shelley says: "The mind is *active* in the investigation in order to perfect the state of perception of the relation which the component ideas of the proposition bear to each, which is *passive.*" And in Locke, II, 22, we read: "The mind in respect of its simple ideas is wholly *passive* and receives them all from the experience and operations of things. . . . The origin of *mixed modes* is, however, quite different. The mind often exercises an *active* power in making these several combinations called notions."

According to Spinoza, judgment, perception, and volition are one and the same thing. "At singularis volitio et idea unum et idem sunt."[131] Shelley, on the other hand, says that many falsely imagine "that belief is an act of volition in consequence of which it may be regulated by the mind."[132] Here we find reflected the philosophical ideas of Sir William Drummond, in whose *Academical Questions,* Shelley writes, "the most clear and vigorous statement of the intellectual system is to be found."[133]

According to Drummond, reasoning is entirely independent of volition. No man pretends that he can choose whether he shall feel or not. It is not because the mind previously wills it that one association of ideas gives place to another. It is because the new ideas excite that attention which the old no longer employ. Trains of ideas may be always referred to one principal idea. "Whatever be the state of the soul, we always find it to result from some one prevailing sentiment, or idea,

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[131] *Ethics,* II.
[132] *Notes to Queen Mab.*
[133] *Essay on Life,* ed. by Mrs. Shelley, Vol. I, p. 226.

which determines the association of our thoughts and directs for a time the course which they take."[134] We are impelled to action by the influence of the stronger motive. In his letter to Lord Ellenborough, Shelley holds that "belief and disbelief are utterly distinct from and unconnected with volition. They are the apprehension of the agreement or disagreement of the ideas which compose any proposition. Belief is an involuntary operation of the mind, and, like other passions, its intensity is purely proportionate to the degrees of excitement."[135] There is no certainty that Shelley was acquainted with the works of Spinoza when he wrote *Queen Mab*. It is likely that he obtained his Spinozan views from William Drummond.

"It is necessary to prove," Shelley wrote, "that it (the universe) was created; until that is clearly demonstrated we may reasonably suppose that it has endured from all eternity. . . . It is easier to suppose that the universe has existed from all eternity than to conceive a being (beyond its limits) capable of creating it."[136] Again in his *Essay* on a future state: "But let thought be considered as some peculiar substance which permeates, and is the cause of, the animation of living things. Why should that substance be assumed to be something essentially distinct from all others and exempt from subjection to those laws from which no other substance is exempt." To Shelley everything was God.

> Spirit of Nature! here!
> In this interminable wilderness
> Of worlds, at whose immensity
> Even soaring fancy staggers
> Here is thy flitting temple.
> Yet not the slightest leaf
> That quivers to the breeze
> Is less instinct with thee;
> Yet not the meanest worm
> That lurks in graves and fattens on the dead
> Less shares thy eternal breath.[137]

DANIEL J. MCDONALD.

(To be continued)

[134] P. 17, *Academical Questions.*
[135] *Ingpen*, Vol. I, p. 327.
[136] *Notes to Queen Mab.*
[137] *Queen Mab.*

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

Locke advises "two meals a day,"[131] and advocates "no time kept constantly to meals."[132] There has been much discussion about the proper number of daily meals. For the present purpose, observes Dr. Payne, it may be sufficient to point out that children require food much oftener than adults; the consumption, and hence the chemical change of food within their bodies, being more rapid. No object can be served by keeping them long fasting, and there can be little objection to the modern practice of giving children three chief meals in the day, at one only of which is meat necessary, unless in exceptional cases. A piece of bread between meals is often desirable and seldom, if ever, injurious.

Now, as to the irregular hours of meals, it is impossible to approve of Locke's suggestion. Both experience and physiological theory point to the advantages of regularity concerning meals. The waste of the body is constant, and, to a certain extent, independent of exertion. "If this waste," says Dr. Payne, "be not practically made up for by proper nutrition, there is a real danger that the organs, especially in growing children, may be actually damaged by working them when their nutrition is low. It should never be forgotten that fatigue in itself and for itself is bad. This is well known to trainers and teachers of gymnastics, who find by experience, that moderate exercise of the muscles, for instance, in a well-nourished body, favors their growth, but that excessive

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[131] Sec. 14.
[132] Sec. 15.

exercise, or what is the same thing, exercise in a badly nourished body, rather tends to cause wasting. There is also reason to believe that the heart suffers (becoming dilated) if a call is made upon its activity during a prolonged fast."

It may prove interesting in the light of modern science to give the meals prescribed by specialists for children until *one and a half years:* (1) Breakfast (6-7 A. M.), (*a*) Stale bread soaked in a glass of milk; (*b*) porridge, cooked for two hours at least, of oatmeal, hominy or wheaten grits, etc.; (*c*) bread, broken into soft boiled or a poached egg, and a glass of milk.

(2) At 10 A. M. a glass of milk.

(3) Dinner (1:30-2:00 P. M.) a glass of milk; also (*a*) soft-boiled egg and thinly buttered stale bread; (*b*) bread or rice or grits, moistened with gravy (no fat), beef-tea, beef-juice; also a little junket or rice-sago or tapioca pudding.

(4) At 5 P. M. a glass of milk, perhaps with bread.

(5) At 9 or 10 P. M. a glass of milk.

At the age of two years the diet is slightly increased. The baby is allowed boiled rice or mashed baked potatoes, or mutton or chicken broth, or minced white meat of chicken, turkey, fish, or minced rare roast beef, beef-steak, mutton or lamb. After this age there is a further increase by the addition of solid meat food and fresh or stewed fruits in moderate amount.[133]

Locke was also cautious against drinking when hot; "for if he be very hot, he should by no means *drink.* More fevers and surfeits are got by people's drinking when they are hot, than by any one thing I know."[134] Dr. Payne, commenting upon Locke's opinion, says, "there is probably some ground for the very general belief that drinking cold water when hot is injurious; but it is not easy to specify any important diseases, still

[133] Vide Pyle, op. cit., p. 491.
[134] Sec. 17.

less fatal ones, which can be clearly traced to this cause. In my own experience, I have never met with an instance of any serious disease thus induced, and very rarely of any even attributed to it. A few cases of trifling affections of the skin have been, with some plausibility, attributed to drinking while hot. . . . It has been said that death from syncope or collapse may be the result, but this seems to me to require confirmation. The word *fever* was used very loosely in the time of Locke, but it may be taken for granted that nothing which we now call fever could possibly be caused by the practice here apprehended."

Water is necessary to life. Some declare that about eighty ounces of fluid should be taken daily. This includes that which is taken in combination with solid foods. Most people leading sedentary lives take too little water, and also err in taking it for the most part when eating. A certain amount of water always should form a part of every meal, and particularly is it necessary in those who have very active digestion. But while it is allowable for water to be taken with meals, it again should be repeated that the food should not be washed down. The proper time for taking the bulk of the fluid is between meals, particularly early in the morning and late at night. It is a fact well known to physicians, observes Dr. C. G. Stockton, that women especially drink too little water; the habit probably results from the inconvenience attending the taking of the proper amount. The American habit of drinking ice-water has been much censured. It is unnatural, and in some instances harm may be traced to it. In many, no injurious effect appears to follow its use.

Water in the body, then, is necessary to life itself. But another most important use is to wash out all the waste substances from the different organs and tissues and carry them to the liver, the kidneys, the lungs, and

the skin, where they can be burned up and got rid of. We must keep our bodies flushed with water.[135]

Locke's rule, "his drink should be only small beer,"[136] sounds peculiar. But when we study the social history of England, we can readily understand its meaning. Water was not the ordinary drink of children, and in his time it was not taken as the habitual beverage by persons of any age. Even in our day, wine is the ordinary beverage of the French, while beer is the drink of the Germans and Belgians. Indeed, we find that, in the seventeenth and preceding centuries, water was never recommended, but we do find books were written against water-drinking. There was prevalent a widely spread notion that various evils might result from drinking too much, or even any, cold water. This was due to a great extent to tradition as well as prejudice. There is no doubt of the fact that drinking-water in cities during the Middles Ages was frequently polluted, and hence people, especially in times of pestilence, conceived the idea of its unwholesomeness.

The extreme care taken by municipalities to procure good pure water for drinking purposes, was something unknown in Locke's days. Every precaution that prudence suggests, aided by science, to secure pure water is now carefully followed. Sanitary conditions are strictly observed and stringent rules are formulated to safeguard the public. Herein is the superiority of our day signalized over the seventeenth century on this vital question of drinking-water for cities. Indeed, no expense is too great to procure this great blessing for the community.

Small beer was regarded in Locke's time as the drink of temperate people. Dr. Sydenham, a close friend of Locke, recommends gouty persons to drink beer in preference to either wine or water. "It is difficult to treat seriously Locke's suggestion that beer should be brought to a blood heat before it can be drunk safely; for if beer

[135]Cf. Dr. Woods Hutchinson, A Handbook of Health, p. 70.
[136]Sec. 16.

generally is unwholesome, warm beer is certainly more so, and nasty into the bargain. Locke seems to have had unreasonable fear of allowing children to quench their natural thirst.'"[137]

3. CLOTHING

Strange, indeed, was Locke's obsession about "shoes so thin, that they might leak and *let in water,* whenever he (the child) comes near it."[138] He was equally insistent on bathing the feet and legs in cold water. In a letter to Molyneux, Locke gives an account of his experiment with Frank Masham: "One thing gives me leave to be importunate with you about; you say your son is not very strong; to make him strong, you must use him hardly, as I have directed; but you must be sure to do it by very insensible degrees, and begin an hardship you would bring him to only in the Spring. This is all the caution needs be used. I have an example of it in the house I live in, where the only son of a very tender mother was almost destroy'd by a too tender keeping. He is now, by a contrary usage, come to bear wind and weather, and wet in his feet; and the cough which threatened him under that warm and cautious management, has left him, is now no longer his parents' constant apprehension as it was."

Whilst Locke held that thin shoes "might leak and let in water,"[139] another great English surgeon, Dr. Abernethy, advised the opposite: "Keep your head cool, and your feet warm." Civilized communities generally reject Locke's proposal as to wearing leaky shoes, as well as going barefoot, the latter on grounds of convenience and cleanliness, and not from the fear of cold.

4. SLEEP, BATHING, ETC.

Locke is, however, in accord with modern experience

[137] Dr. Payne's comment.
[138] Sec. 7.
[139] Ibid.

about sleep. He says "of all that looks soft and effeminite, nothing is more to be indulged children, than *sleep*. In this alone they are permitted to have their full satisfaction; nothing contributing more to the growth and health of children, than sleep . . . great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden violent noise. This often affrights children, and does them great harm; and sound sleep thus broke off, with sudden alarms, is apt enough to discompose anyone."[140] There is a natural kindness and sympathy in his attention to details in the matter of waking the child. In this respect, the best nurses and most careful mothers will bear him out.

Montaigne, in one of his *Essays*,[141] describes the characteristic kindness of his father in this matter: "Some being of opinion that it troubles and disturbs the brains of children suddenly to wake them in the morning, and to snatch them violently and overhastily from sleep (wherein they are much more profoundly involved than we), he (my father) caused me to be awakened by the sound of some musical instrument, and was never unprovided of a musician for that purpose."

Concerning beds, Locke says, "let his bed be hard, and rather quilts than feathers. Hard lodging strengthens the parts . . . a tender, weakly constitution, is very much owing to *down-beds*. The great cordial of nature is sleep. He that misses that, will suffer by it . . . He that can sleep soundly, takes the cordial; and it matters not whether it be on a soft bed or the hard boards."[142]

His advice about "costiveness"[143] is excellent, and he tells us that "costiveness too has its ill effects, and is

[140]Sec. 21.
[141]Hazlitt's Ed., Vol. 1, c. 25, p. 213.
[142]Sec. 22.
[143]Sec. 23.

much harder to be dealt with by physik; purging medicines; which seem to give relief, rather increasing them than removing the evil." Locke evinces much common sense in both these instances. In this he agrees with the specialists in hygiene. Indeed, his remarks cannot be too strongly recommended for practice, and parents and teachers should strive to aim at the formation of good habits in such matters in their children and pupils, as the best foundation of sound health in after life.[144]

The practice of cold bathing was introduced into England only at the end of the seventeenth century from Holland and Germany. But the custom was first confined to the use of natural springs or wells of ancient reputation; later on baths in houses were used. In both cases, however, baths such as we now use for the purpose of cleanliness or enjoyment were prescribed as medicinal uses. Hence the therapeutic use of cold water was regarded in the seventeenth century as a return to the practice of the Greek and Roman physicians.

Baths, according to modern hygiene, are often spoken of as local or general, as the ablution is confined to a portion or the whole of the body. Again, they may be classified according to the temperature as follows: hot, over 98 F.; warm, between 90 and 98 F.; tepid, between 80 and 90 F.; cool, between 65 and 80 F.; and cold, below 65 F. These are merely arbitrary, but convenient distinctions.

As to the cold bath, Locke says it does wonders, but he gives no special directions, nor does he tell its effects on the body. In the light of modern discovery we have a better understanding of the beneficial effects of the cold bath and more specific directions as to its use. In the words of a specialist, Dr. Howard Fox, the cold bath is intended to act as a stimulant and give strength, as opposed to the warm bath, which has a soothing action, or, technically speaking, is sedative.

[144] Cf. Pyle, op. cit., p. 51.

The proper time to take a bath is before breakfast and as soon after rising as convenient. A simple and by no means ineffectual way of taking the morning bath is with the sponge, for the conveniences of a shower bath or tub are not always at hand. Everyone, however, may possess a sponge and a bowl of cold water, and will derive health and enjoyment from their daily use. Considering the fact that cold water baths are so beneficial and pleasant, as those who take them will affirm, it seems strange that, in England, at least, such a small number of persons indulge in them.

The physiologic action of the cold bath is to contract the cutaneous vessels and to drive the blood to the internal organs, causing a pallor to the skin. The respiration is greatly increased in depth, quickened at first and then slowed. The frequency of the pulse is lessened and the temperature somewhat lowered. The nervous system and especially the mental faculties are immediately and very powerfully stimulated. Upon emerging from the bath, if the reaction takes place, the tiny arteries dilate and cause the skin to be flushed, the pulse and respiration soon become normal, and the bather experiences very quickly a sensation of warmth and general well-being. This reaction is the test of prime importance as to whether or not the bath is well borne. After leaving the bath, in order to aid the reaction farther, the bather should rub the body from head to foot with a rough towel till the skin fairly glows, and when entirely dry the clothing may be put on without delay.[145]

When studying Locke's prescriptions about health and the care of the body, we are astonished at the simple remedies he offers. Physiology, in his day, was in its infancy. Hygiene and physical culture were sciences hardly considered and apparently not understood. Hence, it is a matter of surprise that when viewed

[145] Cf. Pyle, op. cit., pp. 61, 62.

in the light of our advanced science, Locke should have been so successful, as the treatment of Shaftesbury and his son prove. Today physiology forms a branch of study in all high schools and colleges, and, therefore, the science is familiar, at least in its elements, to many, as well as the principles and laws of hygiene. Besides, medical science has been completely revolutionized since Locke's time, and the practices in vogue then are now antiquated. Newer and better methods have been introduced, and so many new discoveries have been made in every department of medicine, and there is really no comparison possible between the seventeenth and our century. These sciences possessed then the merest rudiments in contrast with the development of our time. Every department of medicine, of physiology, and of hygiene has its specialists, for it is impossible for any one man to master the whole science. Hence it is that Locke could not possibly have given us the methods and processes that now obtain. There is a marked limitation in his system for the care of the health and body of the child. Today we have the hygiene of infancy which is a distinct branch of the science of medicine. It is most thorough and enters into the minutest details, and withal is perfected more and more every year. Then, too, there is domestic hygiene which is concerned with all those factors in the home life of the individual, which may be concerned in affecting his general health; such as, the ventilation, heating, water-supply, and sewage-disposal of the house; while other factors, such as the nature and quality of the food and methods of preparation, operate more particularly upon individual occupants.

Pyle says truly, "public hygiene may be enforced, but personal and domestic must be taught. No law can compel citizens in times of epidemics of typhoid fever or cholera to boil their drinking-water and cleanse food that is to be eaten without cooking, but persistent warnings from the health authorities, public lectures, and

literature from physicians, and newspapers and periodical discussions, will be the greatest service in combating the spread of disease. General sanitary improvement is dependent upon the intelligence of the community, as well as upon efficient health officials, and one of the important duties of the latter should be to strengthen public confidence and disseminate more widely knowledge concerning public, domestic, and personal hygiene."[146]

We do not find in Locke any inculcation of personal hygienic ideals, which mean so much in our progressive civilization and constitute an important factor for the well-being of individuals. The hygienic habits insisted upon by him, are of a general character and possess no specific qualities, such as are advocated by our educators of today.

"Thus the habits of correct posture, graceful carriage, exercise, cleanliness, moderation, are ultimately hygienic habits, and the ideals through which they are generalized are hygienic ideals—beauty, grace, health, chastity, temperance, love of out-door life. These hygienic habits and ideals might be called the balance wheels of civilization; it is through their operation that man has so far escaped annihilation at the hands of the very agencies that have lifted him up."[147]

SISTER MARY LOUISE CUFF.

(To be continued)

[146]Op. cit., Introduction, p. ix.
[147]Bagley, The Educative Process, p. 346.

EDUCATIONAL NOTES

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

Representatives of Catholic charities from all sections of the United States will gather in Milwaukee, September 18-22, for the purpose of discussing and exchanging views in regard to the vital problems affecting the church in the fields of social and charitable work. It will be the first time that the National Conference of Catholic Charities has met outside of Washington. It will be the first annual meeting of the conference. Heretofore the meetings have been held biennially.

The most important problems to be discussed at the Milwaukee meeting are the methods of securing a greater number of active volunteer workers for Catholic organizations, the finding of homes for dependent children, the advisability of Catholic institutions for the feeble-minded, the social hygiene movement, the church and rural welfare, Catholic work for delinquents.

Catholics engaged in social and charitable work are not only interested in the relief of the poor and in providing home and institutional care for dependent children but they are also interested in doing everything possible for the prevention of poverty. They are interested in minimum wage legislation, in mothers' pensions, in health legislation, and the various means of remedying or alleviating the unemployment problem. These questions will have a prominent place on the program of the Milwaukee meeting.

Through all the papers and discussions the moral aspects of poverty and delinquency will be especially emphasized. While Catholic workers believe in progressive legislation, they also believe that without religion social legislation will be of little avail. Workers in Catholic charity look upon their work primarily as a work of religion. They realize that without character, without religion, all the other aids which social work has to offer will be of little moment.

Those who attended the meetings of the National Conference of Catholic Charities in Washington during the past ten years

have found them most helpful in their work. The conference has made available for all Catholic workers the best experience in Catholic charities. It has been responsible for the best developments in Catholic charities within recent years. It has developed a wider interest in social and charitable work among Catholics.

On account of the great distance many Catholic workers in the Middle West found it impossible to attend the Washington meetings of the conference. The Milwaukee meeting will give these workers a chance of profiting by the experience and the knowledge of leaders in Catholic charities from all sections of the country.

The Milwaukee meeting should be most helpful in developing a Catholic attitude towards the many problems affecting the interests of the Church at the present time. Most of the States are considering new developments in children's legislation. In many instances Catholic workers do not know what attitude they should adopt towards these proposed laws. The September conference will give them an opportunity of profiting by the experience of Catholics in States in which similar laws have been passed. Many Catholic organizations are taking up new problems in the field of charity. They are taking up work with delinquents, they are organizing home finding departments for dependent children, they are thinking about girls' club work. All these problems will be discussed at the conference by persons having actual experience in dealing with them.

Among the speakers whose names appear on the conference program are: Judge Hurley, of Chicago; Judge Wade, of Iowa City; Mr. Fred Kenkel, director of tthe Central Bureau of St. Louis; Colonel Corby, chairman of the Missouri State Board of Charities; James Fitzgerald, of the Society of St. Vincent de Paul, of Detroit; Doctors Kerby, Ryan, Cooper, and Moore, of the Catholic University, Washington, D. C.; Thomas Farrell, president of the Catholic Club of New York City; Edwin J. Cooley, chief probation officer of the Magistrate's Court, New York City; Mr. Bernard Fagan, chief probation officer of the Children's Court, New York City; Rev. Moses E. Kiley, director of Catholic charities, Chicago; Mary

C. Tinney, Department of Public Welfare, New York City; Mrs. John W. Trainor and Mrs. George V. McIntyre, of Chicago; Judge Sheridan, of the Juvenile Court, Milwaukee; Rev. Frederick Siedenberg, S.J., Chicago.

The conference will be opened September 18, Sunday, with Pontifical High Mass, celebrated by His Grace, Most Rev. Sebastian Messmer, archbishop of Milwaukee. Right Reverend John T. McNicholas of Duluth will preach the opening sermon.

The program of the conference is arranged in twelve sections and four general meetings. All the meetings will be held in the large city auditorium. The evening meetings will be held in the assembly hall of the Auditorium, which has a seating capacity of 10,000. The section meetings will be held in the smaller halls of the auditorium.

The annual meeting of the Society of St. Vincent de Paul will be held in connection with the conference. Sunday, Monday and Wednesday afternoons have been set aside for the St. Vincent de Paul meetings. The Diocesan Directors of Catholic Charities will also hold their annual meeting during the sessions of the conference. Arrangements have been made for special meetings of Catholic Big Brother and Big Sister organizations.

A special feature of the conference is the meeting of the Catholic sisterhoods engaged in social and charitable work. The Sisters' meeting will be held in the Jesu Auditorium, September 22-24.

The Catholics of Milwaukee are making elaborate preparations for the conference. In the absence of the Archbishop, Msgr. B. J. Traudt, the Administrator, has addressed a letter to all the pastors of the Archdiocese urging them to interest their parishioners in the conference. The local committee is preparing a charity pageant to be given one of the evenings of the conference. It is also preparing an extensive exhibit of the works of Catholic institutions and organizations in the United States.

Delegates to the conference may obtain a round trip ticket to Milwaukee at the rate of fare and one-half on the regular certificate plan. In order to obtain the reduced rate they must ask for a certificate when purchasing their tickets. These

certificates when countersigned by the representative of the railroads in Milwaukee and the secretary of the conference will give them the right to purchase a return ticket at one-half the regular fare. Persons desiring further information should communicate with the "Secretary of the Conference, 324 Indiana Avenue, Washington, D. C."

YOUNG WORKERS NEED HEALTH PROTECTION

Children who go to work between 14 and 18 years of age need special protection if they are to reach manhood and womanhood with good health and well-developed bodies. The United States Department of Labor, through the Children's Bureau, has just issued a report called "Physical Standards for Working Children," in which a committee of eleven physicians appointed by the Children's Bureau explain how the health of children at work may be protected.

An effective means of protection lies in the adoption of physical standards which all children entering industry are required by law to meet. Eighteen States now have a law requiring children to be examined before going to work. These States are: Alabama, Arizona, California, Connecticut, Delaware, Illinois, Iowa, Kentucky, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, and West Virginia.

The most comprehensive of these laws requires that a child shall be of normal development for his age, in sound health and physically fit for the occupation which he is about to enter. But unless examining physicians have definite standards by which to test development and sound health, underdeveloped and physically defective children are likely to go to work early to their own serious disadvantage, in spite of excellent laws intended for their protection. The committee, therefore, has undertaken to define what constitutes normal development and sound health for children applying for working papers.

The report of the committee contains minimum standards of height and weight for specified ages, based on the most trustworthy experience and present-day practice. It also lists defects for which children should be refused certificates, reme-

diable defects for which they should be refused certificates pending correction, and conditions requiring supervision under which provisional certificates for periods of three months may be issued. The points which examining physicians should cover if adequate protection is to be given the working child are given in detail in the report, which also contains a record blank for the use of physicians in making these examinations.

Periodical examinations for children after they have gone to work are recommended by the committee as a still further means of protection. As yet no State has taken this step, though an exceptionally good opportunity for putting into effect an adequate program of health supervision, says the report, is furnished by the compulsory continuation-school laws now in force in twenty-two States.

The members of the committee responsible for the report are:

Dr. George P. Barth, Director of School Hygiene, City Health Department, Milwaukee, Wis., chairman.

Dr. Emma M. Appel, Employment Certificate Department, Chicago Board of Education.

Dr. S. Josephine Baker, Chief, Bureau of Child Hygiene, Department of Health, New York City.

Dr. Taliaferro Clark, representing the United States Public Health Service.

Dr. C. Ward Crampton, Dean, Normal School of Physical Education, Battle Creek, Mich.

Dr. D. L. Edsall, Dean, Harvard Medical School.

Dr. George W. Goler, Health Officer, Rochester, N. Y.

Dr. Harry Lindenthal, Director of Industrial Clinic, Massachusetts General Hospital, Boston, Mass.

Dr. H. H. Mitchell, representing the National Child Labor Committee.

Dr. Anna E. Rude, Director, Hygiene Division, United States Children's Bureau.

Dr. Thomas D. Wood, Chairman of Committee on Health Problems and Education, Columbia University.

Miss E. N. Matthews, Director, Industrial Division, United States Children's Bureau, secretary.

ONLY NINETEEN STATES REQUIRE CIVICS WORK IN GRADES

Only nineteen States, in their State courses of study, outline definite required instruction for the grades in the fundamentals of American government, with four of those nineteen postponing the teaching until the seventh and six until the eighth grade.

These points are developed by a graphic analysis of State courses of study prepared by C. J. Primm, of Chicago, for the Society for Visual Education, which is furthering the movement for a wider use of films in training boys and girls for citizenship, as well as in community Americanization work for foreign-born citizens.

"It is a fact, of course, that in a very considerable number of towns and cities in the remaining twenty-one States pupils are being taught the essentials of our system of government," Mr. Primm goes on to state. "In these cases, however, such instruction is being given at the option or through the initiative of local teachers or superintendents; the State itself is not requiring it. Most thinking folks will agree that any study so vital to the Nation's welfare as civics ought not to be left to the option of local school authorities. Its inclusion in the curriculum should be definitely provided for."

"It is many times more important," he declares, "to teach civics in the grades than in high school, for the simple reason that the vast majority of pupils never reach high school, and a surprisingly large number do not even continue in the elementary schools beyond the sixth grade. The teaching of citizenship ought therefore to begin in the lower grades. It should not be taught as a formal subject, but as something of vital, everyday concern, something with an intimate relation to every interest and activity of the child, his parents, and his community."

A number of States outlining comprehensive courses in civics for elementary schools begin the work in the first grade. Instruction for the first three years, as a general thing, takes up the relations of home, school, and neighborhood to the larger community life; the work of community servants, such as postman, police, firemen, etc.; the duty of obedience, and the need of thrift and loyal cooperation. The work in the pri-

mary grades is so planned as to lead logically in the fourth grade to the study of elementary civics, linked with discussion of current events.

The course outlined in American ideals and citizenship in use in the public schools of Seattle, which Mr. Primm characterizes as highly admirable for its thoroughness and continuity, states: "The first step in training for citizenship is the awakening of a social sense and the formation of right habits of thought and conduct." In Seattle schools the emphasis in the first grade is placed on activities centering about the life of the school; in the second it is shifted to activities that center about the home, and in the third year it falls upon community life—city, State, and Nation.

"It is interesting to note," Mr. Primm observes, "that in all of the nineteen States recognizing civics as a principal requirement for the grades, moving pictures are being used in the schools for teaching purposes, and that in every one a civics film produced for school use, picturing in story form the relations between a citizen and his government, has had wide circulation.

"Of all available mediums of instruction, the film is most successful in making concrete to the child mind the varying functions and services of government. Every day of his life the child sees his government at work providing him with education and recreation, protecting his life and health, watching over the property of his parents. He sees, but he does not realize. A carefully worked-out film provides him with what we might call the 'continuity' of it all, and enables him to grasp the full extent and meaning of the Government's services where he, as an individual citizen, is concerned."

A complete revision of school courses of study throughout the country is imminent, according to Superintendent Henry Snyder, of Jersey City, speaking recently before the N. E. A., in order that every pupil shall be "trained for complete living as an individual, as a member of society, and as a citizen." It is the duty of the schools to prepare boys and girls to understand not only their privileges and opportunities, but their obligation to their fellow-men and to the State.

The Parish School—Its Aims, Procedure and Problems, by Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. New York: McMillan Company.

While the title "Parish School" is very broad and comprehensive, it is nevertheless quite appropriate for the present book, which is really a series of studies and papers on matters pertaining especially to the Catholic elementary schools. The book has three parts: 1, Aims, under which are grouped chapters on organization, supervision, discipline, grading, and study; 2, Procedure, which treats of methods both as to their principles and application; 3, Problems, a series of papers on departmental instruction, and questions for the most part connected with the Junior High School.

The author intended to interest teachers and the laity in these topics connected with the parish school and we venture the opinion that he will succeed in doing so. His treatment of the subjects mentioned is untechnical and in some respects unusual. His language and style have an individuality about them which will interest teachers, while the wholesomeness of thought, especially in the chapters on teaching religion, will be enjoyed by every Catholic reader. This is one of our first books in English on the Catholic parish schools, and we welcome it heartily with the hope that it will be widely read and that it will be an inspiration to our many Catholic schoolmen to write in the interest of this important division of our educational field.

PATRICK J. MCCORMICK.

Latin Sentence Connection, by Clarence W. Mendell, Ph.D. New Haven: Yale University Press. Pp. 214.

The full importance of the relation of sentence to sentence not only in Latin, but in most languages has scarcely been realized—at least from the standpoint of its proper place in a thorough understanding of the language. Just as words spoken in succession are instinctively assumed to have relation and in fact must always bear some relation to each other if the utterance be that of a rational being, so when expression

of thought in sentences had become an established fact, some relation between sentences spoken in succession was beyond question.

The relation of word to word is evident enough and forms a great part of any language study. The original ablative ending expressed a wide range of possible relations, limited only by the meaning of the word itself and by the sense of the context in which the word was used. In some instances, as, for example, in the names of towns, this was always sufficient, and nothing further in the way of precision was felt necessary. But in others, many possible relations made it natural for adverbs to be used with the phrase in which the word in the ablative occurred, to indicate within a narrower range the significance of the ending. Another step was gradually taken by the development of the adverb into a preposition until finally the expression of relation rests largely in this external element (the preposition) instead of in the case ending. This is typical of the progress gradually made through long periods of time in the precise expression of the relation of sentence to sentence.

Dr. Mendell finds that in Latin between sentences there were at least three fundamental and natural signs that served to define the relation: repetition, change, incompleteness. The possibility of others not yet disclosed is readily admited. Until the need of more precision was felt the relations indicated in the most general way by such fundamental means were the only limitation to interpretation, beyond the meaning of the individual sentences, and their order of succession, and even this last might often be misleading rather than helpful. Adverbs or phrases limiting the range of possible relation suggested by the meaning of a sentence were a decided step toward more precision, and eventually these developd into conjunctions upon which devolved much of the work previously carried by the more fundamental means.

The latter development as a means of sentence connection is only introduced in this volume, and not investigated in any extensive way. The entire volume is devoted to the establishment of the three fundamental means. A vast amount of representative material has been used, and the results, though ap-

parently meagre, are most important as establishing the basis for the more extended investigations which the author suggests.

Roy J. Deferrari.

Making a High School Program, by Myron W. Richardson. The twelfth volume in the School Efficiency Monographs. Kraft binding, 75 cents, postpaid. Yonkers-on-Hudson, N. Y.: World Book Co.

Every high-school principal, as well as everyone who has had anything to do with the making out of a program of studies and classes, will welcome the publication of this little monograph by Mr. Richardson. The author, who is head master of the Girls' High School in Boston, has given us in brief form a plan which he has found to work successfully in his own school, a very large one: but, as it brings out the fundamental considerations that underlie all program making, it can be adapted to any size school without much difficulty.

Several features of the plan are worthy of special note. The first is what the author calls "the block system." This is a scheme of dividing the recitation periods of the week into several groups or "blocks" and scheduling in one or other of these "blocks" all the recitations of the school. Most teachers are familiar with the plan of making the blocks correspond with the periods of the day, so that the first block occupies the first period; the second, the second, and so on. The author favors a distribution of the blocks so that a particular class need not be taught at the same hour every day. Some may object to this plan on the ground that there is apt to be confusion; but the advantages of such an arrangement really outweigh the disadvantages, as one will find upon a perusal of the scheme.

A second advantage of the plan is that "subjects scheduled in any year of the course may be elected by pupils in any subsequent year." Such an arrangement is a real necessity where several different courses are offered in a school because of the fact that pupils after electing a course often wish to make a change.

A third excellent feature of the program is the provision it makes to allow a pupil failing in a subject to repeat it in succeeding years without the necessity of causing a conflict, that bugbear of all program makers.

The booklet is well worth perusal and we are confident our school superintendents and principals will find it helpful in the solution of some of their problems.

EDWARD B. JORDAN.

American History and Government, by Matthew Page Andrews, M. A. Philadelphia: Lippincott Co. Pp. 515.

Mr. Andrews is a publicist and president of the Page Publishing Association, a bureau of information on American history. As such he has written a popular little volume on American development, political, social, and economic, which is intended as a high-school text. In the opinion of the reviewer, the confused arrangement and lack of teaching guides will make the volume less serviceable as a text than several others now available. However, it is a volume worthy of a place as a reference book in a high-school library.

There is little evidence of any bias, religious, political, or even sectional, although the writer is of Virginian training. From a Catholic viewpoint, the tone is exceptionally just, whether treating of immigration, the Quebec Act, or the settlement of Maryland. One is surprised at the insistence on the term Anglo-Celtic, rather than the usual, if not altogether historic term, Anglo-Saxon. The European background and the age of exploration are scarcely considered, nor are there indexed such significant figures as Nicolet, Marquette, Joliet, Barry, Kosciusko, Rochambeau, and others. While the Anglo-American relations are rather well treated, there is a desire to justify the mother-country. In the appendix, the covenant of the League of Nations finds place with the Declaration of Independence and the Constitution, regardless of the voice of the electorate. Mr. Andrews is too desirous of teaching progressive democracy. Failing to realize how little the Virginia Company and Sir Edwin Sandys were impressed with popular government, he ascribes the origin of democracy to the founders of the various commonwealths, instead of recognizing the gradual and slow nineteenth century development. The economic side of our later history is emphasized more than in most texts.

R. J. PURCELL, PH.D.

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PRINCIPLES OF EDUCATIONAL REFORM*

Not many years ago the charge was commonly made that pedagogy was all theory and no practice. Then indeed it was as futile for the theorist to seek a hearing as it was hard to obtain one, for his views were condemned beforehand on the grounds of impracticability. Recently a change has come about. The critics have inverted the old proposition; and the charge now is, although perhaps not expressed in as many words, that education is all practice and no theory. Sweeping charges of whole movements, like the educational, need, of course, to be carefully weighed; they are seldom, if ever, literally true. As it was erroneous to charge education a few years ago as all theory, it is untrue to assert that it is today all practice. But there is an element of truth in both charges, especially the latter.

Reforms are, as a rule, the most conspicuous movements in any field. They are first to attract attention and draw the fire of criticism. Educational reforms are no exception to the rule, and the sweeping charges just mentioned when applied to them as representing the leading educational issues do present a certain cogency and aptness. Many of the old-time reforms were, indeed, plausible in theory, but a great distance off from actual practice; many of the present-day reforms would hit straight at practice; the theory, however, on which they are based is often very elusive and is what needs examination. So in a matter of reform today we inquire not merely what the reformer proposes to do and how he is to do it, what is his practice, but we look also for his motives, and his principles, or his theory. In this

*Paper read at the Eighteenth Annual Convention of the Catholic Educational Association, held at Cincinnati, Ohio, July, 1921.

consideration, therefore, of educational reform, we shall be chiefly concerned about the fundamental questions, those that refer more to principle than to practice or plan.

The need of educational reform is as constant as that of social reform. New demands are ever being made upon the school, and an adequate fulfilment of its mission can only come from a constant readjustment to meet the existing needs. Every great vital change reacts upon the school. If the social order be disturbed by a new kind of home, then the school must supply the child with the training which the home has relinquished. If industry creates new skills, then the school must prepare the future workers to acquire them. If democracy conceives a new ideal of civic service, then the school is to prepare youth for it. And while society and industry and politics react upon it in various ways, education itself creates new situations calling for readjustments of its forces.

The need, then, of readjustment is obvious, but the readjustment which is called reform must, nevertheless, be given the closest scrutiny. It may be a real reshaping or readjusting, or reforming, and it may be only a shifting or a surface movement. It may be a thorough, radical, far-reaching change; it may only be a temporary adaptation or expedient. Educational history and events of our own day furnish abundant examples.

Before attempting to evaluate a proposed reform in the light of its principles, which means, of course, to submit it to the legitimate criteria of reform, it is well to examine first its source or its inspiration. Despite our recognition of the need of any given reform, the inspiration or source whence it springs is important. We need only recall the reasons given in support of some recently proposed reforms to see how appealing may be the motive claimed for them. In a progressive age, and with an ambitious people, the inspiring motive may be, for example, efficiency, a conservation and organization of forces which will better promote scientific, cultural, and even moral progress, for we are to be efficient always, an idea which, by the way, should appeal to Catholics strongly, and especially to religious, for we are not to be less economical than others, and if we diligently conserve

material forces and elements can we do less with spiritual and moral? Efficiency is a much used and abused term, but when it spells economy, conservation of energy, prevention of waste, progress, we want all we can get of it, by whatever name it may be called. But this, of course, is not the only inspiration of reform. The right of the rising generation to the best that can be provided for them makes a strong appeal to parents and lovers of mankind. The equalization of opportunity strikes deeply as an appeal to the American, who knows no caste or barrier to the progress of the worthy and capable. Patriotism finally, or the needs of the State in formation of its citizenship, offers inspiration to reform. While by each of these and undoubtedly many others reform may be inspired, we must realize, too, that each and all can be the alleged as well as the true source and motive of reform. And the lack of enthusiasm which greets the professional reformer, the almost universal distrust of reformers, offers evidence of this.

After the inspiration has been noted the real criteria may be applied. While we do not pretend to treat all the legitimate criteria, for the mere enumeration would take considerable time, some of the more salient may be mentioned. First among them should be one with reference to the nature of the reform itself. Is the reform really educational, or is it first of all some other kind of reform, for instance, a political, or a partisan reform, with an educational aspect? It is well to know this for a proper evaluation of the reform and its educational program, for although the latter may be excellent, if it be secondary in importance to something else it may be only the means to an end, and should be accordingly evaluated.

Secondly, while being a forward movement, does it preserve what is good in the present order? Is it conservative in the right sense? A reform should never assume that everything in the existing order is wrong, for reformation would then be impossible and revolution necessary. Reformation is like correction: it builds up primarily and breaks down only what it is impossible to improve. Thirdly, it should be asked, Is the reform thorough? Does it go to the bottom of things, or is it merely engaged with the superficial, the transitory?

Fourthly, does it promise definite results? In behalf of the serious reformer it should, of course, be said that real reform does not work over night, and the final results in the matter of education can only be measured by lifetime accomplishments. But every reform must have definite objectives and be judged in accordance with the degree of their realization. None can forget the dismay of Pestalozzi when the government inspectors, headed by Père Girard, his friend, condemned his school at Iverdun because found wanting in practical results, as judged by the standards of the investigators, although very definite results were apparent to Pestalozzi himself, results that his methods had aimed to produce. Concrete objectives must be held out by any reform before it may hope to upset the given order. We are not to sacrifice what we have for an uncertainty, neither are we to permit educational systems to be experimented with, or subjected to chance operation. The experiment is to be proved first in its own legitimate field, before seeking general adoption.

Finally, among the criteria, it may be inquired whether the reform has ever before been attempted and with what results.

Conspicuous examples are afforded by the History of Education of movements and theories revived in one century or generation that had been tried out in an earlier, and discarded because of failure of one kind or another. It would, perhaps, have been a time saver, if a few years ago, when a hue and cry was raised in behalf of instruction in sex hygiene, to have referred to the historical fact that the subject was taught by the naturalists of the eighteenth century, and, according to their own testimony, with unsatisfactory results.

The reform should then successfully meet at the outset these criteria; it should be rightly motivated and inspired; it should be truly educational, although it might not be wholly educational; it should be constructive and conservative; it should be thorough; it should be practical and definite as to results; it should stand the test of history, or, at least, have no failures as historical precedents. But, over and above these criteria, and whatever other may be raised, the reform

must be based on sound principles. Here, naturally, is the parting of the ways for the reformers as it is for the educators. The same principle is not equally sound for the naturalist, materialist, and Christian, and, in accordance with its standard adopted for evaluation, principles stand or fall. So a reform movement based on purely biological principles, with no view beyond the physical functioning of the organism, can not satisfy in aim and objective the criteria of reform from a Christian and Catholic viewpoint.

We have our own distinct aims in education, and these must be evident in reform as in any other activity. A reform proposed for us will need to meet greater criteria. These are not merely the educational in a technical sense, but such as are demanded by the great religious and vital principles in the light of which the Church discharges her educational mission.

Educational reform from the Catholic viewpoint should aim to bring the teachings and laws of the Church more completely into the life of the people. It should prepare Catholics for a better appreciation, as well as performance, of their religious duties. It should make them more capable exponents and defenders of Catholic truth. It should make them better citizens. It should provide wider opportunities for them in scientific and professional fields.

In view of this aim no part or section of the educational field which Catholics have entered is exempt from reform. Whether it be the system as a whole, which should be as well coordinated as the Church itself, organized in university, college, high school and elementary grades, with diocesan systems of parish schools enjoying autonomy, yet profiting by that strength which comes from general organization and unity in whatever department or division it appears, the reform movement should be actuated by our own superior aims and not by the lesser ones of many of our contemporaries. If we have been called upon from sheer necessity to have our own educational systems, then their improvement and reform may well be regulated by our own standards. We shall not merely attempt to meet the ordinary educational criteria of reform; we are forced to do much more.

We have said a word of the field of reform, no part of

which can be declared exempt, but we can scarcely say much more than a word for the breadth and extent of the subject which unfolds itself before us. To speak adequately of the curriculum alone in connection with reform would take more time than we can use, but once referred to, may we not express the hope that when the reform operates there it will bring as good a course of study as educational science has so far devised, and as Catholic in aim and purpose as it can be made, and this not merely in regard to the elementary, but the high-school and college courses as well? Excellent work is under way in vitalizing and reconstructing curricula, but it is, from our viewpoint, unbalanced work, and the best results, almost the only results, so far achieved, have been realized in the mental and physical side. There has not been that attention to the moral side which Catholic education must give if the curriculum is to aid in achieving the purpose which actuates the Church in her general educational pursuits.

In a similar vein we may refer to the text-books as auxiliaries of our course of study. Many efforts are now being made to improve them, and such auxiliaries to the courses of study as they are may not be overlooked in our reforming processes. When dealing with them, our general aims need to be before us fully as much as when we are engaged with reforming the curriculum. Then again there is in regard to the text-books a commercial interest at stake which is absent in the case of the curriculum, an interest which may be used to good advantage, for the progressive publisher seeks to market the book which will best serve the interests of its particular field. None will doubt that there still is great room for reform in this portion of the field; that there is ample opportunity to discard some books in use which are in no educational way Catholic text-books, and opportunity for a new presentation of subject matter, conjointly with the curriculum from the Catholic viewpoint. Although there still may be Catholic teachers who cannot see why we should have a Catholic arithmetic or our own Latin grammar, we maintain we should have our own books in the interest of the principles of association and correlation, and in view of our own self-respect. For so large a body, given so much to edu-

cation and claiming specific purposes, Catholic text-books would seem to be as great a need as a Catholic curriculum, and for those who have been so long identified with the teaching of the classics not to have text-books and manuals is to raise a question as to our scholarship in these particular fields.

The domain of methods, however, must appeal to all who are familiar with our conditions as most vitally in need of attention. Some reforming is taking place here and is bound to react upon both curriculum and text-books. New methods are appearing, and they should be encouraged to appear. With their greater number, however, much as we welcome them, will come no guaranty of better teaching, for the latter requires more than a multiplicity of methods; it requires good teachers. All methods depend for their success upon the ability of the teachers to use them. Associated, therefore, with the topic of methods is teacher training, and here we may well pause in our discussion of reform and ask ourselves if it is not on this point alone that the efficiency and validity of all our reforming depends. We may be of one mind as to principle, or purpose, or plan; we may bring together the finest administrative system; construct the most adequate curriculum and text-books; devise the most efficient methods, but without teacher preparation, when and where is the reform to begin?

This is, indeed, the fundamental need. All else depends upon it, and the wave of certification that is sweeping over the country, revealing unheard-of conditions, and affecting all the States to the extent of legislating what teacher-training must be, has already shown its effect in Catholic circles. What the Third Plenary Council of Baltimore made a matter of law for all the dioceses of the country in 1886, namely, that every teacher in the Catholic parish schools be certified by a diocesan board of examiners and be required to hold a teacher's diploma, is coming nearer to realization now than ever before. How much the State legislation is assisting remains for the interested to observe. So, too, the normal school, made even then a matter of urgent necessity by the same council, is in a fairer way to general adoption. The Department of Education, recently appointed by the Hier-

archy, now has before it a tentative plan for a Catholic normal course. Within a short time, presumably, there will appear, with the sanction of the Bishops, an official program for our normal work. It will not be, nor can it be, inferior to the normal training of the country; neither will it be the ideal or the maximum which any teacher should receive. It should be a good minimum, and be made to bind on every religious community whose subjects teach in our elementary schools. Its graduates should be certified by legitimate Catholic authority, as the Baltimore Council required, i.e., by a Board of Examiners. With such a plan in operation, can there be any dread of State certification? And, while we may debate the principle as to whether the State has the right to regulate in this matter of the certification of the teachers of private schools, it is well to know that the Apostolic Delegate to the United States, in his letter of 1892, addressed to the Archbishops assembled in New York for settling the school question, recommended that Catholic teachers obtain certificates or diplamas, both from the diocesan boards of examiners and also from the States.

Teacher training should not, of course, stop with the preparation of the teacher for the elementary schools. It should and must eventually reach upward to those who teach in high school, college, and university. Professional training is as urgent there as in the grades, and this view, although slowly gaining favor, promises to hold securely in the future.

Methods have finally invaded high school and college teaching; some good works have already appeared in connection with them, and, while all that is asked of many high-school teachers is an academic degree, fitness to teach, as witnessed by professional training or experience, is coming into demand. Consequently, while we endeavor to prepare for higher teaching with strong content courses, the educational or professional should accompany the rest, for the high-school or college staff is not composed merely of Latinists, or chemists, or historians, but of teachers, men and women, who not only know their sciences and arts, but who have been trained to teach them.

Our teacher training should then be comprehensive, embracing the candidates for the primary school up to the

university staff, and every prospective teacher should be required to submit to it. The plan is at hand for the elementary; reform is in order for the higher grades. Let the standard which determines the requirements of teachers for high school and college include professional training and not academic preparation alone. Let the prospective college teacher meet a professional requirement in education, whether he pursue courses for the master's or the doctor's degree. The reform in methods, text-books, curriculum, or in administrative departments, can then be said to have been inaugurated, for without adequately trained teachers it can never be successfully launched.

The teacher is the crux of the situation. As our hope for the future rests with him, so does our salvation for the present. No reform can obtain a hearing without his sympathy, and none given a fair test without his cooperation. We are therefore interested, not only in the future teachers, those about to undergo preparation, but we are concerned about those already in the service. For the improvement of the latter much is being done through summer and extension courses, so that while still teaching they may study and measure up to legitimate requirements. It appears only too often, however, that the aim of some of these courses is merely to meet a State requirement or to enable the student to accumulate enough credit to obtain a diploma or a degree. There has not been that stress which should be exerted on professional or educational courses, or that adherence to standards which should govern teacher-training. The certificating bodies are, very fortunately, withholding their certificates even from those who possess degrees when the studies pursued to obtain the degree are found wanting in academic or professional requirements. They are looking back of the degree and issuing their certificates on the basis of the studies pursued or work done. For our teachers in the service, then, while making every sacrifice to enable them to obtain the means of improvement and possess all legitimate requirements, we should not demand less than the equivalent of a good normal course for the elementary teachers, a college course for high-school teachers, and university training for the college staff. Any other practice can hardly be supported

by sound theory or principle, and if we are to reform, our principles must be right.

To repeat, then, adequate teacher-preparation is indeed the starting point of reform, and once it is attained so that our teachers are abreast of every real educational advance, our situation will be secure. Reform in education is always in order, for there will always be room for improvement. In regard to many things, like teacher-training, it has already come, and no man dare forecast what the future will bring. There is a national interest in education today that did not exist five years ago, and while emergency and contingency may at any time arise and bring forth its usual quota of half-measures to solve current problems, we may safely and securely proceed in our attempts to cope with present difficulties if, while adhering true to principle and motive, we test each proposed reform in the light of sound educational criteria and those aims in reform which have ever guided the Church in her venerable educational career.

PATRICK J. MCCORMICK.

SUMMER SESSION OF CATHOLIC SISTERS COLLEGE

REPORT OF SECRETARY

The eleventh summer session of the Catholic Sisters College was opened on July 5 and closed on August 12. The enrollment was the largest in the record of attendance at the Washington sessions. There were 391 Sisters and 22 lay women, a total of 413 students.

The Religious, representing thirty Orders and congregations, came from ninety-one distinct motherhouses in the United States and Canada. Thirty-one States were represented in the registration and fifty-two dioceses of this country and Canada.

The following charts show the registration in detail for States, dioceses, and religious communities:

CHART I

General Summary

Sister students	391
Lay students	22
Total	413
Religious Orders and Congregations	30
Motherhouses	91
Dioceses	52
States	31

CHART II

Students According to States (Including Lay Students)

Alabama	11	Maryland	3
Arkansas	4	Massachusetts	19
California	2	Michigan	14
Connecticut	16	Minnesota	6
District of Columbia	24	Missouri	1
Florida	9	New Hampshire	3
Georgia	6	New Jersey	16
Illinois	10	New York	25
Iowa	1	North Carolina	2
Kentucky	9	North Dakota	3
Louisiana	4	Ohio	33

Oklahoma	2	West Virginia	7
Pennsylvania	123	Wisconsin	21
South Carolina	4	CANADA	
Texas	8	Hyacinth, Quebec	2
Tennessee	6	St. John's, Newfoundland	4
Virginia	7	Ottawa	3

CHART III

Students According to Dioceses

Alexandria	3	Louisville	5
Alton	7	Manchester	3
Altoona	2	Milwaukee	6
Baltimore	24	Mobile	11
Boston	6	Nashville	6
Buffalo	11	New York	9
Charleston	4	Newark	25
Chicago	3	Ogdensburg	3
Cincinnati	8	Oklahoma	2
Cleveland	23	Philadelphia	50
Covington	4	Pittsburgh	17
Crookston	2	Richmond	3
Dallas	6	Rochester	2
Davenport	1	San Antonio	3
Detroit	10	St. Augustine	9
Duluth	2	San Francisco	2
Erie	13	St. Paul	2
Fall River	10	Savannah	4
Fargo	3	Scranton	13
Galveston	1	Toledo	2
Grand Rapids	4	Vicariate of North Carolina	2
Green Bay	5	Wheeling	7
Harrisburg	10		
Hartford	16	CANADA	
Indianapolis	4	St. John's, Newfoundland	4
La Crosse	10	St. Hyacinth	2
Little Rock	4	Ottawa	3

CHART IV

Students According to Communities

Benedictines	33	Ridgely, Md.	2
Bristow, Va.	3	Shoal Creek, Ark.	1
Cullman, Ala.	4	St. Mary's, Pa.	2
Crookston, Minn.	2	Blessed Sacrament	10
Duluth, Minn.	2	Cornwell Heights, Pa.	10
Elizabeth, N. J.	13	Charity	7
Erie, Pa.	2	Mt. St. Joseph, Ohio	3
Ferdinand, Ind.	2	Nazareth, Ky.	4

Dominicans 25
Caldwell, N. J. 1
Mt. Clemens, Mich. 3
Nashville, Tenn. 4
Newburgh, N. Y. 3
Sinsinawa, Wis. 10
Springfield, Ill. 4
Franciscans 14
Clinton, Ia. 1
Highland Falls, N. Y... 1
Manitowoc, Wis. 3
Peekskill, N. Y. 5
St. Bonaventure P. O., N. Y. 2
Sylvania, Ohio 2
School Sisters of St. Francis .. 3
Milwaukee, Wis. 3
Third Order of St. Francis .. 12
Glen Riddle, Pa. 12
Felician Sisters of St. Francis 15
Buffalo, N. Y. 3
Detroit, Mich. 7
Lodi, N. J. 2
Milwaukee, Wis. 3
Grey Nuns of the Cross.... 3
Ottawa, Canada 3
Holy Child Jesus 10
Sharon Hill, Pa. 10
Holy Cross 22
Notre Dame, Ind. 22
Daughters of the Holy Cross .. 3
Shreveport, La. 3
Holy Family of Nazareth 5
Des Plaines, Ill. 3
Torresdale, Pa. 2
Holy Union of Sacred Hearts .. 8
Fall River, Mass. 8
Humility of Mary 4
Lowellville, Ohio 4
Incarnate Word and Blessed Sacrament 2
Victoria, Texas 2
St. Joseph 59
Augusta, Ga. 4
Brighton, Mass. 4
Chestnut Hill, Pa. 22
Erie, Pa. 1
Hartford, Conn. 4
Haverhill, Mass. 2
Rochester, N. Y. 2
St. Augustine, Fla. 9
Stevens Point, Wis. 2
St. Paul, Minn. 2
Wheeling, W. Va. 7
St. Mary 7
Fort Worth, Texas 4
Lockport, N. Y. 3
Mercy 91
Belmont, N. C. 2
Buffalo, N. Y. 3
Cincinnati, Ohio 2
Cresson, Pa. 2
Fall River, Mass. 2
Gabriels, N. Y. 3
Grand Rapids, Mich. .. 4
Harrisburg, Pa. 10
Hartford, Conn. 12
Little Rock, Ark. 3
Manchester, N. H. 3
Nashville, Tenn. 2
Oklahoma, Okla. 2
Pittsburgh, Pa. 16
St. Johns, Newfoundl'd 2
Titusville, Pa. 10
Wilkes-Barre, Pa. 13
Our Lady of Mercy 4
Charleston, S. C. 4
Notre Dame 3
Cleveland, Ohio 3
Perpetual Adoration 7
Birmingham, Ala. 7
Precious Blood 3
Maria Stein, Ohio 3
Providence 2
St. Mary of the Woods.. 2
Divine Providence 5
Melbourne, Ky. 4
San Antonio, Texas 1
Presentation 2
St. Johns, Newfoundl'd.. 2
St. Mary of the Presentation .. 3
Oakwood, N. D. 3
Presentation of the Bl. V. Mary 2
San Francisco 2

Presentation of Mary	2	Dallas, Texas	2
St. Hyacinth, Quebec ..	2	Decatur, Ill.	3
Ursulines	24	Louisville, Ky.	1
Bryan, Texas	1	Pittsburgh, Pa.	1
Cleveland, Ohio	12	Youngstown, Ohio	4

Fifty-four lecture courses and five laboratory courses were offered. There were thirty-two instructors, of whom twenty-five were members of the Catholic University faculty. In addition to the courses set down in the Year Book, 1921-1922, there was a course in Educational Measurements by Mr. Foran, M. A.

There were the following special lectures: Gregorian Chant, five lectures by Dom Eudine; Dante, by Right Rev. Bishop T. J. Shahan; Catholic Missions in Bengal, India, by Rev. Fr. Mathis, C.S.C.; Industrial Democracy, by Rev. Dr. John A. Ryan; a lecture by Miss Regan of the National Catholic Welfare Council.

There were the following piano recitals: On July 8, by Miss Gertrude Henneman; on July 13, by Miss Minna Niemann; on July 18, by Mr. Alexander Henneman.

On the evening of July 20, at 7.30, a motion picture entertainment in the interest of the National Shrine of the Immaculate Conception was given by Reverend Bernard A. McKenna, S.T.D.

A solemn High Mass of Requiem was celebrated on Saturday, July 30, at 8.30 a. m., in the chapel of Gibbons Hall, for the repose of the soul of Very Rev. Thomas E. Shields. The celebrant was the Very Rev. Dr. McCormick, Dean of the Sisters College. The Rt. Rev. Thomas J. Shahan, Rector of the University, delivered the eulogy.

THOMAS J. MCGOURTY,
Acting Secretary.

LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

II.—Catholic Schools and Provincial Legislation

It was only after British Columbia became organized as one of the Canadian provinces, in the year 1871, that anything like an educational system was established within its territory. Even at the time of confederation the total population of the province numbered but 36,247 souls, of which "only 8,500 were white men."[30] In the year 1872 the Legislative Assembly of the new province took the matter of education under consideration and passed the "Public School Act," making provision for the establishment, maintenance, and management of public schools in British Columbia. By section 1 of this Act, the Common School Ordinance of 1869 and the Common School Ordinance of 1870, i.e., the pre-confederation educational legislation, then on the statute books, though not operative, were repealed. Provision was made whereby schools established under this Act were to be financed "out of the General Revenue of the Province." . . . "the sum of forty thousand dollars for public school purposes"[31] was to be set apart by the officer in charge of the treasury for the coming year, and each subsequent year a sum was to be voted for educational purposes by the Legislative Assembly. Section 3 of the Act gave to the Lieutenant-Governor-in-Council power to appoint "six fit and proper persons" to be a Board of Education for the Province of British Columbia "to hold office during the pleasure of the Lieutenant Governor." The Lieutenant-Governor-in-Council was also empowered "to appoint a Superintendent of Education who shall be *ex-officio* chairman of the Board of Education." By this Act all authority was centered in the Lieutenant-Governor, who had the appointment of the General Board of Education, and the Superintendent of Education, in whose hands practically all matters connected with the establishment, maintenance, and administration of schools

[30] Porritt, E., *Evolution of the Dominion of Canada*, p. 54.

[31] *Public Schools Act of British Columbia*, 1872, section 2.

was placed; even the appointment and dismissal of teachers coming under their jurisdiction. The educational system provided for by the Public School Act of 1872 was to be "strictly non-sectarian." "All public schools established under the provisions of this Act shall be conducted upon strictly non-sectarian principles. The highest morality shall be inculcated, but no religious dogmas or creed shall be taught."[32] No provision was made for separate or Catholic schools. Nor could any claim be made for the recognition of the Catholic school system by the provincial authorities as a part of the general educational system. For although section 93 was by the act of Union of 1871 made applicable in its provinces to British Columbia, it being provided that "the provisions of the British North American Act of 1867 shall be made applicable to British Columbia in the same way and to the like extent as they apply to the other provinces of the Dominion," and as if the colony of British Columbia had been one of the provinces originally united under the said Act,[33] still the Catholics of the province had no legal claim to recognition, for at no time previous to the Union had the Catholic schools been recognized by the legislature as a part of the educational system of the colony. Section 93 of the British North American Act, which guarantees to the religious minority all the privileges and rights that it had before the Union, would have guaranteed and safeguarded the right to separate schools had such schools been legally recognized previous to the Union, and section 35 of this Public School Act would have been *ultra vires*—null and void.

Only the legal recognition of Catholic Schools before Confederation would have established a legal claim to the continuance of such recognition under section 93 of the British North America Act, and the Catholic Schools of British Columbia, like those existing in Nova Scotia and New Brunswick previous to and at the time of Confederation, had never been established or sanctioned by any authority having legislative jurisdiction. Already the matter had been definitely decided by the decision of the highest court of

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[32]Op. cit., section 35.
[33]British Columbia Act of Union, 1871, section 10.

appeal, the Privy Council, in the case of the New Brunswick Catholic School system. In New Brunswick, before Confederation, there was a parish school system such as existed in British Columbia at the Union. Four years after Confederation, when an educational bill was enacted by the provincial legislature ignoring the Catholic School system, the question was raised whether the parish school system constituted a separate school system under the terms of the British North America Act. A case was taken to the judicial committee of the Privy Council at Whitehall (London). The decision (which also decided the legal status of Catholic schools in Nova Scotia) was that the New Brunswick parish system could not properly be held to constitute a separate school system.[34]

Four years after the establishment of the present system of "non-sectarian" schools in the province, Premier Elliott introduced into the legislature a measure which called forth a vigorous protest from the Catholics and others in favor of denominational schools. This was the School Tax Bill of 1876, an Act to provide for the maintenance of the public schools of the province. By this Act it was provided that every male person above the age of eighteen years, resident in the province, should pay an annual tax of three dollars for the support of the public schools. The Catholics protested against being compelled to pay such a tax for the support of public schools, inasmuch as for conscientious reasons they could not use these schools, and so were obliged to support schools of their own, and petitioned the legislature that Catholics be exempted from such additional burden, or that Catholic schools be recognized as part of the educational system of the province. "The legislature failed to recognize the validity of such objections urged, and that was the first and last effort in the establishing of separate schools in the province.[35]

Several years later the title of the Bill was changed by being amended by the Revenue Tax Act, and so at present its connection with the support of public schools is not noticed.

The Public School Act of 1872, with its amendments, re-

[34]Porritt, op. cit., p. 242.
[35]Gosnell, R. E. British Columbia Year Book, p. 61.

mained in force for seven years, when the legislature revoked all previous education acts and in lieu thereof passed the Public School Act of 1879, by which certain provisions of the old Act were abolished, others modified, and new provisions added. This Act, with certain "Rules and Regulations" was issued shortly afterwards, and with certain amendments remains the school law of the present day.

The new Act did not in any way change or modify the provincial attitude with respect to Catholic Schools. Section 35 of the Public School Act of 1872, providing for "non-sectarian" schools, remained operative in the province until amended in 1905, when this section was supplanted by section 3, which remains in force to the present day. This section provides that "All public schools shall be free and shall be conducted on strictly secular and non-sectarian principles. The highest morality shall be inculcated, but no religious dogmas or creed shall be taught. The Lord's Prayer may be used in opening or closing schools." Section 3 of the present school law and section 35 of the Act of 1872 are almost identical, the only real change being the addition of the word "secular" and permission to use the Lord's Prayer at the opening or the closing of schools. This section as it stands excludes the possibility of the legal recognition of a separate or denominational school system in the province.

Catholic schools, although not recognized as a part of the provincial school system of British Columbia, have, however, some slight recognition given to their work under the Compulsory Education Clause. Attendance at a Catholic school is accepted as fulfilling the provisions of the Act without any attempt being made by the authorities to regulate in any way the courses given, the qualifications of teachers, or any other of its features. All Catholic children from seven to fourteen years, inclusive, or any child, for that matter, can fulfill the prescriptions of "section 140" of the British Columbia Educational Act by attending a Catholic school. This holds good, also, in all other parts of Canada, even where Catholic separate schools form a part of the provincial educational system. In Alberta and Saskatchewan, as well as in Ontario, many convent schools are conducted as private schools without attempt

being made to place restrictions thereon by the provincial authorities.

A different condition of affairs obtains in Australia, where Catholic schools, although not recognized as a part of the provincial system, are obliged to submit to certain provincial restrictions and regulations. This is also the case in some of the States of the American Union. In West Australia, for example, "Catholic and other non-government schools must be declared efficient by the education department" if attendance at them is to be recognized as fulfilling the requirements of the compulsory education law. "The school register must be open to inspection of the compulsory attendance officers of the Department of Education."

In the province of Victoria (Australia), section 60 of the Act of 1910 empowers the Minister of Education "to authorize the inspection of any school (other than a State school) in order to ascertain whether instruction given is satisfactory." [36]

In Massachusetts, since 1882,[37] Catholic and other private schools must submit themselves to the approval of local authorities in order that attendance at them may be deemed a compliance with the Compulsory School Law."[38]

In Nebraska, among other regulations affecting Catholic schools, parish schools and their teachers are governed by the provisions of the school law of the State in so far as these apply "to grades, qualification, and certification of teachers, and the promotion of pupils."[39] "Courses in the parish schools must be, for all the grades, substantially the same as those given in the public schools."[40] They are subject to the inspection of county or city superintendents as if they were public schools. All teachers in Catholic schools must have obtained a "teacher's certificate entitling them to teach corresponding courses or classes in public schools, where the children attending would attend in the absence of such private or parochial school."[41]

While no such regulations exist in British Columbia af-

[36]Cf. Australian Year Book, 1916, p. 812.
[37]Public Statutes, ch. 47.
[38]Catholic Educational Association Bulletin, Vol. 16, Nov., 1919.
[39]1918, Nebraska House Rule 64, Section 1.
[40]Op. Cit. Section 2.
[41]Op. cit. Section 3.

fecting Catholic schools, yet it would seem that there is nothing in the Provincial or in the Federal constitution which would prevent such legislative action on the part of the provincial legislature. Such action could not be held under section 93 of the British North America Act to "prejudicially affect any right or privilege with respect to schools," which Catholics had by law within the province at the time of Union. Besides, the Supreme Court of Canada seems to have decided this question, for in the case of the Manitoba school decision Judge Patterson declared that in the judgment of the Supreme Court "there is no general prohibition which shall affect denominational schools. . . . There is, therefore, room for legislative regulation on many subjects, as for example, compulsory attendance of scholars, the sanitary condition of the school houses, and sundry other matters which may be dealt with without interfering with the denominational character of the school." While such a decision applies primarily to such provinces as Manitoba, Alberta, and Saskatchewan, where Catholic schools formed, or now form, a part of the regular provincial educational system; yet it would seem that in the absence of any other general legal exemption, the Catholic schools of British Columbia might be subject to provincial regulations to the extent indicated by the Supreme Court decision in the Manitoba case.

Has the legislature of British Columbia the power to abolish Catholic or denominational schools and compel attendance at its State or provincial non-sectarian schools? In Manitoba the provincial legislature has no such power, for the Privy Council has decided that "notwithstanding the Public School Act of 1907, Roman Catholics and members of every other religious body in Manitoba are free to establish schools throughout the Province. They are free to conduct schools according to their own religious tenets without molestation or interference, and no child is compelled to attend a public school." Whether the rights and privileges enumerated above, as applying to Manitoba, exist, and apply to the same extent with reference to the Catholics of British Columbia is a matter of uncertainty. In the opinion of the great constitutional authority, Clement, "such a law could not be passed in On-

tario, Quebec, or Manitoba, *sed quaere* as to the province."[42] As this was written in 1903, before the establishment of the two provinces of Alberta and Saskatchewan, the statement can hardly refer directly to these provinces. The writer undoubtedly had the British Columbia situation in mind, and, according to his opinion, the matter was doubtful. In any case it would be for the courts to determine the validity of such legislation, and should the Supreme Court or Privy Council decide that such action was *intra vires* of the legislature of British Columbia, then recourse could be had to an appeal under section 93 of the British North America Act to the Federal Legislature or the Governor-in-Council for remedial legislation to safeguard the just claims of the Catholic minority to maintain Catholic schools within the province.

It may be asked if there is anything in the Federal or Provincial Constitution to prevent the future recognition of the Catholic schools as a part of the provincial system. In answer, it may be stated that this rests entirely with the provincial legislature, which is quite competent at any time, if it so wills, to repeal Section 3 of the present Public Schools Act and to adopt a system similar to that existing in Alberta, Saskatchewan, or Quebec. Once the Catholic schools of British Columbia could secure legal recognition by the legislature of the province the continuance of such recognition would be guaranteed or safeguarded by section 93 of the Federal Constitution, which would, in relation to such schools, immediately become operative. Even at the present time there would seem to be no valid legal objection to prevent the authorities from giving the Catholic schools of British Columbia some formal recognition, at least to the extent that they are recognized in Nova Scotia or New Brunswick, where, although not provided for or permitted by the provincial school law, separate or Catholic schools are recognized by practice or custom and supported by provincial school funds on condition that the standard courses are conducted under teachers with provincial licenses.

Yet to all appearances the date for such recognition of Catholic schools in British Columbia is quite distant; for

[42]Clement, Canadian Constitution, p. 322.

under the present provincial legislation no general exemption from taxes is made in favor of Catholic schools, which are constrained to bear their proportionate share of provincial and municipal taxation. It is true that the Academy of St. Ann, Victoria, has been exempted by an Act of the provincial legislature, a favor accorded them some years ago for services rendered the community by the Sisters of St. Ann during a plague, and not in view of the educational services rendered the province of British Columbia by their school.[42a]

(To be continued)

[42a]Cf. Catholic Encyclopedia, Vol. 2, p. 791.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

(Continued)

With Spinoza, Drummond maintains that two substances having different attributes can have nothing in common between them; and that there cannot be two or more substances of the same nature. Infinite, immaterial, eternal, substance has nothing in common with substance which is material, finite, and perishable. How is it possible, then, that the former produced the latter? "An immaterial substance is necessarily without extension, or solidity, and never could have bestowed what it never possessed. God is infinite and consequently his substance is the sole, universal and eternal substance. Of this eternal substance there are two modifications—mind and extension. Human mind is part of the infinite mind of God. By body is meant the mode which expresses the essence of God, inasmuch as it is contemplated as extended substance, in a certain limited way, consequently though we do not call the Deity corporeal, as that would express what is finite, yet we say that all extended substance is contained in God, since extension and mind are the eternal attributes of his essence."[138]

Matter moves and acts according to its own laws; it preserves what we term the fair order of the universe, and it guides the motions of those worlds that are constituted out of it, by the properties which are inherent in it. "Why then should we not say that it feels, thinks and reasons in man. Thoughts and sentiments proceed from peculiar distributions of atoms in the human brain." The same necessity which gives us a peculiar form and constitution also gives us a peculiar disposition and character. From these observations we may conclude with certainty that all bodies are capable of being affected by attraction and repulsion, of making combinations, of suffering dissolution, and that they always strive

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*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[138] *Academical Questions*, p. 241.

to persevere in that state in which they are while it is suitable to them."[139]

Shelley has the same thought:

> Throughout this varied and eternal world
> Soul is the only element; the block
> That for uncounted ages has remained
> The moveless pillar of a mountain's weight
> Is active living spirit. Every grain
> Is sentient both in unity and part
> And the minutest atom comprehends
> A world of loves and hatreds.[140]

Again in a letter to Miss Hitchener, November 24, 1811: "Yet that flower has a soul; for what is soul but that which makes an organized being to be what it is? . . . I will say then that all nature is animated; that microscopic vision, as it has discovered to us millions of animated beings, so might it, if extended, find that nature itself was but a mass of organized animation."

Southey told Shelley that he was a pantheist and not an atheist. He (Southey) says: "I ought not to call myself an atheist, since in reality I believe that the universe is God." "Pantheism in its narrower and proper philosophic sense is any system which expressly (not merely by implication) regards the finite world as simply a mode, limitation, part or aspect of the one eternal being; and of such a nature, that from the standpoint of this Being no distinct existence can be attributed to it."[141] In so far as Shelley gives to nature the attributes of God he is a pantheist. This he often does. Thus, in *Julian and Maddalo,* "sacred nature"; in *The Revolt of Islam,* V, II, "dread nature"; and in the *Refutation of Deism* he speaks of "divine nature." Often though he distinguishes between God and Nature; and in this respect differs from Spinoza and those who are pantheists in the stricter use of the term. Thus in *The Revolt of Islam,* IX, 14, "by God and nature and necessity."

There is another difference between the pantheism of Shelley and that of Spinoza. Shelley does not make any difference

[139] *Academical Questions,* p. 258.
[140] *Queen Mab,* IV, p. 15.
[141] Baldwin, J. M.: *Dictionary of Philosophy and Psychology,* 1902.

between men, animals and plants. They are all about on the same level. Spinoza on the other hand makes man the king and center of the Universe.

Shelley may have gotten his pantheistic views from Volney and Holbach as well as from Drummond. In the *Systeme de la Nature,* II, c. VI, we read: "Tout nous pronne donc que ce n'est pas hors de la nature que nous devons chercher la Divinite. Quand nous voudrons en avoir une idée, disons que la nature est Dieu."

A characteristic of his later pantheism is that it identifies God with love. "Great Spirit, deepest love! Which rulest and dost move all things which live and are."[142] Again, "O Power! . . . thou which interpenetratest all things and without which this glorious world were a blind and formless chaos, Love, author of good, God, King, Father."[143]

Plato mounts up from sensuous love to intellecual love, and so does Shelley. In the *Defence of Poetry,* III, s. 125, he shows us how another great poet accomplished this. "His (Dante's) apotheosis of Beatrice in Paradise and the gradations of his own love and her loveliness, by which as by steps he feigns himself to have ascended to the throne of the Supreme cause, is the most glorious imagination of modern poetry." One would be in this highest stage, according to Spinoza, when one has attained the intellectual love of God. "This intellectual love of God is the highest kind of virtue and it not only makes man free, but it confers immortality."[144]

Shelly makes all things love one another. Thus in *Adonais:*

> All baser things pant with life's sacred thirst;
> Diffuse themselves; and spend in love's delight,
> The beauty and the joy of their renewed might (st. 19).

This harmonizes with his earlier views concerning inanimate objects. We saw he believed that they all had life, that they were all possessed of the "Spirit of Nature." In *Prometheus Unbound* he speaks of "this true, fair world of things a sea reflecting love." Love draws man to man. It is the *sine qua non* of man's existence. His love is founded in beauty as per-

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[142] *Ode to Naples,* Epode II. B.
[143] *Colisseum,* III, 6.
[144] Turner: *History of Philosophy,* p. 483.

ceived by the senses. The Spirit of Beauty and the Spirit of Love are one.

> Great Spirit, *deepest Love!*
> Which rulest and dost move
> All things which live and are
> . . . Who sittest in thy star o'er Ocean's western floor
> Spirit of Beauty.[145]

We love that which is beautiful. "Love is a going out of one's own nature, or an identification of ourselves with the beautiful which exists in thought, action or person not our own."[146] The beauty of the world leads us step by step to the love of pure Beauty, Love itself. In the *Symposium,* Diotima explains how the love of beautiful objects leads on to the conception of perfect abstract beauty, "eternal unproduced, indestructible. . . . All other things are beautiful through a participation of it . . . When any one ascending from the correct system of Love begins to contemplate this supreme beauty he already touches the consummation of his labor."[147] The earth is not Beauty, Love, Divinity itself; it is but the shadow of God.

> How glorious are thou, Earth! And if thou be
> The shadow of some spirit lovelier still.[148]

Again

> The awful shadow of some unseen Power
> Floats unseen amongst us.[149]

This reminds us of platonism. The "Spirit" is the Idea, and the "shadow" is the earth. Plato's Idea transcends the world of concrete existence. The two functions of the Idea are to cause things to be known and to constitute their reality. It is at the same time one and many.[150] It stood out most prominently in the mind of Plato as the Idea of Good or Beauty by which he meant God Himself. He says that the shadow of the power of intellectual Beauty inspires us and not intellec-

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[145] *Ode to Naples,* Epode II, B.
[146] *Def. of Poetry,* III, 3.
[147] Forman's ed. *Prose Works,* Vol. III, p. 219.
[148] *Prom. Unbound,* Act. II. sc. 3, p. 267.
[149] *Hymn to Intellectual Beauty.*
[150] *Turner,* p. 102.

tual Beauty itself. We could not endure that. Intellectual Beauty is God.

Since then Shelley's Great Spirit, Spirit of Nature, Light, Beauty, Love, resembles the "Ideas" of Plato very closely, and since these Ideas have been identified by St. Augustine and other Christian platonists with the "mind of God," it is doubtful that Shelley was an atheist in the strict sense of the term. His poetry at least will tend to imbue us with a realization of God's Presence.

> That Light whose smile kindles the Universe,
> That Beauty in which all things work and move,
> That Benediction which the eclipsing curse
> Of birth can quench not, that sustaining Love
> Which through the web of being blindly wove
> By man and beast and earth and air and sea.
> Burns bright or dim, as each are mirrors of
> The fire for which all thirst; now beams on me,
> Consuming the last clouds of cold mortality.[151]

In his later years Shelley became more and more of an idealist. Towards the beginning of 1812 he became acquainted with Berkeley's writings at the instance of Southey. Ideas, according to Berkeley, are communicated to the mind through the immediate operation of the Deity without the intervention of any actual matter. All our ideas are words which God speaks to us. Matter is only a perception of the mind.

> ———this Whole
> Of suns, and worlds, and men, and beasts, and flowers,
> With all the silent or tempestuous workings
> By which they have been, are, or cease to be,
> Is but a vision; all that it inhabits
> Are motes of a sick eye, bubbles and dreams;
> Thought is its cradle and its grave, nor less
> The future and the past are idle shadows
> Of thoughts eternal flight—they have no being:
> Nought is but that which feels itself to be.[152]

When Panthea, in *Prometheus Unbound,* describes to Asia a mysterious dream, suddenly Asia sees another shape pass between her and the "golden dew" which gleams through its substance. "What is it?" she asks. "It is mine other dream,"

[151] *Adonais,* st. 54.
[152] *Hellas.*

replies Panthea. "It disappears," exclaims Asia. "It passes now into my mind," replies Panthea. To Shelley dreams are as visible as the dreamers, and our minds are simply a collection of dreams. Reality is reduced to the unsubstantiality of a dream, and dreams are the only reality.

With regard to his belief in the immortality of the soul, we have the same difficulty and the same solution. All that we see or know, he says, perishes, and although life and thought differ from everything else, still this distinction does not afford us any proof that it survives that period beyond which we have no experience of its existence. The quotations, though, which can be twisted into an expression of disbelief in the immortality of the soul[153] are less numerous than those expressing disbelief in the existence of God. His writings teem with expressions of belief in existence after death. "You have witnessed one suspension of intellect in dreamless sleep . . . you witness another in death. From the first, you well know that you cannot infer any diminution of intellectual force. How contrary then to all analogy to infer annihilation from death."[154] Again, "Whatever may be his true and final destination there is a spirit within him at enmity with nothing and dissolution."[155]

Plato claimed that the soul preexisted long before it was united to the body. In its supercelestial home "the soul enjoyed a clear and unclouded vision of ideas; and that, although it fell from that happy state and was steeped in the river of forgetfulness it still retains an indistinct memory of those heavenly intuitions of the truth."[156] Shelley was so impressed with the truth of this theory that he once walked up to a woman who was carrying a child in her arms and asked her if her child would tell them anything about preexistence. He believed that after death the soul returns to Plato's world of Ideas whence it came.

> Whilst burning through the inmost veil of heaven
> The soul of Adonais, like a star
> Beacons from the abode where the eternal are.[157]

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[153] Cf. Shelley's *Essay on a Future State.*
[154] Letter to Eliz. Hitchener, June 25, 1811.
[155] *Essay on Life.*
[156] Turner: *History of Philosophy,* p. 110.
[157] *Adonais,* st. 55.

As to the nature of the soul his early views reflect the influence of Dr. G. Aberthney, who believed in a kind of universal animism. On January 6, 1811, he writes to Hogg: "I think we may not inaptly define *soul* as the most supreme, superior and distinguished abstract appendage to the nature of anything." Again, "I conceive (and as is certainly capable of demonstration) that nothing can be annihilated, but that everything appertaining to nature, consisting of constituent parts infinitely divisible, is in a continual change, then do I suppose—and I think I have a right to draw this inference—that neither will soul perish."[158]

In *Queen Mab* we find Shelley believing in the doctrine of necessity. There he denies the freedom of the will. Later on he exempted the will from the law of necessity, but not the intelligence or reason of man. His views on this subject were derived principally from Godwin. "Every human being," says Godwin, "is irresistably impelled to act precisely as he does act. In the eternity which preceded his birth a chain of causes was generated, which, operating under the name of motives, make it impossible that any thought of his mind and any action of his life should be otherwise than it is."[159]

The actions of every human being are determined by the dictates of reason; and, like the operations of nature, are subject to the law of necessity. This idea of necessity is obtained from our experience of the uniformity of the phenomena of nature. Similar causes invariably produce the same effect. In the material world an immense chain of causes and effects appears, the connection between which we cannot understand. The same thing is true of the moral world. There, motive is to voluntary action what cause is to effect in the physical order. A man cannot resist the strongest motive any more than a stone left unsuspended can remain in the air. Will is simply an act of the judgment determined by logical impressions. The murderer is no more responsible for his deed than the knife with which the crime was committed. Both were set in motion from without; the knife, by material impulse; the man, by inducement and persuasion. To hate a murderer,

[158] June 20, 1811.
[159] *Political Justice*, Book VI. 11.

then, is as unreasonable as to hate his weapon. Educate him, but do not punish. In the material world

> No atom of this turbulence fulfills
> A vague and unnecessitated chance,
> Or acts but as it must and ought to act.[160]

In the same way

> Not a thought, a will, an act,
> No working of the tyrant's moody mind,
> Nor one misgiving of the slaves who boast
> Their servitude, to hide the shame they feel,
> Nor the events enchaining every will,
> That from the depths of unrecorded time
> Have drawn all-influencing virtue, pass
> Unrecognized, or unforeseen by thee,
> Soul of the Universe![161]

In his notes to *Queen Mab,* Shelley admits that the doctrine of necessity tends to introduce a great change into the established notions of morality, and utterly to destroy Religion. It teaches that no event could happen but as it did happen; and that if God is the author of good He is also the author of evil.

Shelley soon broke away from the teaching of Godwin and Spinoza with regard to the freedom of the will. He maintained that the will is unrestrainedly free and that man is his own master. Thus, "Man whose will has power when all beside is gone" (*The Revolt,* VIII, 16). "Such intent as renovates the world a will omnipotent" (Ibid., II, 41). "Who if ye dared might not aspire less than ye conceive of power" (Ibid., XI, 16).

Man can obtain freedom if he really desires it. Godwin held that freedom from external restraints leads to freedom of the mind, whereas Shelley sees in external political freedom the blossoming forth of already obtained freedom of the soul. The interior freedom is obtained through self-abnegation and the determination of the will. Mrs. Shelley says in the introduction to *Prometheus Unbound* that Shelley believed mankind had only to will that there should be no evil and there would be none. Evil is not something inherent in creation,

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[160] *Queen Mab,* Canto VI, p. 24.
[161] Ibid.

but an accident that may be expelled. "But we are taught," writes Shelley, "by the doctrine of necessity, that there is neither good nor evil in the universe, otherwise than as the events to which we apply these epithets have relation to our own peculiar mode of being."[162]

This view is very similar to that of Drummond. He held that order and disorder have no place but in our own imagination, and are the modes in which we survey the eternal and necessary series of things. Ideas of right and wrong depend upon the circumstances in which people are placed. They vary so much that we do not find the standard of morality to be precisely the same in any two countries of the world. Good and evil are modes of thinking; and what appears good to one person may appear bad to another, and neither good nor bad to a third. This is Spinoza's doctrine: "Bonum et malum quod attinet, nihil etiam positivum in rebus, in se scilicet consideratis, indicant, nec aliud sunt praeter cogitandi modos, seu motiones, quas formamus ex eo, quod res ad invicem comparamus nam una eademque res potest eodem tempore bona et mala, et etiam indifferens esse." *Ethics,* IV.

Shelley has two versions of the origin of good and evil. The first is manichean and represents them as twin genii of balanced power and opposite tendencies ruling the world. "This much is certain: that Jesus Christ represents God as the fountain of all goodness, the eternal enemy of pain and evil. . . . According to Jesus Christ, and according to the indisputable facts of the case, some evil spirit has dominion in this imperfect world."[163] Good is represented by the morning star and evil by a comet. According to the second version, which is Shelley's own view, evil has not the same power that good has, and came later into the world. Evil is strong because man permits it to exist, and must disappear as soon as man wills this. Since it could be entirely eliminated, it is not an integral part of the world.

Man is naturally good. His vices are the result of bad education. They are nothing but errors of judgment. Let truth prevail; educate men properly, and then vice will entirely disappear. Shelley also writes:

[162] Notes to *Queen Mab.*
[163] *Shelley Memorials, Essay on Christianity,* p. 283.

Let priest-led slaves cease to proclaim that man
Inherits vice and misery, when force
And falsehood hang even over the cradled babe
Stifling with rudest grasp all natural good.

Godwin thinks that the influence of the emotions and passions has been overestimated. It is not true that they can force one to act in opposition to the dictates of one's reason. They maintain their hold on men but by the ornaments with which they are decked out; and these are the things which compel a man to yield. Reduce sensual acts to their true nakedness and they would be despised. Whatever power the passions have to incline men to act will, in future, be offset by consideration of justice and self-interest. Many have overcome the influence of pain and pleasure in the past by the energies of intellectual resolution, and what these accomplished can be done by all. Reason and truth, then, are sufficient to change the whole complexion of society. They will ultimately prevail; and then all will be wise and good. The following from Shelley is an echo of this.

And when reason's voice
Loud as the voice of nature shall have waked
The nations; and mankind perceive that vice
Is discord, war, and misery; that virtue
Is peace and happiness and harmony

XX

How sweet a scene will earth become!
Of purest spirits a pure dwelling-place,
Symphonious with the planetary spheres.

Godwin went so far as to say that eventually all sickness would disappear; and even in this Shelley follows his master. Shelley finds this view of evil in the teaching of Christ. "According to Jesus Christ," he writes, "some evil spirit has dominion in this imperfect world. But there will come a time when the human mind shall be visited exclusively by the influence of the benignant power."[164]

All the philosophists who influenced Shelley agreed in this that virtue leads to happiness. The purpose of virtuous con-

[164] *Essay on Christianity.*

duct, says Godwin, "is the production of happiness." So with Shelley "virtue is peace, and happiness, and harmony." Virtue, says Godwin, is the offspring of the understanding; and vice is always the result of narrow views. "Selfishness," writes Shelley, "is the offspring of ignorance and mistake; . . . disinterested benevolence is the product of a cultivated imagination, and has an intimate connection with all the arts which add ornament or dignity or power, or stability to the social state of man."[165]

Shelley does not believe in the existence of hell. He thinks that this doctrine is incompatible with the goodness of God. "Love your enemies, bless those who curse you, that ye may be the sons of your Heavenly Father, Who makes the sun to shine on the good and the evil, and the rain to fall on the just and unjust." How monstrous a calumny have not impostors dared to advance against the mild and gentle author of this just sentiment, and against the whole tenor of his doctrines and his life overflowing with benevolence and forbearance and compassion."[166] God, he says, would only be gratifying his revenge under pretence of satisfying justice were he to inflict pain upon another for no better reason than that he deserved it.

CHAPTER V.

RADICALISM IN CONTEMPORARY POETRY

A poet is the product of his time. Shelley observes that there is a resemblance, which does not depend on their own will, between the writers of any particular age. They are all subjected to a common influence "which arises out of a combination of circumstances belonging to the time in which they live, though each is in a degree the author of the very influence by which his being is thus pervaded." Hence it is that the works of any poet cannot be thoroughly appreciated unless the spirit that pervaded the life of the period be understood. This is particularly true of the poetry of Shelley. It embodies the aspirations and ideals of the philosophers of his time. Its themes are liberty, justice and revolt. On every side are heard

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[165] *Speculations on Morals*. Vol. II, prose works, p. 260.
[166] *Shelley Memorials. Essay on Christianity*, p. 279.

protests against conventionality, against government, and against religion. The philosophers of the French Revolution are hailed as the saviors of society and their theories put forth as a panacea for all human ills. Shelley is the high water mark of the waves of revolt which threatened to inundate the country. A brief investigation, then, of the poetical atmosphere of the end of the eighteenth century will help us in our study of the sources of his radicalism.

There can be no doubt but contemporary literature had some influence on his sensitive nature. "The writings of the future laureate (Southey) as likewise of Wordsworth and Coleridge, and Landor's *Gehir* were among those for which Shelley in early youth had a particular predilection."[167] Since the influence of Southey soon began to decline on account of his fulsome praise of George III, we shall confine our attention to Wordsworth and Coleridge. "One word in candor," Shelley writes, "on the manner in which the study of contemporary writing may have modified my composition. I am intimately persuaded that the peculiar style of intensive and comprehensive imagery in poetry which distinguishes modern writers has not been as a general power the product of the imitation of any particular one. It is impossible that any one contemporary with such writers (Wordsworth and Coleridge were specified at first) as stand in the front ranks of literature of the present day can conscientiously assure themselves or others that their *language* and *tone of thought* may not have been modified by the study of the productions of these extraordinary intellects."[168]

Radicalism, we said, was the characteristic of this period and this extended both to the form and the matter of poetry. Byron characterizes one eminent poet as "the mild apostate from poetic rule."[169]

During the greater part of the eighteenth century conservatism and classicism were in the ascendant. After the Revolution of 1688 everything medieval and Catholic was looked upon with suspicion. Old customs and festivities were allowed

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[167] W. M. Rossetti: *Memoir of Shelley*, p. 33.
[168] Shelley's notebook. Printed for W. K. Bixby, St. Louis, 1911.
[169] *English Bards and Scotch Reviewers.*

to fall into disuse. Compared with the past it was a material age. In the early part of the century agriculture and commerce flourished and with this advance in material prosperity came the decline of romanticism. "Correctness" in form and thought is the guiding light of prince and peasant, of poet and philosopher. Imagination is concerned almost entirely with society and fine manners. Pope's themes are beaux and belles, pomatum, billets-doux, and patches. He preferred the artificial to the natural. Form, imitation of the classics, is to him and the men of that period, the all important matter in literature. In his *Essay on Criticism* he tells us again and again

> Learn hence for ancient rules a just esteem
> To copy nature is to copy them.

"To his immediate successors Pope was the grand exemplar of what a poet should be,"[170] but unfortunately he was followed by a horde of imitators whose only claim on the muse of poetry was ability to turn out heroic couplets. As a consequence poetry became a cold, lifeless affair, devoid of imagination and "divorced from living nature and the warm spontaneity of the heart."[171]

A reaction against this pseudo-classicism was inevitable. That small but constantly flowing stream of romanticism which is found in the works of Thomson, Blake, Warton and Gray, increased in size until it broke loose in the *Lyrical Ballads* of 1798. This was the joint work of Coleridge and Wordsworth. The two poets met for the first time in 1796. Coleridge was then 24 years of age and Wordsworth but two years his senior. In July, 1797, Wordsworth and his sister moved to Alfoxden, in Somersetshire, that they might be near Coleridge, who was living with his wife at Nether-Stowey. They were, as Coleridge has said somewhere, three people but one soul. A good description of the relationship between them is given in Dorothy Wordsworth's *Alfoxden Journal,* and in Coleridge's *The Nightingale;* a conversation poem. Their most frequent topic of conversation was "the power of exciting the sympathy of the reader by a faithful adherence to the

[170] P. J. Lennox in the *Catholic Encylopedia*, Vol. XII.
[171] T. Arnold; *Manual of English Literature*, p. 304.

truth of nature, and the power of giving the interest of novelty by the modifying colors of imagination."[172] From these conversations originated the plan of the *Lyrical Ballads.* The work was divided into two parts. Coleridge was to direct his attention to romantic and supernatural characters and to enshroud these with a human interest and a semblance of truth sufficient to engage our interest and attention. Wordsworth, on the other hand, was to produce the same effect by giving the charm of novelty to objects chosen from ordinary life. It seemed to them that the beauty of a landscape often depended on the accidents of light and shade; that moonlight or sunset sometimes transformed an uninviting scene into one of entrancing beauty; and so they believed that they could diffuse the glow of their imagination over any object and make it attractive. As might be expected the publication of the *Ballads* did not meet with success. The change from the stereotyped verse of the age to these carelessly formed effusions was too much for the critics. Some scoffed at them; others thought they were being hoaxed. The subjects dealt with in these poems were long considered as unfit for poetry; and of course the conservative felt it his bounden duty to protest against the innovation. In the second edition of the *Ballads,* which was entirely Wordsworth's own work, an attempt is made to justify this radical departure from the beaten path. A poet, he explains, is a genius, and should not be hampered by any conventions of art or traditions of society. His imagination is the purifying fire which transmutes the rough ore of the commonplace into the choice gold of literature. "Good poetry," he writes, "is the spontaneous overflow of powerful feelings." "He (the poet) is a man speaking to men; a man, it is true, endowed with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighting to contemplate similar volitions and passions as manifested in the goings of the universe,

[172]Coleridge: *Biographia Literaria,* Ch. XIV.

and habitually impelled to create them where he does not find them."[173] This is a good picture of Shelley. "With a spiritual gaze turned first inward, on his own passions and volitions, and then turned outward upon the universe, Shelley looked in vain for external objects answering to the forms generated by his dazzling imagination."[174]

Meter and poetic diction, Wordsworth says, are something altogether accidental to poetry, and consequently there is no essential difference between the language of poetry and that of prose. "The distinction," Shelley writes, "between poets and prose writers is a vulgar error. Plato was essentially a poet."[175] Wordsworth contends, too, that the proper language of poetry is the ordinary language of the rustic. The excellence of poetry depends not so much on the dignity of the words used as on their capacity to arouse emotions. "The language of poets," Shelley writes, "is vitally metaphorical; that is, it marks the before-unapprehended relations of things and perpetuates their apprehension; until words which represent them, become, through time, signs for portions or classes of thought instead of pictures of integral thoughts. . . . Every original language near to its source is in itself the chaos of a cyclic poem."[176]

Not only Shelley's principles as regards "the use of language" but also his "tone of thought" was influenced by Wordsworth. Coleridge and Wordsworth removed the sphere of poetry from social action to philosophical reflection; they exchanged the ancient method, consisting in the ideal imitation of external objects, for an introspective analysis of the impressions of the individual mind.[177] Many of Wordsworth's poems are records of the moods of his own soul, and of phases of his life; so also are Shelley's A brief examination of some of Wordsworth's works will serve to make this clear.

Wordsworth planned an epic poem, *The Recluse,* of which *The Prelude,* or introduction, and *The Excursion* are the only

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[173]Preface to *Lyrical Ballads.*
[174]*Courthope,* Vol., VI, p. 314.
[175]Shelley's *Defence of Poetry,* p. 9.
[176]Ibid., p. 5.
[177]Courthope: *History of Poetry,* Vol. VI, p. 192.

parts extant. In these two poems we can trace out the history of his radicalism. *The Prelude* is his autobiography; and *The Excursion* supplements what is lacking to a thorough revelation of the workings of his mind. He begins *The Prelude* by telling about his childhood and schooltime, his residence at Cambridge, vacation and love for books. He then treats of his first trip to the Continent and his residence in London. Book IX is concerned with his second visit to France in 1791. While there he mixed up with all classes

> . . . and thus ere long
> Became a patriot; and my heart was all
> Given to the people, and my love was theirs."[178]

It was natural for him to do so, because he lived from boyhood among those whose claims on one's respect did not rest on accidents of wealth or blood. He describes his friend General Beaupis, who inoculated him with enthusiasm for the cause of the Revolution. In *The Revolt of Islam* Shelley describes Dr. Lind, who taught him to curse the king. Hatred of absolute rule, where the will of one is law for all, was becoming stronger in Wordsworth every day. After the September massacres and the imprisonment of the king he returned to Paris.

> And ranged with ardor heretofore unfelt
> The spacious city.[179]

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[178] *Riverside Edition*, p. 217.
[179] Ibid., p. 239.

(To be continued)

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

5. Play and Exercise

When reading Locke's ideas about "play games," we are impressed with the meagreness of his instructions. We fail to find in them any principles that tend to the making of manly characters. Evidently, the custom that prevailed in his day was to give "play things," childish in their nature and better fitted for girls than boys. He speaks about "tops, gigs, battledores, and the like," and counsels that "all the plays and diversions of children should be directed towards good and useful habits, or else they introduce ill ones. Whatever they do, leaves some impression on that tender age, and from thence receive a tendency to good or evil; and whatever hath such influence, ought not to be neglected."[148] Nothing specific is said about out-door exercise or play, especially through those out-door games for which nature calls. Our physiologists and educators demand these sports and give reasons therefor.

"For the best results in childhood days, nature calls for play rather than work. The out-door play of children tends to develop the larger and freer bodily movements. It enlarges the lungs; it strengthens the heart; it promotes circulation; it gives grace and suppleness to the figure; it provides varied activities which flow from native well-springs of interest; and it thus lays the foundation for finer adjustments and for a higher development of the whole being; and above all it tends

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[148]Sec. 130.

to put the child in a condition to sustain some of the inevitable strains which he will meet in the schoolroom. The work begun in the play of childhood should be completed by the games and athletic sports which find legitimate place in the latter portion of the educative process not only as means of perfecting physical development but as valuable means of forming character and developing necessary social qualities.''[149]

Although Locke was a physician as well as a great sufferer, he nowhere gives any rules concerning the means of securing physical development, nor how to adjust conditions to meet the requirements for the preservation of the health of the child, suitable to the needs of civilized life. It is true that he advocated the ''hardening'' process, but that does not satisfy science. Health is the great question of our day and nothing is left undone to secure it for all. Physicians and educators are working in harmony to obtain it for the children attending school, and devise excellent means and processes to attain that end.

The saying of Montaigne, which is sometimes quoted as a watchword by the advocates of physical culture, that ''we have not to train up a soul nor yet a body, but a man, and we cannot divide him,'' expresses a truth which lies at the basis of rational education. It is, indeed, the strongest plea for systematic training of the body that it help in the harmonious development of the whole man.

Apart from its effect mentally and its value morally, in teaching discipline, obedience, and courage, physical education, according to Georges Demeny, a noted French authority, has three objects: ''to confirm health, to give a harmonious development of the body, and to teach how to best utilize the muscular force in the different applications which are demanded in life.''[150]

[149]Shields, op. cit., p. 188.
[150]Apud. Pyle, op. cit., p. 333.

After proving the essential superiority of play to gymnastics, Spencer says: "Granting then, as we do, that formal exercises of the limbs are better than nothing—granting further, that they may be used with advantage as supplementary aids; we yet contend that such formal exercises can never supply the place of the exercises prompted by nature. For girls, as well as for boys, the sportive activities to which the instincts impel, are essential to bodily welfare. Whoever forbids them, forbids the divinely appointed means to physical development."[151]

6. PHYSICAL EDUCATION OF GIRLS

Although Locke gives no specific instruction for the education of girls, he hints that "the nearer they come to the hardships of their brothers in their education, the greater advantages will they receive from it all the remaining part of their lives."[152] In Locke's time the physical education of girls was almost *nil*. In the United States this matter has received considerable attention, and the system of physical training of girls is being improved every year. Indeed, it cannot be too strongly insisted upon that games and exercises which strengthen the muscles, enlarge the chest, and assist all the digestive operations, are not only as beneficial to girls as to boys, but need to be made ever more a special study in the case of the former, since girls do not spontaneously attend to this part of their education with the energy of the other sex.

It has been said that when you educate a boy you may be training a man, but when you educate a girl you may be educating a family. It is useless to press the claims of health and physical training, to aim for better bodies and higher physical development if the future

[151] Op. cit., p. 280.
[152] Sec. 9.

mothers are not considered. Their physical training is of more importance than that of man.[153]

Hence, the first aim, which should dominate physical education should be health—a momentous word that looms up beside holiness, to which it is etymologically akin. Only those who realize what advances have been made in health culture, especially since the days of Locke, and know something of its vast new literature can realize what this means. The health of woman is, as we have seen, if possible even more important for the welfare of the race than that of man, and the influence of her body upon her mind is, in a sense, greater, so that its needs should be supreme and primary. Foods should favor the completest digestion, so that metabolism be on the highest plane. The dietary should be abundant, plain and varied, and cooked with all the refinements possible in the modern cooking school, with limited use of rich foods and stimulating drinks, but with wholesome proximity to dairy and farm. Nutrition is the first law of health and happiness.[154]

The principle sometimes advocated, that the same methods of physical training should apply to boys and girls without regard to sex, should be reversed and every possible adjustment made to sex. Free plays and games should always have precedence over indoor or uniform *commando* exercises. Boating and basket-ball should be allowed, but with the competition element sedulously reduced, and with dancing of many kinds and forms the most prominent indoor exercises. Golf and tennis are games that should hold a place in the physical culture of our girls.[155]

Speaking of the influence of carriage and dress on digestion, Dr. Stockton states that one of the most common causes of sluggishness in hepatic circulation and

[153]Knauff, T. C., Athletics for Physical Culture, p. 395.
[154]Hall, Adolescence, Vol. II, p. 637.
[155]Ibid., p. 638.

secretion, as well as of the disturbances of the intestines and other portions of the digestive apparatus, may be attributed to faulty carriage of the body and relaxation of the abdominal muscles, lessening the abdominal type of respiration, and consequently the loss of diaphragmatic motion. All of these conditions are very much aggravated, and some of them are directly induced by the improper dress almost universally adopted by women, and to some extent by children.

Now, for the correct performance of function on the part of the stomach, liver, and intestines, it is necessary that free and properly selected movements of these organs should take place. Such movements are impossible in the majority of women. The defects are so common, and the deformities of the body necessarily associated with them, begin so early in life, that they are largely overlooked, and are argued to be natural and beautiful by the mass of womankind.[156]

Locke's criticism of "strait-lacing"[157] is sustained by our present-day scientists. Thus, Dr. Stockton affirms that this condition more than any other cause is responsible for the constipation, backache, debility, biliousness, early loss of complexion, headache, and that long list of ailments of which so many women in all civilized countries are victims.[158]

In conclusion we say that the adjustments called for to secure adequate physical education for all boys and girls, are difficult and will tax the resources of all available educative agencies. "The very virtues of civilization," says Dr. Bagley, "impose upon everyone who lives the social life the paradoxical obligation to break nature's laws. How to get the most out of life with the least suffering, how to do the best work with the least

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[156]Cf. Pyle, op. cit., pp. 45, 46 ff.
[157]Sec. 11.
[158]Vide Pyle, op. cit., p. 48.

drain, how to be human and civilized and still to be a healthy animal, are problems that can only approximate solution through comparison. When the best life entails no physical suffering, when the best work can be done without danger of nervous breakdown, when civilization and culture fail to demand some violation of primitive laws, man will have developed into a being that will have little bodily resemblance to his present self.''[159]

To Locke is due the credit of being among the first to give due attention as well as consideration to the care of the physical well-being of the child. Personal experience, no doubt, contributed largely to the high value he placed upon the health of the body, and wrought in him a ready sympathy for the physical weakling for whom he sought strength and vigor in a clean, simple, and natural mode of life. That his theories will here and there fall short in the light of present developments in the science of physiology, hygiene, and physical training, is to be expected. But if we disregard a few minor points, such as his insistence on ''leaky'' shoes, we shall find that his prescriptions of a plain diet, fresh air, plenty of sleep, proper clothing, and hard beds, need as much emphasis today as in Locke's time, and the passing moods and tempers of children, that teachers must reckon with, are facts as important now as then.

CHAPTER IV

CRITICISM OF LOCKE'S THEORY OF MORAL TRAINING

Locke says ''the great principle and foundation of all virtue and worth is placed in this: That a man is able to *deny himself* his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.''[160]

Having pointed out the ways in which he considered

[159] Bagley, The Educative Process, p. 336.
[160] *Thoughts*, Sec. 33.

that the body could be best fitted "to obey and execute the orders of the mind," Locke proceeded to set forth his views as to the ways in which "to set the mind right, that on all occasions it may be disposed to consent to nothing but what may be suitable to the dignity and excellency of a rational creature."[161]

Thus we see that the foundation of moral training is habit, which must, later on, qualify the child to obey his reason. The basis of all virtue is *the ability to practice self-denial;* hence, children should not be given anything simply because they desire it vehemently. They should, on the contrary, achieve the permanent experience that ardent desires are followed by denial and privation. Whilst the reason of the child is, as yet, unable to distinguish, the authority of the intelligent parent should intervene. If respect for parental authority is early developed, reasonable indulgence can be allowed to hold sway. The esteem, and the loss of esteem of the family and relatives, are the means that should be used to induce children to do well, until they arrive at the point of acting virtuously in order to satisfy the sense of duty. Blows and servile punishments should be avoided; these repress the spirit. If such means are used to force children to do what is right, they will not do it out of inclination, but only to avoid a greater evil. In like manner, rewards may induce children to do what we desire of them, simply through avarice and sensual pleasure.

Locke says, "I place *virtue* as the first and most necessary of those endowments that belong to a man or a gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that, I think, he will be happy neither in this nor the other world."[162] Although Locke considers *virtue* the first and most necessary of those

[161] Sec. 31.
[162] Sec. 135.

endowments that belong to a man or gentleman, he urges its absolute necessity on the ground of utility. For if he possess not virtue, he cannot be valued and beloved by others, and hence the motive for practicing virtue is the *Ego*. It is true that Locke adds that without virtue, man would not be happy here or hereafter. However, the utilitarian motive is primary, while the supernatural aim is obscured.

Locke, in inculcating the acquisition of virtue, seems to have in mind,

(1) "Self-restraint." He says, "as the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind. And the great principle and foundation of all virtue and worth is placed in this, that a man has to deny himself his own desires," etc.[163] "He that has not a mastery over his inclinations, he that knows not how to resist the importunity of present pleasure or pain for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry and is in danger never to be good for anything."[164]

(2) Submission to the authority of parent and teacher. "Would you have your son obedient to you when past a child? Be sure, then, to establish the authority of a father as soon as he is capable of submission."[165]

The first step in moral training is to make the child gradually familiar with the idea of God as Creator and Ruler of the Universe. The next step is to teach the habit of daily prayer.[166] Then, keep him strictly to speak the truth, and by all ways imaginable inclining him to be good natured.[167] Here, he observes that "all injustice generally springs from too great love of ourselves and

[163]Sec. 33.
[164]Sec. 45.
[165]Sec. 40.
[166]Sec. 136.
[167]Sec. 139.

too little for others." These are general principles. For the rest, "as the child grows up the tendency of his natural inclination must be observed," and the particular virtues must be developed, and remedies for the particular vices applied according to the child's nature."[168]

The virtues inculcated express and advocate the true ideal of human nature. "The solid and substantial good," "the glory and strength" of man, his only essential happiness, the excellence which makes a man "valued and beloved by others and acceptable or tolerable to himself."[169]

Locke defines habit as "that facility in doing anything which is acquired by practice,"[170] and also "The power or ability in man of doing anything, when it has been acquired by frequently doing the same thing."[171]

Now, in the development of the Christian character, and therefore in the formation of the typical youth, habit has a rôle of surpassing importance. It must transform instinctive behavior, and make it the servant or the ally not only of right reason and ethical conduct, but of a life conformed to Christian standards. In the accomplishment of this task, there are successive stages of perfection to be attained according as the essence of the new habit is concerned with the substitution of a new feeling for the old instinctive attitude, or a new response, or a new object for both feeling and response. After the example of his divine Master, the Christian youth must be able to say: *Behold I make all things new.*[172] The first element is the sensory impression, which is also the indispensable condition of the other two elements, so in the acquisition of Christian virtue, the first requisite is a knowledge of the truths of faith.

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[168] Ibid.
[169] Sec. 70.
[170] *Thoughts*, Sec. 66.
[171] Essay Concerning Human Understanding, Vol. 1., p. 387.
[172] Apoc. XXI. 5.

Again, the law of habit reigns in the moral order as truly as the law of gravitation in the physical. The most difficult things become easy in time. It would be as difficult for a saint after long habits of virtue suddenly to fall into mortal sin, as it would be for a man living for years in habits of vice suddenly to become a saint. The law of habit presses upon the will, driving it into the channel which it has cut for itself, and making it more and more difficult to divert its course.

Habit can only be conquered by habit. The youth must form good habits to conquer bad, habits of resistance to overcome cowardly habits of surrender. It is not by violent and spasmodic efforts at self-assertion that he will overcome, but by steady and unremitting efforts at perseverance.

Locke does not strictly define virtue in the *Thoughts*. In the Essay, two definitions are given.[173] (1) "Virtue is the best worship of God." (2) "If virtue be taken, as most commonly it is for these actions, which according to different opinions of several countries are accounted laudable." These words may be taken as Locke's formal definition of virtue. The supernatural element is ignored in the definition. It is only in the opinions of several countries that acts are constituted virtues. It is no concern of Locke's whether God does or does not approve such acts. His idea is to bring up the child according to the natural or egotistic conception of virtue. Such was the practice of the pagan philosophers of old, who practiced virtue that they might be esteemed by men.

Virtue, taken in its widest sense, means the excellence or perfection of a thing, just as vice, its contrary, denotes a defect or absence of perfection due to a thing. Virtue, in its strictest sense, as used by moralists and

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[173]Vol. I, pp. 82, 83.

theologians, signifies a habit superadded to a faculty of the soul, disposing it to elicit with readiness, acts conformable to our rational nature. Virtue has this in common with vice, that is, it disposes a potency to a certain determined activity; but it differs specifically from it in that it disposes it to good acts, *i. e.*, acts in consonance with right reason. We distinguish virtues, as intellectual, moral, and theological.

An intellectual virtue is a quality of the natural order. This quality may be *speculative,* as wisdom, science, understanding; and *practical* as art and prudence. And moral virtue is that which perfects the appetitive faculty.

We distinguish between intellectual and moral virtues. Intellectual virtue gives the facility, whereas moral virtue not only gives the facility, but the right use of facility. Justice, fortitude, and temperance, are moral virtues. Moreover, moral virtue regulates man in his dealings with others, as justice, fortitude, and temperance. It also regulates man in regard to his inner passions, as temperance and fortitude.

A theological virtue is that which includes supernatural, as well as natural, happiness. It is that power which secures to the individual natural happiness, which is attained by his own natural powers. The theological virtues are faith, hope, and charity. They are called theological, (1) because they have God for their immediate and proper object; (2) because they are divinely infused; and (3) because they are known only through divine revelation. A theological virtue is the perfection of the intellect, faith; the perfection of the will, hope; and intellect and will combined, charity.

Virtue is not merely an external appearance, but an intrinsic reality. It does not make men act well "in order to be seen by men, but out of respect for the moral

law."[174] Whereas habit is the result of performing an action out of custom.

Now, the virtues which Locke advocated have for their motive no distinctly religious or Christian consideration. His principle is utilitarian, *i. e.*, for the benefit of the individual, as may be gleaned from his words, "I place virtue as the first and most necessary of those endowments that belong to a man,"[175] etc. Here it is obvious that the social benefit of virtue, by which a man is "beloved by others," is subordinated to individual happiness. This note is placed in the very first part of the *Thoughts* as stated above.

In the second place, Locke touches on the social value of virtues, especially when he is speaking of those virtues which are part of good breeding. This thought might be expressed in present day phraseology, by stating that the educated man fits naturally and easily into his environment. Thus, when speaking of "contradictions," "captiousness," and the like, he again refers to "not losing the esteem of others,"[176] "being both welcomed and valued everywhere." But, here again, he subordinates the social to the individual interest; "power and riches, nay virtue itself, are valued only as conducing to our happiness."

Again, when speaking of the virtue of obedience, Locke seemingly places it on a basis of mere utility or convenience. He says, "would you have your son obedient to you when past a child? Be sure, then, to establish the authority of a father as soon as he is capable of submission, and can understand in whose power he is."[177] He judges it "reasonable" that children, when young, should look upon their parents "as their lords, their absolute governors," so that, in mature years, they

[174]Dubray, Introductory Philosophy, p. 360.
[175]Sec. 135.
[176]Sec. 143.
[177]Sec. 40.

should love and reverence them. There is, then, question only of obedience to parents, no allusion to obedience to God and His Commandments. There is lacking that supernatural motive which makes obedience meritorious for eternal life. Nor is there any explicit reference to any sanction, except reasonableness and utility. This last is made clear, where the aim is stated to be "to make them capable to deserve the favor of their parents and the esteem of everybody else."[178]

The virtue of charity, he reduces to humanity and civility. While he speaks of inculcating a knowledge of God, and the need of teaching children to pray to Him, he has nothing to say about the love of God.[179] Now, we know from a Christian viewpoint that the love of God is the foundation of true charity. It is this love of God that has made the heroes who withstood the persecutions of the emperors and thus became saints. It is this love of God that induces so many men and women to consecrate their lives to God and labor with a heroic zeal for the salvation of souls in every part of the world. It is this love of God that caused St. Augustine to say, "Love God, and then do as you please."

For, it has been well said, "He who believes humanity requires no higher influence than its own, will see in Christ no more than a man like himself; he who thinks man's only need is an example, will look upon Him as a good moral teacher. But he who feels that the need of his nature is something more than nature can supply, will seek for the supernatural in Christ."[180]

Locke's presentation of charity falls below the high Christian ideal and gives us merely the model of some stoic philosopher, whose egoism consumed the charity which should have filled his heart for his fellow man.

[178] Sec. 41.
[179] Sec. 136.
[180] Quoted by Maturin, Self-Knowledge and Self-Discipline, 2nd Ed., p. 81.

Locke's charity is cold and without result. It would never gain happiness hereafter.

In regard to the virtue of self-control, Locke urges that it should be commenced early. Parents should not allow their affection to degenerate into foolish fondness for their children.[181] This again he puts on a practical and utilitarian basis. "He that is not used to submit his will to the reason of others, when he is young, will scarce hearken or submit to his own reason when he is of an age to make use of it."[182]

How vastly different is the Christian conception of self-control. "Self-discipline," writes Maturin, "must necessarily be in proportion to the misuse of any sense of power, but it is the true use of it that we aim at in every act of self-discipline. 'For the joy that is set before us we endure the cross'—we do not endure it merely for its own sake, but for what lies beyond it. And we bear those acts of self-denial and self-restraint because we feel and know full well that through such acts alone can we regain the mastery over all our misused powers and learn to use them with a vigor and a joy such as we have never known before."[183]

In his discussion of virtue, Locke hardly ever refers to the good of others, save to allude to virtue's reward in the "favor of parents and esteem of everybody."[184] In one passage, indeed, he says that "the true principle which will constantly incline them to the right" is "an apprehension of shame and disgrace."[185] The motive here presented by Locke is quite human and will not tend to raise man above the natural. Whereas the Christian ideal is nobler and takes for motive the supernatural, and makes all natural considerations subservient

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[181]Sec. 35 ff.
[182]Sec. 36.
[183]Op. cit., p. 59.
[184]Sec. 41.
[185]Sec. 56.

thereto. The thought of practicing virtue for God's sake gives an impetus to the Christian man, and makes him realize that his reward is not in men's approbation, and hence he feels that he is what he is in God's sight despite man's judgment. But, when he treats of good breeding, Locke naturally recognizes the social side of this quality. As it is a rule of good breeding "Not to think meanly of ourselves," so it is also a rule "not to think meanly of others."[186]

We should strive "to please" and "to show respect" to others; we should try to put others at their ease, and, what "lies deeper than the outside," we should show "general good will and regard for all people." We should "accommodate ourselves to those we have to do with," not slight them, not find fault with them, not make fun of their faults (raillery), and should not be censorious, captious, nor excessively ceremonious.[187] All this Locke seems to put on a basis of social justice, when he says: "The thing they should endeavor, and aim at in conversation should be to show respect, esteem and good will, by paying everyone that common ceremony and regard which is in civility due to them."[188] This is "of use in civil life." This conception is worldly and pays no heed to the great commandment of the Great Teacher, "Love one another, as I have loved you." What a contrast there is between Locke and Faber in the matter of the lesser virtues. Father Faber, in his *Conferences on Kindness,* treats of kindness in words, thoughts, and acts, and develops the thought from a sympathetic, human viewpoint and bases his development on the true principles of Christian Charity, having the supernatural element in the foreground. Locke merely considers the man as man without a tincture of the super-

[186] Sec. 141.
[187] Sec. 143.
[188] Sec. 144.

natural. Locke would have a polished gentleman and Faber, a Christian gentleman. Locke has in mind only the gentleman as he would shine in polite society, whereas Faber would have the Christian gentleman appear as he is in the sight of God. With Faber the Christian gentleman has an upright conscience and therefore his justice should be superior to that of the worldling, and in conformity with Christ, the great Model.

But there are other parts of Locke's theory of moral training to be considered, namely, those bearing on faults. Thus, childish levity, he says, cannot be deemed deserving of punishment. If the child does anything incorrectly or improperly, have him do it correctly and repeatedly. Too many rules are detrimental to the authoritative command. Their very multiplicity tends to confuse the child to the extent of obscuring the distinction between the important and unimportant.

Examples should lead them on to correct behavior, but a certain amount of freedom should be allowed. Care should be exercised in the selection of company for children, because of the facility with which they imitate what they see. For that very reason, we ourselves should not give them the example of loose morals. Locke is correct, for example is a powerful influence for good or evil, and hence both parents and teachers should carefully guard themselves in presence of children. What they see their elders doing they naturally conclude that they, too, have the privilege of imitating. Hence the warning of the Saviour about giving scandal to little ones.

Moreover, study should be made attractive to children by permitting them in the beginning to learn only such things to which they are inclined, or for which they are in the right humor; but they should soon be accustomed to control their inclinations, and to go at their

work, even when it has little or no attraction for them. However, parents and teachers should not allow children to follow their humors, even from the beginning, because to do so would render the acquisition of control difficult later; repression or restraint by the teacher might then be regarded by the child as an infringement upon his liberty.

Impassioned reproofs are bad. Only stubbornness and perverseness should be treated with rigor. But once the temper of the child is broken, kindness should prevail. Children should be given a reasonable talking to as soon as they are capable of profiting thereby. It is well to direct them to observe the way other people act, in order that they may draw profit therefrom. If anything blameworthy is noticed in them, they may be led to see their faults by observing the estrangement of those around them; here the sense of shame should influence them. The father should exercise great care in selecting a tutor for his son. The tutor should have a broad and deep knowledge of human nature, for it is his duty to acquaint his pupil with the errors and vices of the world that he may guard himself against them. Locke is in harmony with our best principles on this point. We feel prompted only to add to his tutor's qualifications, that acquaintance with psychology and child nature, so necessary for the right understanding, and treatment of the young. While Locke did not possess a sufficient knowledge of psychology, he had sound common sense and keen observation, as his counsels show. For instance, his teacher must study the character or rather the temperament of the pupils, in order to govern and guide them rightly. He should never forget that no two pupils are exactly alike in temperament, and hence he cannot hope to treat them alike.

Locke rightly says that a spirit of dominion should be opposed, and the desire to know encouraged. The

latter is accomplished by taking the pupil away from a useful occupation, while he still takes delight in it, in order that he may later return to it with pleasure, as if to recreation. Thus, we introduce variety into his occupations, and the one is used as a rest from the other. This thought recurs repeatedly in the book. Its application, too, is seen in the advice not to permit children to continue a useful occupation in which they take great satisfaction until they become disgusted with it and long to return again to something else. In taking such measures, the educator's aim is to associate what is good and desirable with impressions of pleasure, as well as to associate what is to be avoided as bad, with the thought of pain. Sensitive children must be hardened. Curiosity must be gratified in so far as that can serve to enlighten their understanding. The child's mind is extremely active and longs to be at something new. The successful teacher closely studies the bent of the child's mind and hence provides for that activity by assigning different tasks. Nervous children easily become restless and seek for change and variety. The teacher will provide such opportunities as they need. As the child is naturally curious, the teacher will strive to direct such curiosity into the proper channels. Once that is accomplished, teaching becomes a pleasure and the pupils make progress. It stands to reason that certain morbid curiosities should be repressed and can never be encouraged. Forbidden pleasures are generally sought after, and hence it is that the prudent teacher should be on his guard at all times. One careless slip may entail serious consequences and perhaps bring moral shipwreck to the child.

SUMMARY

Locke's aim in moral training is to develop character, and while he, in general terms, speaks of the knowledge of God, the practice of daily prayers, he is, nevertheless,

very vague. Religion is apparently the least essential, while all that tends to make a gentleman is primary.

There is no doubt about Locke's high estimate of moral worth, for he insists that the child should acquire virtue and shun vice. From a utilitarian standard he shows the great benefit of virtue, of manly conduct, and correct principles of living. He urges the tutor to be exemplary and to avoid whatever may leave a false impression upon the child. He teaches, moreover, that a virtuous life is to be preferred to all else, and that the qualities that make the gentleman should be carefully cultivated. With all this, however, Locke's ideal is not of that ennobling quality which a Christian philosopher would have demanded. Christ, the great Exemplar, is never once mentioned, much less presented as a model. When Locke appeals to the conscience of the child, it is reason only that speaks, the voice of his Maker is not heard. When he extolls conduct as a means to win esteem and commendation, the Divine Will is left out of view. Such a moral system is in danger of becoming thoroughly utilitarian and rationalistic, if not materialistic.

(*To be continued*)

Common Sense in School Supervision, by Charles A. Wagner, Superintendent of Schools, Chester, Pa. Milwaukee, Wis.: Bruce Publishing Co.

In the words of the author himself, this work consists of chapters on supervision which have grown out of classroom experience and out of supervisory experience of all kinds; thirty years of practising, of speaking, and of writing the ideas presented offer the warrant for publishing them. Various aspects of supervision are treated in the book, but chiefly those affecting the supervision of instruction. There are some interesting discussions on the merits of different methods of supervision, the author's experience usually dictating the trend of the discussion and "common sense" the conclusion. It is to be expected that from so long an experience many helpful ideas and suggestions may be learned, for our supervisory science is, after all, largely empirical. Some of the best suggestions which this book offers are in the line of teacher improvement through constructive criticism of her work by supervisors and through a general cooperative spirit on the part of supervisor and supervised. For a book written by a superintendent, the teacher's side of the discussion has been kept well into the foreground. The book may consequently be found helpful to supervisor and teacher, although as to the manner of inspection and other details of the supervisor's work many of the recommendations of the author are open to serious discussion, our most recent practice rather tending toward their rejection.

PATRICK J. MCCORMICK.

Beginning Latin, by Perley Oakland Place, Litt.D. New York: American Book Company. Pp. 398.

During these days of experimentation in Latin-teaching methods, Place's "Beginning Latin" appears as the champion of the learn-Latin-through-English theory. Related English words, with the Latin element typographically emphasized, are placed in the vocabularies, beside the Latin. English

grammar is made introductory to each point of Latin syntax. Various other features to increase the interest and pleasure of the first-year Latin are also added, such as numerous illustrations, English and equivalent Latin quotations, appropriate selections for reading, etc.

The aim of this book is indeed worthy, emphasizing, as it does, a feature of Latin teaching which is usually not sufficiently stressed—Latin relation to English. Yet it is a question whether the material for first-year Latin has not been piled up so that it has extended beyond the compass of a single year's high-school work.

It should, indeed, be a consolation to Latin teachers that the proposed investigation of Latin and Greek teaching in secondary schools promises to offer suggestions which can be adopted with some degree of confidence. In the meantime, the careful teacher will be chary of departing, to any great extent, from the old conservative and thorough methods of our forefathers.

Roy J. Deferrari.

Caesar's Gallic War, Books VI and VII, Partly in the Original and Partly in Translation, by R. W. Livingstone and C. E. Freeman. **Sallust, the Jugurthine War, Partly in the Original and Partly in Translation,** by H. E. Butler. New York. Oxford University Press, American Branch. $1.00.

The two books at hand form part of a new series of the Latin and Greek authors—the Clarendon Series. All teachers surely have felt that through the short passages of the daily lessons a student does not get very far in a term's work. Further, in his struggle with the language, he is liable to miss the general sense of what he is reading. He misses the human element of the classic, and is apt to be filled with a lasting distaste for the subject.

To meet these difficulties the Clarendon Series presents texts, two pages of which are translated in English for every one page that is left in Latin. The notes on the English part call attention to matters of historical and literary interest, while those on the Latin text give full attention to linguistic and grammatical points. Vocabularies accompany each vol-

ume. By such texts, the editors believe that the student's interest will be aroused and more attention will be given to the subject matter of the Classics, while, at the same time, nothing will be lost in the careful and detailed study of the usual amount of the Latin original.

The system seems very practicable, and one which we would like to see tried out. But at present, with the fixed requirements of our various educational boards, such text-books could scarcely be used in regular classes. However, for special classes, outside of the realm of college requirements, or even for sight reading, the books at hand might be found very satisfactory.

ROY J. DEFERRARI.

The Philosophical Writings of Richard Burthogge, edited, with Introduction and Notes, by Margaret W. Landes, Hallowell Fellow at Wellesley College, 1913-1914. Chicago, London: The Open Court Publishing Co., 1921.

This volume presents the chief philosophical treatises of an English philosopher of the seventeenth century, who had fallen into almost complete oblivion. The contents are: Organum Vetus et Novum—a Discourse of Reason and Truth—an Essay upon Reason—of the Soul of the World. The editor furnishes an introduction, an outline of the philosophy, copious notes, and a bibliography.

From more than one point of view these essays are worth reproduction. A contemporary of Locke, Burthogge's plain, homely, common sense, method of simplifying, as far as possible, in thought and language, the problems which he treats, resembles that of his more famous countryman. Here and there the reader comes upon a touch of dry humor, the like of which never gleams over any page of the Essay on the Human Understanding.

The preface states that "It is hardly to be hoped that the reader of this book will 'make sense' of all that Burthogge says. The attentive reader can not, however, fail to profit both by his keen and sympathetic comment on his immediate predecessors and contemporaries and by his first-hand introspection, sound

argument, and independent thinking." Anyone familiar with scholastic philosophy will have no difficulty in making sense, and sound sense, too, out of Burthogge's analysis of the cognitive faculties, and his theory of reason; for his theory in the main, is identical with scholastic theory; though he has not at his disposal the scholastic precision of terminology. We may join in the tribute to his independence of thought, on the ground that he seems to have reached his conclusions without suspecting that the path which he had struck upon was not a new one, but an ancient Roman road which had completely disappeared from the ken of his contemporaries. He resolutely insists on the objective value of both sense knowledge and intellectual knowledge. "Every faculty has a hand, though not the sole hand, in making its immediate object; as the eye makes the colors it is said to see, the ear the sounds, the fancy the idols, and so the understanding the conceptions or notions under which it apprehends and sees things. So that all the immediate objects of humane cogitation (to use the word in its largest sense) are *entia cogitationis,* all appearances, which are not *properly,* and (may I use a school term), *formally* in the things themselves conceived under them, and consequently conceived as if they had them, but so only in cogitative faculties" (p. 12). This is the scholastic doctrine that sound, color, time, space, etc., exist *formaliter in mente, fundamentaliter in re.* Elsewhere we read—"Notions of the mind are *bottomed* on *sentiments* of sense; so that as realities are grounds to sentiments, so *sentiments* are grounds to notions; the impressions of things without upon the sensories, produce on occasion in them the cogitations which we call sentiments, as colors, sounds, vapours, etc. And sentiments (again) impressing of the fancy, and so the mind and understanding, beget on occasion in it those higher cogitations which we call notions; apprehensions of reason, or ideas. Idols or fantoms are in the fancy, ideas in the minde" (p. 18). This is an excellent epitome in plain, original English, of the scholastic account of the relation between sense and intellect, the formation by the intellect of its ideas, by abstracting from the *data* furnished by the senses external and internal—*nihil in intellectu nisi quod fuerit in sensu.*

The editor reads into these and similar statements of her author a similarity with the theory of Kant. "Both" she says, "teach that the object of knowledge is phenomenal, not real" (p. 17); and "Burthogge's teaching about the nature of the thing is essentially the same as that of Kant" (p. 19). Burthogge's meaning for the term *Phaenomena* does not coincide with that of Kant's *phenomenon*. He teaches, as we have seen, that *formaliter,* the quality, as sound, for example, exists in the mind; but, contrary to Kant, he teaches that this formal representation is based upon, drawn from, and leads to a perception of the real object. "The immediate objects of cogitation are external in their *grounds,* as well as in appearance; and in truth are, therefore, external in appearance, because they are so *really* in their grounds. . . . The immediate objects of all other cogitations, as well as of vision are ordinarily and naturally as external in their grounds as they are in appearance; that is, are fundamentally external as well as apparently" (pp. 87-88). Again Burthogge writes: "But here it must be remembered that (as I have shewed before) though we do not see the *reality* of things immediately, and just as in the things themselves, yet by means of sentiments and notions, we do, somewise, perceive it" (p. 83). The *real* world, the noumenal world, Kant holds, is beyond the reach of the intellect—the only *reality* we know is the noumenal ego manifesting itself in the categorical imperative.

If we turn to Burthogge's account of our assent to necessary truths, or first principles, we find him again the champion of objectivity. "Besides, these very principles, themselves, which we call first ones, or anticipations shining by their own luster and light, propositions which we can not but assent to as soon as we hear them or mind them, it will appear, if we reflect warily on what doth pass in our minds, that even these are not assented to but on the evidence they bring; I mean not assented to naturally, but (as other propositions are) judicially." And he continues to explain, in harmony with scholastic teaching, that the assent of the mind to first principles, or necessary truths, is compelled by the objective evidence, not through any *a priori* subjective transcendental necessity, as in the Kantian system, which denies that the speculative

intellect affords any grounds for holding that first principles have any objective validity at all. When the author touches upon our knowledge of God, he follows the scholastic line of reasoning. Starting from the data of the senses, we reason to the principle of casuality, to the existence of mind as substantially distinct from matter; to the existence of a first cause, which is pure mind. What knowledge can we reach of the divine nature? To this question Burthogge's answer is like a page of a scholastic text-book, setting forth the lesson that, while we reason to the nature and attributes of God, we reason from what we know of creatures. Nevertheless, we can predicate nothing of God and the creature unequivocally, but only analogically—"whoever well attends will find that all the notions under which we apprehend God are notions of Him, like those we have of the world, not as He is in Himself (for so we know Him not); but as He stands in our analogy, and in that of the world; which notions are very fitly stiled attributes" (p. 24). Again, he states that when the scriptures represent God under terms and titles which, in their literal sense, are applicable only to human beings "this is parabolical, and, but comparative knowledge; however, we ought to satisfy and content ourselves therewith, for thought is not to know the deity in the reality, as He is in Himself, yet it suffices for the principal *End* for which we should endeavor to know Him, which is to adore and obey Him" (p. 110). Kant's account of our intellectual idea of God is that it is a transcendental element in the intellect's clock work, serving to unify knowledge. Had Richard been vouchsafed, out of due time, a copy of the critique of pure reason, with its categories, ideas, necessary judgments, etc., all *a priori,* independent of experience, one can easily imagine him repeating his reflection that "beings are not to be multiplied without necessity, and there is *none* of faigning such anticipations and habits of principles to direct the mind in inquisitions after truth, since all acknowledge there are no such principles in the eye, the ear, the nose, the tongue, to direct *them,* and why, then, in the minde?" In his philosophy of knowledge he is a follower, however unconscious, of Thomas Aquinas, rather than the precursor of Emmanuel Kant.

Another essay in this volume, couched as a *Letter to Mr. Lock,* treats of the *soul of the world.* It is a reply to some criticisms made by a Mr. Keil on Burthogge's essay on reason. Mr. Keil's attentions seem not to have been complimentary. "He hath," writes Richard, "done me the honor (though I am not sure he designed it for one) to mention me with several very celebrated persons; but he doth it in that manner, and with that abatement that I have no great cause of being exalted in that regard." The doctrine which Mr. Keil did not approve of—and we find no fault with him therefor—is, that there is a universal soul of the world, which acts through all organized beings, including man. This conception is no wise pantheistic; Burthogge arraigns Spinoza's pantheism severely in the essay. This universal soul is "that mosaical spirit (called, Gen. I, v. 2, the Spirit of God) being the spirit of life, and present everywhere in all parts of the universe, is the original of all the energy, motion, and action therein, especially of that which is animal." The author, in support of his opinion, cites the sacred scriptures, Greek, Roman, Christian, ancient and modern philosophers, in great abundance. He admits that against his hypothesis it may be objected that "it does seem to render the distinction between human and inferior souls less conceivable, and in consequence the immortality of the former." "But," he replies, "this objection will soon vanish if we but suppose there is a firm and indissolvable union between the spirit of God and its vehicle in *Man,* and there is not the like union between it and its vehicle in *inferior animals*" (p. 174).

The bibliography contains a long list of other works of Burthogge on philosophical, religious, and medical subjects. The editor has executed her talk with scholarly patience, and is to be congratulated on having retrieved a book that deserves to live on.

JAMES J. FOX.

The Catholic Educational Review

NOVEMBER, 1921

SECULAR TEACHERS

In common with the public schools of the country, our Catholic schools are feeling the discouraging effects of teacher shortage. Though the condition is more acute in some dioceses than in others, it is general enough to warrant serious thought as to ways and means of meeting it. We complain of lack of vocations, yet when we consider the facts of the case we discover that vocations show a normal increase. The trouble comes of the fact that our schools are growing at a rate that is above normal. The increase in our school population and the expansion of our educational facilities absorb so many teachers that additions to the force are not noticed. A growing population, the general recognition of the need for high-school education, departmental teaching, better methods of supervision—these are the causes that operate to create a teacher shortage in the public schools and they are quite as potent as factors in our own situation.

Now it would be manifestly absurd to dream of interfering with the expansion of our schools at this or any other juncture. The enthusiasm of Catholics for their own schools is faith-born; to thwart it would be impious. Here and there it might be expedient to defer the opening of new schools in communities that have not had them. But this would not affect overcrowded conditions in existing schools or relieve the necessity for new schools in new city parishes. The natural growth of the schools now in operation will continue to demand a larger and larger corps of efficient teachers. Nor can we hope that our people will long tolerate the impossible conditions which sometimes exist where sixty or more children

are packed into a room, while one sole teacher exhausts herself in the pretense of teaching them.

Not only does the present teacher shortage interfere with expansion and make for overcrowding, but it likewise defeats our best efforts at thorough teacher training. Communities are at a loss to take care of the schools under their charge. Consequently they find it next to impossible to prepare teachers for their normal novitiates by allowing them to spend some time at centers of higher learning. Moreover, the practice of sending religious teachers into the schools before they have completed an acceptable term of normal training is becoming too common for comfort. The argument is lack of an alternative—schools must be taken care of; pastors and people demand teachers. So it becomes a matter of trusting in God and making the best use we can of Saturdays and summer holidays.

But the strain is telling. Nine or ten months in the classroom, Saturday classes, summer schools, these constitute a burden that is bound to undermine the health of the nun. This is particularly true when she is subjected day after day to the crucifixion of trying to do a thing well, which she does not know how to do to start with. Teaching is hard work at any time, but it is hardest of all for the untrained teacher.

We can go far toward meeting this contingency and easing the strain on the religious orders by making a wider and wiser use of the secular teacher in our Catholic schools. The secular teacher offers a very obvious solution. Pending the time when the religious communities will have met all the demands of professional training, when community normals will be functioning successfully and the fever of present methods of training teachers will have abated, enlist her services and the pressure will be much lightened.

This suggestion will at once meet with a flood of objections. The strength of our schools, we know, lies in the religious character of our teachers. Experience with seculars has not proven satisfactory. They are inefficient and not always amenable to discipline. How often have we not heard nuns excuse the backwardness of their class on the ground that there were secular teachers in the lower grades. Again, they are not

dependable and readily forsake the school for a more lucrative position.

These objections are valid and will be as long as haphazard methods obtain in the choosing of secular teachers. Chance will recruit them from two classes. First, there are girls who feel within themselves the stirring of a religious vocation, yet lack the determination and the generosity to follow it out. They gravitate toward the school because they like the companionship of the nuns, and they find comfort in at least making a gesture toward following their vocation. Yet the same lack of generosity and determination that keeps them out of religion will forever handicap their efforts at becoming good teachers.

In the second class we find young women who are not under any economic pressure as far as earning a living is concerned. They come to the school partly to escape ennui and partly because they recognize the value of the work. But they lack the quality of perseverance. After the novelty wears off and the drudgery becomes more pronounced, their interest wanes and they begin to look for opportunities to drop out. Not that we are forgetting, for a moment, the many noble women of this type who are generously giving their lives to Catholic education under these conditions. But they are the exception rather than the rule, and it is because of this fact that their lives stand out in such clear relief.

Hence the conclusion that the most hopeful class of Catholic girls, as far as the best interests of the schools are concerned, is not drawn to the work of a secular teacher. This class comprises those who do not feel that theirs is a religious vocation, but who must earn their own living. They are deeply interested in the Catholic schools, but they are not in a position, economically speaking, to consider teaching under Catholic auspices. Many of them become public school teachers; others drift into commercial lines. Great numbers of them would gladly teach in Catholic schools, and would give a splendid account of themselves, could they afford to do so.

The question of getting this type of girl as a secular teacher thus becomes a question of being able to give her a

decent wage and to guarantee her steady employment. We cannot interest her if we offer her only as much as we pay the nuns, or a trifle more. Let us always bear in mind that we are not attempting to pay the nuns wages for services rendered. Were we to attempt that, our schools would have to close their doors. A system of Catholic schools is made possible by reason of the fact that thousands of noble women dedicate their lives to the education of Catholic youth, asking nothing in return save food, clothing and shelter sufficient to keep them alive and well. The moment that religious teachers begin to desire more than this will mark the advent of our educational doom.

But the secular teacher is a different matter. She makes no pretense at such complete dedication. She is willing to teach but demands an adequate wage in return. She should receive at least the minimum that she would receive under like circumstances in the public schools.

Naturally, this would mean an increase in the cost of maintenance. But it would constitute a splendid investment. First of all, it would free more nuns for adequate preparation and relieve the terrific strain of the present arrangement. Secondly, it would insure good teaching in the interim. The cost at present is even higher, though it is not found under the item of teachers' salaries. It is being paid with the time and the lost educational opportunities of little children, who are crowded into rooms filled far beyond capacity, or subjected to the inefficiency of poorly paid seculars and the distraction that comes of frequent change in teachers.

It amounts very largely to a choice between increasing parish expenses or decreasing educational opportunities—either a better salaried teacher or a poorly taught child.

However, it goes without saying that the quality of the teaching done by the secular should justify this added expense. In the first place, some training should be demanded. Normal school graduates would, of course, be the ideal where they can be obtained. But, failing this, it is the duty of the diocesan organization to provide and insist upon training.

To begin with, the business of placing seculars should be entirely in the hands of the diocesan superintendent. Pas-

tors and heads of religious orders are often at their wits' end in this matter. The superintendent should conduct a registry and advertise for applicants. This might be done at the closing of schools, and he could then insist upon at least one summer of preparation previous to entering the classroom.

Moreover, he should make it his business to follow up the work of these teachers as systematically as possible. Their training and supervision would be his particular work. Let him arrange regular classes or conferences for them, even oftener than once a month. At these meetings they should receive detailed direction as to their work. In schools where the principal is not burdened with classroom duties, she, of course, can supervise their teaching. Otherwise, the superintendent will have to devise some means of supervision. Diligence, seriousness of purpose, a professional attitude toward their work are among the qualities that should be demanded. The fact that the secular teacher is being fairly paid for her services, and that she is not playing the rôle of a benefactor, will render her amenable to such oversight.

A consideration which involves an increase in parish expenses is not apt to meet with an enthusiastic welcome, at least not at first blush. Yet we should not blind ourselves to the fact that the cost of education is high and mounting higher. Good schools call for more money. Fundamentally we are all agreed that money should never be saved at the expense of the children. In reality it costs more to run a poor school than it does to run a good one. When we are employing four nuns where we need eight, or when we are paying a secular $40 a month and getting the worth of our money, we are not proving ourselves wise investors.

The upshot of these considerations is that we can help to relieve the present shortage of teachers in our Catholic schools and its attendant evils, overcrowding and inadequate training for religious teachers, by a wider use of secular teachers. But these teachers should be expected to do more than simply keep school. As a consequence they should be paid well enough to make it worth their while to get the training and submit to the supervision that are the conditions of good

teaching. Moreover, the employment and the placing of them should be carried on in some systematic manner, under the direction of the diocesan superintendent. Let them be responsible to him for their work, even as the religious teachers are, and let his judgment concerning their ability be the norm of their retention and advancement.

GEORGE JOHNSON.

HILAIRE BELLOC

In the study of Hilaire Belloc, poet, politician, orator, novelist, historian and essayist, a defender of the proposition, "Heredity is the determinant factor of a man's capabilities," would find much to support his thesis. Mr. Belloc's varied endowments suggest a talented ancestry, and the biographical data available bear out this suggestion. One of his great-grandfathers was Colonel Swanton, an Irish officer in Napoleon's service. His paternal grandfather, Hilaire Belloc, was an artist whose work found place in the Louvre. His father was a French barrister and his mother a descendant of Dr. Priestley, the famous chemist.

Although born in France, he is by education and choice an Englishman. At the age of ten he entered the Oratory School at Edgbaston, where he studied under the eye of Newman. Seven years later he spent some months in Paris studying mathematics, but he soon returned to England and the quiet of a Sussex farm. Even at that early age, eighteen, he had done some writing. In his twentieth year he came to America and "toured" Colorado and California. Upon his return to Europe, France claimed him for her army, and he served his time with the artillery at Toul. When his term expired Belloc hastened to England, where he entered Balliol College, Oxford, in 1895. He won the scholarship in history and merited a fellowship, but because he was a Catholic this was denied him. While at Oxford he published *The Bad Child's Book of Beasts,* 1896; *More Beasts for Worse Children,* 1897; *The Modern Traveler,* 1898; *The Moral Alphabet,* 1899; *The Life of Danton,* 1899; *Lambkin's Remains,* 1900. His *Paris* also appeared in 1900.

After five years of study and writing Belloc left Oxford for London, where he obtained a place on the *Speaker.* The outstanding productions of his London life were *Robespierre,* 1901; *The Path to Rome,* 1902; *Emanuel Burden,* 1909, and *The Old Road,* 1905. Despite his pen's activity, his income was small and his expense great. His family was growing, and for economical reasons in 1905 he went back to farm life in Sussex. The following year, by accident, he was elected

to Parliament by the Liberals. His quick, honest mind was aware of the corruption in the political parties, and he proposed reforms which brought him into disfavor with both sides of the house. In 1910, however, he was reelected by independent voters and was offered the nomination for a third term. Convinced that it was impossible to reform Parliament from within, he determined to attack it from without. In 1911 he founded the *Eye Witness* for the avowed purpose of exposing conditions in politics. This periodical later came under the editorship of the Chestertons and was then called *The New Witness.* Mr. Theodore Maynard says: "The two main objects of the paper are to attack political corruption and to resist the establishment of a servile state."

To his efforts for reform while in Parliament Mr. Belloc added lectures and numerous writings. Besides magazine and newspaper articles he published a number of satirical political novels. *Emanuel Burden,* "a recognized classic of sustained irony," appeared in 1904. *Mr. Clutterbuck's Election, Pongo and the Bull, A Change in the Cabinet, Cautionary Tales for Children, Studies in Nepotism,* are all attacks on the Party System.

The Green Overcoat (1912) is an ingenious burlesque of well-known detective stories. The *Saturday Review,* in criticizing the book, says: "This story is a mere repetition of what the author has said at other times in a less agreeable tone."

Mr. Belloc is a prolific writer of essays which are published in both English and American magazines. Many of these have been gathered and printed in book form. *First and Last* (1911) is described as "a volume of essays, discussion of cheeses, of tides and of winds, as well as of historical evidence and of the Battle of Hastings." Not all critics unite in choiring the praise of Mr. Belloc. When *On Something,* a collection of thirty essays, came from the press, the *New York Times* of July 6, 1911, offered this comment: "Mr. Belloc writes exquisite English about any sort of inconsequent idea or fact with such skill as to make the reader believe he is really reading something." *This, That and the Other,* 1912, indicates by its title the subjects treated in the book.

Four Men: a Farrago, is, as its subtitle implies, a medley

or mixture. The four men, Grizzlebeard, the Sailor, the Poet, and Myself meet near Robertsbridge on the borders of Kent. "During four days they walk together through the length of Sussex and as they walk they discuss every conceivable subject: they tell one another endless anecdotes and best of all they sing many delightful songs." To me this book seems a bit of autobiography to which Belloc refers in his *Dedicatory Ode.* I quote from the poem fragments that support my inference:

"Where on their banks of light they lie,
The happy hills of Heaven between,
The Gods that rule the morning sky
Are not more young, nor more serene
Than were the intrepid four that stand,
The first who dared to live their dream.

* * *

"But something dwindles, oh! my peers,
And something cheats the heart and passes,
And Tom that meant to shake the years
Has come to merely rattling glasses.

"And He, the Father of the Flock,
Is keeping Burmesans in order,
An exile on a lonely rock
That overlooks the Chinese border.

"And One (Myself I mean—no less),
Ah!—will Posterity believe it—
Not only don't deserve success,
But hasn't managed to achieve it.

"Not even this peculiar town
Has ever fixed a friendship firmer,
But—one is married, one's gone down,
And one's a Don, and one's in Burmah.

* * *

"And oh! the days, the days, the days,
When all the four were off together;
The infinite deep of summer haze,
The roaring charge of autumn weather."

Although Mr. Belloc is classed primarily as an historian, he has written poems which, Mr. Theodore Maynard says, place him "among the first half dozen modern singers." In

the introduction to *Verses* by H. Belloc (1916), Joyce Kilmer wrote:

Belloc is a poet who happens to be known chiefly for his prose. One sign that he is naturally a poet is that he is never deliberately a poet. No one can imagine him writing a poem to order—even to his own order. The poems knock at the door of his brain and demand to be let out. And he lets them out, carelessly enough, setting them comfortably down on paper simply because that is the treatment they desire.

The greater number of these are still scattered in magazines. Let us hope these wandering brain children will be brought home and safely sheltered by the author's book publisher. Then, perhaps, the flattering dictum of his friends will be substantiated.

Mr. Belloc loved the south country with its great hills along the sea. While some of his writings merely hint at the Sussex that he owns, others voice its history and geography on every page. Such a book is *The Stane Street,* a description of an ancient Roman road over which imperial legions marched from Chichester to Pulboro, from Pulboro to Dorking and from Dorking on to London. To the archeologist or historian *The Stane Street* offers pleasant reading, but for the general student it has little of interest. Possibly Mr. Maynard had this or a similar book in mind when he wrote, "Belloc frequently has a maddening habit of reiteration, an expansive elaboration of simple points. He can be painfully dull. His work at such times is full of a peculiar logical monotony."

Before the "unforgettable month of August of the unforgettable year 1914" Hilaire Belloc was known to English men of letters as a writer of charming essays, whimsical novels, vivid histories, pungent satires. After the invasion of Belgium he became in world-wide opinion "the shrewdest and best informed of all chroniclers and critics of the Great War." Once a week to a huge London audience he lectured on the current events of the war. Regularly he wrote for *Land and Water* articles that excelled in military criticism. On both sides of the Atlantic, in remote India, and still more distant Australia, his utterances were quoted as oracles. His *Elements of the Great War,* 1915, aims to set forth the first phase of the conflict. It goes back of the Serbian murder and traces out

the underlying causes of the war as revealed by history. The strength of the combatants is estimated and their several forces compared. Graphically the work of the first few days of the campaign is put before the reader, but there is no hint of hate in his description. Coldly, impersonally he presents the facts. The reader forms his own opinion.

Since the war notes had carried his name to the uttermost ends of the English speaking world, it was but natural that his latest work, *Europe and the Faith,* should arouse British and American reviewers to display their critical powers. The Catholic press gave the book a hearty welcome and no stint of praise for its learning, interesting style, fresh points of view and new approaches to the field of discovery. Non-Catholic periodicals, however, in some instances took exception to his assumptions and conclusions. In the *Athenaeum* of September 24, 1920, is an extended review in which we find this paragraph:

The most convinced opponent of Mr. Belloc's views of the historian's qualifications will probably agree instantly that an acquaintance with the Catholic faith is necessary to writing a history of Europe, although he may not agree that the historian must be a Catholic. But the strangest part of Mr. Belloc's assumption is that he regards this condition as sufficient. We feel that Mr. Belloc, although a Catholic, has not understood European history and that he does not understand European consciousness.

A month later the *Saturday Review* printed a criticism which recognized some of the excellencies of *Europe and the Faith,* but on the whole was unfavorable. Here is an extract:

Our real objection to him is not that he has twisted history to his own view—everybody does that—but that he has given us an incomplete book, and even on his own showing he has left out the vital part. He discusses at length the unified Roman state of Europe. He discusses at length the unified Roman church of Europe. But he omits to discuss the relations between the two.

On December 24, 1920, the *London Spectator* joined the Anvil Chorus with this:

It is needless to say that from Mr. Belloc's whole conception of Protestantism we profoundly dissent. He cannot conceive

of men opening their eyes and realizing that they were serving an institution and not the cause for which that institution stood. This fatal lack of insight and comprehension effectually disqualifies him from giving the impartial presentation of European history which he is desirous of exhibiting and almost completely nullifies the graphic force and admirable clarity of his narrative.

Europe and the Faith is not a "summer book." Both its history and its philosophy demand careful reading and thoughtful reflection. It treats of a large subject in a large way, so it is not strange that narrow minds fail to comprehend the fullness of its message.

Belloc's personality can be described only by one who knows him in the every-day world as well as in the realm of books. Such a one is Mr. Theodore Maynard, and from his *Chesterbelloc* I have caught these hints of our historian's character. Hilaire Belloc is wide-awake, active, practical, rationalistic, and not a little sophisticated. He is concerned with actualities and has an insatiable thirst for first-hand evidence and personal observation. He relies first of all upon experience, and, like all who do so, he is disillusioned. A man of the world, he is saved from wordliness by a desire to be a child again. His very appearance shows his great energy, while his many books attest his many-sided activity. He is a democrat in the best sense of the word. To him "the things common to all men are infinitely more important than the things peculiar to some."

SISTER FRANCES STACE.

LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

Educational Legislation and Catholic Schools in Alberta and Saskatchewan

I. CATHOLIC SCHOOLS AND TERRITORIAL LEGISLATION

The two provinces of Alberta and Saskatchewan are yet young in their provincial life. Scarcely fifteen years have elapsed since they took their place as provinces in the great Confederacy of the Dominion of Canada. The history of the educational struggles of this section of Canada goes back at least half a century prior to the date of their provincial birth. The first educational efforts in that part of the great North-West Territory which now constitutes these provinces were directed by the early missionaries: "Most active in this work were the Catholic missionaries, who with great and often with heroic self-sacrifice labored among the Indians and sought to make them, in as great a measure as possible, peaceful and provident citizens."[43]

Long before any educational attempts were made in the western part of the North-West Territories, the Catholic missionaries had established themselves in the eastern section of the territories (Manitoba), devoting themselves with great energy to the religious and educational needs of the natives and early settlers. It was from here (St. Boniface) that the earlier missionary educational activities of the two provinces of Alberta and Saskatchewan were directed by Bishop Provencher, who "in February, 1820, was named titular Bishop of Juliopolis and coadjutor of the Bishop of Quebec for the North-West."[44]

It was Bishop Provencher who, at the request of Lord Selkirk, had been sent by Bishop Plessis of Quebec, with Father Dumoulin, in 1818, to look after the missionary needs of the Red River settlement, with instructions to "watch with jealous

[43] "Canada and Its Provinces," Archives Edition, vol. 20, p. 477.
[44] Morice, "The Catholic Church in Western Canada," vol. 1, p. 114. Toronto, 1910.

eye over the education of the youth and to establish schools wherever possible."[45] Obedient to their instructions, they set to work, and within the year two schools were organized, one at the mouth of the river Seine (St. Boniface), the other at Pembina where "sixty children were enrolled the first year."[46] In 1829 Bishop Provencher opened "the first school for girls ever organized in the settlement,"[47] and in the year 1833 Father Belcourt opened the "first Industrial School of the North-West at Baie St. Paul (St. Eustache)."[48]

So impressed were the officers of the Hudson's Bay Company with the splendid work done by the "Roman Catholic missionaries who were the first upon the ground"[49] and who, according to the Protestant historian, Begg, "were certainly the first to establish schools in the North-West,"[50] that, beginning with the year 1825, they donated fifty pounds annually to assist the work of the Catholic missionaries.[51] In the minutes of the council of the Red River Colony for 1833 we find the following record of the yearly agent:

Great benefit having been derived from the benevolent and indefatigable exertion of the Catholic mission at Red River in the welfare, moral and religious instruction of its numerous followers and it being observed with much satisfaction that the influence of the mission of the Right Reverend Bishop of Juliopolis has been uniformly directed to the best interests of the Settlement of the country at large, it is Resolved:

That in order to mark our appreciation of such laudable and disinterested conduct on the part of said mission the sum of fifty pounds be given towards its support together with an allowance of luxuries for its use.

Signed George Simpson, *Governor.*
J. D. Cameron, *Chief Factor.*
Alexis Christie " "
Jas. McMillan " "

Red River Settlement, 5th June, 1833,"[52]

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[45]Op. cit., p. 97.
[46]"Canada and Its Provinces," vol. 20, p. 418.
[47]Op. cit., p. 419.
[48]Morice, op. cit., p. 140.
[49]"Canada and Its Provinces," vol. 20, p. 427.
[50]"History of the North-West," vol. 3, p. 394.
[51]Cf., op. cit., p. 395.
[52]"The Canadian North-West, Its Early Development and Legislative Records," edited by C. H. Oliver, vol. 2, p. 703, University of Saskatchewan, 1915.

The Records of the minutes of the Red River Colony's Councils show similar marks of appreciation during the succeeding years, and those of 1839 show that a further vote of 150 pounds was "given in aid of the school of Industry burned down."[53] Although mission schools had been established in the eastern part of the North-West Territories as early as 1818, no regular attention was given to the missionary work of the western part of the territories (Alberta and Saskatchewan) till many years later. The lack of priests made this impossible. Bishop Provencher "did not have more than four priests at his disposal in 1844 for the twenty-eight hundred white and half-breed Catholics scattered over a region as vast as a kingdom."[54] "The first resident Catholic missionary to enter this part of the North-West was Father Thibault, who came to Fort Edmonton in 1842 and in the same year founded, about fifty miles farther west, St. Ann's Mission,"[55] which he used as headquarters for his missionary work among the surrounding tribes.

Four years previously, Father Demers, who afterwards became the first Bishop of Victoria, British Columbia, and Father Blanchet had, in crossing the prairies on their way to the coast stopped at Edmonton; traces of their visit were found near the site of Old Bow Fort (Edmonton) by Father Lacombes, who "in 1852 came upon a cross that had been planted there with much ceremony by Father Demers and Father Blanchet in 1838."[56]

Father Lacombe, the famous missionary of the North-West, had come to Fort Edmonton in 1852. The Canadian or half-breed population at Fort Edmonton, including women and children, was about eighty"[57] at the time of his arrival. To Father Lacombe belongs, among many other distinctions, that of having established at Edmonton in 1862 "the first regular school to be opened west of Manitoba."[58]

On his return from St. Boniface in the year 1862 Father

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[53]Op. cit., p. 787.
[54]Morice, op. cit., vol. 1, p. 187.
[55]"Canada and Its Provinces," vol. 20, p. 477.
[56]Hughes, "Life of Father Lacombe," p. 61. New York, 1911.
[57]Morice, op. cit., vol. 1, p. 165.
[58]"Canada and Its Provinces," vol. 20, p. 478.

Lacombe brought with him Brother Scollen to open a school for the white children of the fort. The school was first held in the log chapel within the fort. "There were about twenty pupils, the children of the Company's clerks and servants."[59] In the same year he opened a boarding school and orphanage at St. Albert. He had three years previously (1859) secured the services of the Sisters of Charity (The Grey Sisters) from Montreal and opened mission schools at Lac St. Ann's in 1859 and at the Ile a La Crosse in 1860.[60] So, within the western part of the North-West Territories (Alberta and Saskatchewan), prior to the year 1869, there were at least five Catholic schools, though at this time "beyond Portage La Prairie stretched for nearly eight hundred miles the vast plains, tenantless except for the location at strategic trading-points of the Forts of the Hudson's Bay Company."[61] In this year a great change was affected in the government of the great North-West. Up to the year 1869 the vast territory of the North-West, out of which the two provinces of Alberta and Saskatchewan were afterwards carved, was not in any way subject to Canadian rule. But in this year the Dominion Government purchased from the Hudson's Bay Company the vast land holdings later known as the North-West Territories,[62] and on July 15, 1870, all that portion of British North America lying between Ontario and British Columbia became by royal proclamation a part of the Dominion of Canada.

In the same year the province of Manitoba was organized in the eastern and more settled portion of the territories. "At that time the population of Manitoba comprised some two thousand white and approximately five times the number of Metis or natives of part French or Scottish descent."[63] No provision was made until some years later for a separate constitution for the territories. To the Lieutenant Governor of the new province and a council having executive legisla-

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[59]Op. cit., p. 88.
[60]Cf. Duchassois, "The Grey Nuns in the Far North," pp. 48-49. Toronto, 1919.
[61]"Canada and Its Provinces," vol. 20, p. 285.
[62]Cf. Porritt, "Evolution of the Dominion of Canada," p. 16.
[63]"Canada and Its Provinces," vol. 20, p. 331.

tive functions was confided the government of the country. The Lieutenant Governor of Manitoba held, ex-officio, for some years a similar position with reference to the rest of the North-West Territories. In this way the educational policy of the North-West Territories came to be greatly influenced by that of Manitoba.

Until the territories were organized with an independent government no provision had been made for an educational system. In the year 1875 the North-West Territories were organized and provided with a separate government, although the Lieutenant Governor of Manitoba still continued to hold the same office with relation to the territories. The Act of 1875 provided for a legislative council presided over by a chief executive officer to be styled and known as the Commissioner of the North-West Territories. In this act provision was made by the Dominion Government for the establishment of a school system which was to embody the principle of separate or denominational schools. The Canadian legislative debates for the year show that very little opposition or even discussion took place on this clause when it was introduced by Hon. Alexander Mackenzie. The principle of separate schools seemed by this time to be recognized by all the parties concerned.

At this time, too, the white population of the territories, "which numbered but five hundred,"[64] was about evenly divided between Catholics and Protestants, and from all indications the minority of the North-West Territories would be Protestant; so the bill was strongly supported by the Protestant members of the Federal Parliament. A separate school system, "similar to that which experience had proved to be satisfactory in the province of Ontario,"[65] was provided for by the act. Section 2, which was not repealed by the Canadian Government until supplanted by the Autonomy Acts of 1905, provided that:

The Lieutenant Governor by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to education, but it shall therein

[64] Weir, "Separate School Law in the Prairie Provinces," p. 126.
[65] F.S., "The School System in Canada." *The Month*, vol. 108, p. 175.

be always provided that a majority of rate payers of any district or portion of the North-West Territories may establish such schools therein as they may think fit and make the necessary assessment and collection of rates therefor; and further that the minority of rate payers therein, whether Protestant or Roman Catholic, may establish separate schools therein and that in such latter case the rate payers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment for such rates as they may impose upon themselves in respect thereof.[66].

No attempt was made by the Legislative Council of the North-West for some years to establish a territorial educational system as provided for in this section. To encourage the establishment of schools the Dominion Government at the session of 1872 provided for the "Educational Endowment" of the common schools in Manitoba and the North-West Territories. The act providing assistance for education reads as follows:

And whereas it is expedient to make provision in aid of education in Manitoba and the North-West Territories. Therefore Sections 2 and 29 in each and every surveyed township throughout the extent of the Dominion lands shall be and are hereby set apart as an endowment for purposes of education.[67]

Still "the state avoided the responsibility for education. It was, however, persuaded to make 'grants in aid' such as the grants of $300 in 1877 towards the support of the bi-lingual school of St. Alberta."[68]

"The mission schools were practically the only educational institutions in this part of the North-West till 1884, when the Government of the North-West Territories became responsible for the administration of education,"[69] and in which year public schools were opened at Edmonton and Calgary. An attempt had been made the previous year to provide for an educational system, but the North-West Council refused to sanction Frank Oliver's Bill. In the following year (1884), however, the first ordinance relating to education was passed

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[66]North-West Territories Act, 1875, Section 2.
[67]Dominion Lands Act 35, Victoria, chap. 23, section 22.
[68]"Canada and Its Provinces," vol. 20, p. 451.
[69]Op. cit., p. 480.

by the North-West Council. This ordinance, known as "An Ordinance Providing for the organization of schools in the North-West Territories," providing for a school system very similar to that of Quebec, "was unanimously adopted by the North-West Council, then composed of thirteen Protestants and two Catholics."[70] The territorial school system was to be administered by a "board composed of two sections, one Protestant and the other Catholic. Each section prescribed for its own schools the subjects of study, the books to be used in the training, and the licensing of teachers, and the aims of inspection."[71]

The ordinance not only recognized the rights of Catholics to establish separate schools but sanctioned the principle of the Quebec system that to them alone belongs the exclusive right to govern such schools. Provision was made in the ordinance for the erection of both separate and public school districts. A public school district could not exceed thirty-six square miles or nine miles in length. Four heads of families, with at least ten children between the ages of five and fourteen years, were necessary to constitute a district. Separate school districts could be constituted out of one or more adjacent school districts. "In no case would a Catholic be liable for taxes for a Protestant school; nor a Protestant for a Catholic school."[72] Formal religious instruction was permitted "only during the last hour of the afternoon session"; this period was afterwards reduced to half an hour. The school could be opened with the Lord's Prayer if the trustees were agreeable.

The grants to the schools were based, in 1884, upon the number of days the school was open, the attendance and the amount of the teacher's salary. In the following year an amendment to this section made the amount of such grants depend also on the grade of the teacher's license, the inspector's report, and the advancement of the classes taught.

The system, as instituted by the ordinance of 1884, gave to each section of the board almost full and independent

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[70]Memorial Archbishop Tache on the School Question, p. 61. Montreal, 1894.

[71]"Canada and Its Provinces," vol. 20, p. 484.

[72]Section 131.

powers in the matter of the organization and administration of their respective schools. In this it approached very closely the ideal system guaranteed to the people of Quebec by Section 93 of the Federal Constitution. But as the years went by and the Protestant percentage of the population of the North-West Territories increased, amendments were introduced tending to limit the power of the separate sections of the board and aimed particularly, it would seem, at curtailing Catholic control of their separate schools.

The first limitation took place in 1885 when the "Ordinance" was amended, after considerable opposition, to provide for the establishment of a board of education consisting of a Lieutenant Governor with two Protestants and two Roman Catholic members. Two of these were to be members of the council. The general powers of the Catholic section of the former board were curtailed by transferring to the full board, presided over by the Lieutenant Governor, the matter of the appointment of inspectors and the examining and licensing of teachers; but the questions of text-books for the Catholic schools and the cancelling of teachers' licenses were left to the Catholic section.

In the year 1887 an amendment provided for a "board of examiners consisting of an equal number of Catholics and Protestants" who were to conduct all examinations for teachers' licenses. The original denominational sections of the board still had the power to prescribe texts in history and science or to exact examinations in any additional subjects from their own candidates, but otherwise the subjects of the examination were to be identical.

About this time sweeping changes, which came to be reflected in the north-west territorial educational legislation, had been effected in the Manitoba school system. The separate school system in operation since 1872, which it was thought was guaranteed to Catholics by the provincial constitution, was abolished by an Act of the Manitoba Legislature, on March 23, 1890, and a "non-sectarian" provincial school system created. "The agitation that swept away the minority rights in Manitoba made itself felt in the North-West also and

resulted in legislation restrictive of separate schools,"[73] and in 1892 the Ordinance of 1884 of the North-West Territories was radically amended. Practically all that remained to the Catholics of the original educational rights guaranteed under Section 11 of the North-West Territory Act of 1875 were the rights to organize districts separately and to be exempted from double taxation.

The separate school boards were abolished, and almost all the rights of the Catholic section were withdrawn. According to the original ordinance it was the duty of each section: (*a*) "to have under its control and management the schools of its section and to make from time to time such regulations as may be deemed fit for the general government, discipline and the carrying out of the provisions of the ordinance; (*b*) to select and prescribe a uniform system of text-books; (*c*) to appoint inspectors who shall hold office during the pleasure of the section appointing them; (*d*) to cancel the certificate of a teacher upon sufficient cause."[74]

On December 31, 1892, the Legislative Assembly of the North-West Territories passed an act entitled an "Ordinance to amend and consolidate as amended the ordinance respecting schools" whereby all previous ordinances relating to education were repealed. By this act the government of the day became directly responsible for the management of the schools. In place of the board which was abolished, as already mentioned, there was set up "a council of public instruction" consisting of "an executive of four persons (two Protestants and two Catholics) appointed by the Lieutenant Governor in Council, one of whom, to be nominated by the Lieutenant Governor in Council, shall be chairman." It was provided in the same section that "the appointed members shall have no vote."[75]

(*To be continued*)

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[73]"The School System in Canada." *The Month*, vol. 108, p. 176.
[74]Revised Ordinance, N.W.T., chap. 59, section 2.
[75]No. 22, section 5.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

(Continued)

In Canto V of *The Revolt of Islam* Shelley describes how oppressors and oppressed are persuaded to forego revenge. Love has conquered and a new era of peace and happiness is about to begin.

> To hear, to see, to live, was on that morn
> Letheun joy.

Although Shelley does not dwell on details as Wordsworth does, still there is a striking similarity between the spirit of parts of *The Excursion* and that of many of Shelley's poems. An extract from *The Revolt of Islam* will help to verify this.

> Thoughts of great deeds were mine, dear friend, when first
> The clouds that wrapt me from this world did pass.
> I do remember well the hour which burst
> My spirit's sleep. A fresh May-dawn it was,
> When I walked forth upon the glittering grass,
> And wept, I know not why; until there rose
> From the near schoolroom voices that, alas!
> Were but one echo from a world of woes,
> The harsh and grating strife of tyrants and of foes.
> And then I clasped my hands and looked around—
> But none was near to mock my streaming eyes,
> Which poured their drops upon the sunny ground—
> So without shame I spake: "I will be wise,
> And just, and free, and mild, if in me lies
> Such power, for I grow weary to behold
> The selfish and the strong still tyrannize
> Without reproach or check.

Wordsworth's joy, however, was short-lived. In 1796 Napoleon started on a campaign of conquest and this completely shattered Wordsworth's faith in the Revolution. When he saw that the French were changing a war of self-defense into one of subjugation, losing sight of all which they themselves had struggled for, he became "vexed with anger and sore with

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*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

disappointment." About the year 1795 he fell under the influence of Godwin, and it is to the doctrines that he now turned for solace. Godwin, as we have seen, makes reason the sole guide and rule of conduct. Custom, law, and every kind of authority are inimical to the well-being of humanity. Wordsworth then at this time began dragging all precepts, creeds, etc., "like culprits to the bar of reason, now inflicting, now disallowing."

> till, demanding formal proof
> And seeking it in everything, I lost
> All feeling of conviction, and, in fine,
> Sick, wearied out with contradiction,
> Yielded up all moral questions in despair.[1]

He had sounded radicalism to its lowest depths and found it wanting.

> I dreaded
> Investing our blessed names of the best use
> Where wanted most.

In *The Prelude* Wordsworth records how he had in youth moments of supreme inspiration, and had taken some binding himself to the service of the spirit he felt in nature.

> In the fens
> My heart was full. I made no vows but vows
> Were made for me; bond unknown to me
> Was given, that I should be, else sinning greatly
> A dedicated spirit.

So with Shelley in *Alastor*:

> Mother of this unfathomable world!
> Favor my solemn song! for I have loved
> Thee ever and thee only.

The sense of life and the sense of mystery are seen in *Alastor* and these are due to the influence of Wordsworth.

During all this time Wordsworth wrote very little poetry embodying his radical sentiments. The only important work of this kind which appeared in his name, *The Borderers*. Even this cannot be called a radical work as it marks the reaction of Godwinism. Rousseau's love theme, Godwin's

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[1] *The Prelude*, Book XI, p. 276.

daughter, and is told that she is about to be sacrificed by her father to the lust of a neighboring noble. Oswald, the Godwinian, persuades Marmaduke, by dint of reasoning, to disregard the musty command of tyrants, to obey the only law "that sense submits to recognize," and kill blind Herbert. This Marmaduke does, but later on finds out his mistake and tells Idonea towards the end that

> Proof after proof was pressed upon me; guilt
> Made evident, as seemed, by blacker guilt,
> Whose impious folds enwrapped even thee.[182]

He realizes that he has committed a crime; that it is the height of folly to ignore instinct and tradition, and so he wanders over waste and wild

> till anger is appeased
> In heaven, and mercy gives me leave to die.

Although the radicalism of his early years does not reveal itself to any great extent in his poetry of that time, still it is responsible for his largest work, *The Excursion*. This poem is an attempt to reconstruct a new theory of life out of the ruins of the French Revolution. According to Wordsworth, the poet is a teacher. "I wish," he says, "to be considered as a teacher or as nothing." Shelley says that "poets are the unacknowleged legislators of the world."[183] His *Revolt of Islam* and other poems attempt to inculcate "a liberal and comprehensive morality." What particularly distinguishes Wordsworth and Shelley from preceding poets is that they moralize and draw lessons from their own experiences. The two principal characters in *The Excursion*—the Solitary and the Wanderer—represent Wordsworth the radical and Wordsworth the conservative. The Wanderer, who has had a long experience of men and things, derives from nature moral reflections of various kinds. In his walks he meets the Solitary, a gloomy, morose sceptic. This man tells about his desire to find peace and contentment; his delight in nature; and the happiness of his wedded life. The death of his wife

[182] Act. V, scene 3.
[183] *Essay on Poetry.*

and children filled him with despair. He then begins to question the ways of God to men and exclaims

> Then my soul
> Turned inward—to examine of what stuff
> Times fetters are composed; and life was put
> To inquisition, long and profitless![184]

He is aroused from these abstractions by the report that the dread Bastile has fallen; and from the wreck he sees a golden palace rise

> The appointed seat of equitable law
> The mild paternal sway
> . . . from the blind mist issuing
> I beheld
> Glory, beyond all glory ever seen.

In *Queen Mab* Shelley has a somewhat similar phrase:

> Hope was seen beaming through the mists of fear.

He thus becomes interested once more in life and joins in the chorus of Liberty singing in every grove.

> War shall cease
> Did ye not hear that conquest is abjured?
> Bring garlands, bring forth choicest flowers, to deck
> The tree of Liberty.[185]

Society then became his bride and "airy hopes" his children. Although no Gallic blood flows in his veins, still not less than Gallic zeal burns among "the sapless twigs of his exhausted heart." He is in entire sympathy with the plans and aspirations of the revolutionists, and he feels that a progeny of golden years is about to descend and bless mankind. All the hopes of the Solitary, though, are blasted. He is disgusted with the way in which the revolution is progressing and sets sail for America, where he expects to find freedom from the restraints of tyranny. Shelley writes about America as follows:

> There is a people mighty in its youth,
> A land beyond the oceans of the west
> Where, though with rudest rites, Freedom and Truth
> Are worshipped.[186]

[184] *The Excursion*, Book III, p. 107.
[185] Ibid., p. 108.
[186] *Revolt of Islam*, Canto XI, st. 22.

The Solitary's expectations are not fulfilled, and so he returns, despondent, to his own country. He is in this frame of mind when he meets the Wanderer, who tells him that the only adequate support for the calamities of life is belief in Providence. Victory, the Wanderer says, is sure if we strive to yield entire submission to the law of conscience. He compares the force of gravity, which constrains the stars in their motions, to the principle of duty in the life of man. In Act IV of *Prometheus Unbound* Shelley compares the force of gravity to the impulse of love. There is no cause for despair, and "the loss of confidence in social man." The beginning of the revolution had raised man's hopes unwarrantably high. As there was no cause then for such exalted confidence. so there is none now for fixed despair.

> The two extremes are equally disowned
> By reason.

One should have patience and courage. It is folly to expect the accomplishment in one day of "what all the slowly moving years of time have left undone." In the preface to *The Revolt of Islam* Shelley writes: "But such a degree of unmingled good was expected (from the revolution) as it was impossible to realize. . . . Could they listen to the plea of reason who had groaned under the calamities of a social state according to the provisions of which one man riots in luxury whilst another famishes for want of bread? Can he who the day before was a trampled slave suddenly become liberal-minded? This is the consequence of the habits of a state of society to be produced by resolute perseverance and indefatigable hope, and long-suffering and long-believing courage, and the systematic efforts of generations of men of intellect and virtue." The Wanderer exhorts the Solitary to engage in bodily exercise and to study nature. He contrasts the dignity of the imagination with the presumptuous littleness of certain modern philosophers. At this point the Solitary remarks that it is impossible for some to rise again; that the mind is not free. It is as vain to ask a man to resolve as bid a creature fly "whose very sorrow is that time hath shorn his natural wings."

The Wanderer replies that the ways of restoration are manifold

> fashioned to the steps
> Of all infirmity, and tending all
> To the same point, attainable by all
> Peace in ourselves and union with our God.

The Wanderer calls upon the skies and hills to testify to the existence of God. Wordsworth the Wanderer finds an answer for Wordsworth the Solitary in Nature. He sees that there is a Living Spirit in Nature; a spirit which animates all things, from "the meanest flower that blows" to the glorious birth of sunshine; a spirit which pervades matter and gives to each its distinctive life and being. He sees God in everything.

> To every form of being is assigned
> An *active principle* . . .
> . . . from link to link
> It circulates the soul of all the worlds.[187]

Shelley, in a letter to Hogg, January 3, 1812, speaks about "the soul of the Universe, the intelligent and necessarily beneficent *actuating principle.*"

Wordsworth's treatment of nature is original in this that nature is no longer viewed as a garden or laboratory where man's processes are carried on, but she is recognized as being over and above him and penetrating his whole life by impulses that emanate from her. Wordsworth spiritualizes nature. He views her phenomena as so many "varying manifestations of one life sacred, great, and all-pervading. "This life of nature is felt more when man is alone with her and hence the love of solitude which marks the Wordsworthian habit of mind."[188] Other characteristics of Wordsworth besides the love for Nature's seclusion are "the reverence which sees in her a revelation of infinity and the recognition in her of a mysterious and poetic life." These are also characteristics of Shelley. His love of solitude is inspired by the desire to know nature in her inmost heart; "he has the same feeling for infinite expanse and the same perception of an underlying life." He also insists, like Wordsworth, on "the education of nature."

[187] *The Excursion*, verse 15.
[188] L. Winstanley in *Englische Studien*, V. 34.

In the preface to *Alastor,* Shelley says that the subject of the poem represents a youth "led forth by an imagination inflamed and purified through familiarity with all that is excellent and majestic, to the contemplation of the universe. . . . The magnificence and beauty of the external world sinks profoundly into the frame of his conceptions and affords to their modifications a variety not to be exhausted." In the introductory stanzas, Shelley asks this great parent, Nature, to inspire him that his "strain may modulate with murmurs of the air." He tells us, too, "that every sight and sound from the vast earth and ambient air sent to his heart its choicest blessings." Wordsworth says, in *Lines on Tintern Abbey,* that

> Nature never did betray
> The heart that loved her; 'tis her privilege,
> Through all the years of this our life to lead
> From joy to joy; for she can so inform
> The mind that is within us, so impress
> With quietness and beauty, and so feed
> With lofty thoughts, that neither evil tongues,
> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life,
> Shall e'er prevail against us or disturb
> Our cheerful faith, that all which we behold
> Is full of blessings.

In the Prelude, Wordsworth speaks of the influence of nature as follows:

> Wisdom and spirit of the universe!
> That soul that art the eternity of thought,
> That givest to forms and images a breath
> And everlasting motion, not in vain
> By day or star-light thus from my first dawn
> Of childhood didst thou intertwine for me
> The passions that build up our human soul.

This and the *Intimations of Immortality* remind us of the following passage in *Queen Mab*:

> Soul of the Universe! eternal spring
> Of life and death, of happiness and woe,
> Of all that chequers the phantasmal scene
> That floats before our eyes in wavering light,
> Which gleams but on the darkness of our prison,
> Whose chains and massy walls
> We feel, but cannot see.

Wordsworth goes into the woods and hears a thousand notes all making sweet music, all in harmony. Furthermore, he feels that all living things, flowers and animals, are possessed of conscious life.

> And 'tis my faith that every flower
> Enjoys the air it breathes.
> (*Lines written in early spring.*)

Nature is throbbing not only with life but with the spirit of love, a spirit that knits the whole world of living things together.

> Love, now a universal birth,
> From heart to heart is stealing,
> From earth to man, from man to earth.
> (*To my sister.*)

The same thought runs through many of Shelley's poems. In *The Sensitive Plant* the flowers live, love, and die.

> But none ever trembled and panted with bliss
> In the garden, the field, or the wilderness,
> Like a doe in the noontide, with love's sweet want,
> As the companionless sensitive plant.

The beauty and loveliness of nature will do us more good "than all the sages can." They will inspire us as nothing else will.

Dr. Ackermann draws attention to the kindness of Wordsworth and Shelley for animals, and notes the similarity between the two following passages.[189] Thus Wordsworth in *The Excursion*, II, 41-47:

> Birds and beasts
> And the mute fish that glances in the stream
> And harmless reptile coiling in the sun
> . . . he loved them all:
> Their rights acknowledging he felt for all.

And Shelley in *Alastor*, 13-15:

> If no bright bird, insect, or gentle beast
> I consciously have injured, but still loved
> And cherished these my kindred.

Wordsworth concludes *The Excursion* and Shelley the *Alastor* with the desire for death.

[189] Quellen: *Vorbilder, Stoffe zu Shelley's Poetischen Werken.*

With the name of Wordsworth, the name of that greater genius, Coleridge, will always be linked. Although they were life-long friends still no two could be more unlike in character and temperament. Wordsworth was moody and determined. He, like Shelley, worked out his plans unmindful of the opinion of others. Neglect and ridicule did not trouble him in the least. He was an excellent type of *mens sana in corpore sano.* Coleridge, on the other hand, was without ambition and steadiness of purpose. He drifted on through life in a listless manner, "sometimes committing a golden thought to the blank leaf of a book, or to a private letter, but generally content with oral communication."[190] At an early age he had accomplished great things and it was felt that these were but "the morning giving promise of a glorious day." He was scarcely thirty when he won distinction as a poet, journalist, lecturer, theologian, critic and philosopher. The "glorious day," however, never matured. Sickness and opium were the clouds that obscured the brightness of his genius. His married life was not a happy one. As in the case of Shelley, jealousy and irritation on the part of the wife, and disenchantment on the part of the husband made home-life intolerable.

One of the earliest manifestations of Coleridge's radicalism is his *Ode on the Destruction of the Bastile,* written in 1789. In it he rejoices at the overthrow of tyranny and the success of Freedom. Liberty with all her attendant virtues will now be the portion of all.

> Yes! Liberty the soul of life shall reign
> Shall throb in every pulse, shall flow thro' every vein!

He hopes that she will extend her influence wider and wider until every land shall boast "one independent soul." In his *Ode to France* he writes:

> With what deep worship I have still adored
> The spirit of divinest Liberty.

Shelley may have had this in mind when he wrote in *Alastor*

> And lofty hopes of divine liberty
> Thoughts the most dear to him.

Coleridge's most important radical work, which Lamb con-

[190] Jenkins: *Handbook of Literature,* p. 313.

sidered to be more than worthy of Milton, is *Religious Musings*. Shelley's *Queen Mab* bears so strong a resemblance to it that the *Religious Musings* has been called Coleridge's *Queen Mab*. In the first part he lashes his countrymen for joining the coalition against France under pretence of defending religion. Further on he gives his views on society, its origin and progress. It is to private property that we must attribute all the sore ills that desolate our mortal life. Unlike many radicals, however, Coleridge can see the good in an institution as well as the evil. Thus he holds that the rivalry resulting from our present economic condition has stimulated thought and action

> From avarice thus, from luxury and war,
> Sprang heavenly science; and from science freedom.

The innumerable multitude of wrongs, continues Coleridge, by man on man inflicted, cry to heaven for vengeance. Even now (1796) the storm begins which will cast to earth the rich, the great, and all the mighty men of the world. This will be followed by a period of sunshine, when Love will return and peace and happiness be the portion of all.

> As when a shepherd on a vernal morn
> Through some thick fog creeps timorous with slow foot,
> Darkling with earnest eyes he traces out
> The immediate road, all else of fairest kind
> Hid or deformed. But lo! the bursting Sun!
> Touched by the enchantment of that sudden beam
> Straight the black vapor melteth, and in globes
> Of dewy glitter gems each plant and tree;
> On every leaf, on every blade it hangs;
> And wide around the landscape streams with glory!

So we will fly into the sun of love, impartially view creation, and love it all. We will then see that God diffused through society makes it one whole; that every victorious murder is a blind suicide; that no one injures and is not uninjured. This change will be brought about by a return to pure Faith and meek Piety. He differs from Shelley in this, that he does not look for reformation through the overturning of thrones and churches. The existing frame-work of society is all right; it needs only to be freed from some of its barnacles.

The first stanza of Coleridge's *Love* reminds one of the following passage from Shelley's *Prometheus Unbound* (Act IV, 406):

> His will, with all mean passions, bad delights
> And selfish cares, its trembling satellites,
> A spirit ill to guide, but mighty to obey,
> Is as a tempest-winged ship, whose helm
> Love rules.

Coleridge's stanza runs as follows:

> All thoughts, all passions, all delights
> Whatever stirs this mortal frame
> All are but ministers of Love
> And feed his sacred flame.[191]

Shelley's sonnet to Ianthe is little more than a transposition of Coleridge's sonnet to his son. Shelley says:

> I love thee, Baby! for thine own sweet sake:
> Those azure eyes, that faintly dimpled cheek,
> Thy tender frame, so eloquently weak,
> Love in the sternest heart of hate might wake;
> But more when o'er thy fitful slumber bending
> Thy mother folds thee to her wakeful heart,
> Whilst love and pity, in her glances blending,
> All that thy passive eyes can feel impart:
> More, when some feeble lineaments of her,
> Who bore thy weight beneath her spotless bosom,
> As with deep love I read thy face, recur,—
> More dear art thou, O fair and fragile blossom;
> Dearest when most thy tender traits express
> The image of thy mother's loveliness.[192]

Coleridge's runs as follows:

> Charles! my slow heart was only sad when first
> I scanned that face of feeble infancy:
> For dimly on my thoughtful spirit burst
> All I had been, and all my child might be!
> But when I saw it on its mother's arm,
> And hanging at her bosom (she the while
> Bent o'er its features with a tearful smile),
> Then I was thrilled and melted, and most warm
> Impressed a father's kiss; and all beguiled
> Of dark remembrance and presageful fear,

[191] Dowden's ed., p. 135.
[192] Dowden's *Life of Shelley*, Vol. I, p. 376.

I seemed to see an angel's form appear—
'Twas even thine, beloved woman mild!
So for the mother's sake the child was dear
And dearer was the mother for the child.

Coleridge and Shelley made a universal application of a few metaphysical principles acquired in their early years; and on them ground their political and religious views. Poetry, metaphysics, morals and politics mixed themselves forever in their imagination.[193]

(*To be continued*)

[193] Courthope: *History of Poetry*, Vol. VI, p. 194.

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

CRITICISM OF LOCKE'S THEORY OF INTELLECTUAL TRAINING

1. From the standpoint of Genetic Psychology and in the light of the conflicting empirical and rationalistic tendencies of his philosophy.
2. Criticism of the soundness of his Theory on the separation of Mind and Body and his disregard of hereditary powers and tendencies.

In our analysis of his *Thoughts Concerning Education,* we have shown that the characteristic feature of Locke's Theory of Education is his complete disapproval of the matter and method prevailing in the systems of his day. The scholastic atmosphere of Westminster and of Oxford, where Latin, Greek, Hebrew, Arabic, Logic, and Metaphysics constituted the major part of the curriculum, does not appear to have been congenial to his nature. There were, no doubt, many kindred minds who felt as he did, but, then as now, they are few who boldly speak what others scarce dare think in private. Lord Verulam's example, "who, not servily thinking learning could not be advanced beyond what it was, because for many ages it had not been, did not rest in the lazy approbation and applause of what was, because it was, but enlarged his mind to what might be,"[189] seems to have stimulated Locke's courage as well as ambition to advance his own theories and independent views of knowledge. Indeed, Locke's opinions and conclusions do not appear so much the result of conscious, explicit, and deliberate investigation, wherein all the antecedents and

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[189] *Conduct*, Sec. 1.

concomitants have been taken due account of, but rather the subconscious generalizations gradually arrived at by his reactions to the conditions prevailing in his time and day. To him the study of language was nothing but the study of words, while his spirit grew weary of symbols in place of thoughts, and his independent spirit revolted against the didactic methods which communicated knowledge to the young in the indirect, roundabout way, through the authority of others. To Locke the declamations and disputations in the schools, whereby the youth were made to imbibe the wisdom of the ancients, appeared atrophy and stagnation. His view of human knowledge was genetic and he sought to apply this view to the aims and methods of education. When he advocated a private tutorship under parental supervision, it was because he entertained no hope of being able to influence school authorities of his day to try his ideas. He stood alone when compared with such educational reformers as St. de la Salle and St. Ignatius, who, members of the greatest teaching agency in the world, The Catholic Church, by her sanction and authority, established teaching bodies, through whose labors their theories and reforms were made not only fruitful and permanently practical, but found likewise their further development. Locke's theory has never been generally applied, and, in view of its incompleteness and inherent weakness, we may well doubt that it will ever be tried as it stands.

In the light of present developments, Locke seems to fall as far short of ideal standards as he was in advance of his own time. He proceeds from the principle that all ideas come immediately through the senses. We would expect, therefore, to find in his curriculum and method more immediate contact between the object and the learner in the form of object lessons, nature study, laboratory exercises. We would expect to find every-

where an appeal to the senses: sight, hearing, touch, the muscular and motor senses.[190] Yet we find books the great instrument to which Locke constantly refers.

He does, indeed, insist that we begin with the concrete, with "things that fall under the senses and require little more than memory,"[191] yet the study of "minerals, plants, animals and, particularly, timber and fruit-trees, their parts, and ways of propagation, . . . but more especially geography, astronomy, and anatomy,"[192] all of which by their very nature, demand observation and experiment, are not made the direct and primary object of study, but are grafted upon (the study of) a dead language in order to mitigate its barrenness. The only sense appealed to is the auditory through the unfamiliar sounds of a strange language. It would be hard to find a more difficult, if not impossible way from object to intellect than such a procedure. These objects appeal directly to sight and the tactile and muscular sense. Words, being arbitrary symbols of ideas, have no power in themselves to convey ideas or materials for thought. An impressionist might as well paint the beauties of grand opera for the benefit of the deaf.

Locke's acquaintance with the natural sciences of his day appears to have been that of the fashionable amateur solicitous about the fitness of his "conversations" and looking after the gratification of a superficial

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[190]The first modern writer to treat psychology empirically was not likely to overlook the necessity of training sense experience. Thus, Vives declares "the senses open up the way to all knowledge," and again, "whatever is in the arts, was in Nature first, just as pearls are in shells or gems in the sand." It could hardly be expected that Vives should have thought out a scientific method of investigation, when two generations later, Bacon failed to establish that new instrument of research, which should infallibly rise from being the servant of nature, to becoming her interpreter, and thence proceed to bring her into subjection. "The senses are our first Teachers." (Watson's Vives on Education. Introduction, p., cxiv.)

[191]Cf. *Thoughts*, Sec. 166.

[192]Cf. Ibid, Sec. 169.

curiosity.[193] He admires Newton's mathematical applications and demonstrations in the domain of astronomy and physics as holding out the chief, if not the only hope of results truly scientific.[194]

He says, "I think the systems of natural philosophy that have obtained in this part of the world, are *to be read* more to know the hypotheses and *to understand the terms and ways of talking* of the several sects, than with hopes to gain thereby a comprehensive, scientifical and satisfactory knowledge of the works of nature."[195] Here again we have reading, but nothing in the line of observation or demonstration, though from among the writers on these subjects, he recommends rather such "As have employed themselves in making rational experiments and observations than in starting barely speculative systems."[196]

With Locke, geography is but the study of a sphere of land and water, divided and subdivided by mathematical and political boundary lines; the history of the terrestrial sphere, its structure, the processes whereby it became what it is today and the conditions that render it fit as man's habitation, are questions that do not enter his science.[197] To him the bodies of the solar and stellar systems are but masses of matter whose motions and positions are mathematically determined—their life-history, the explanation of the changes they undergo, their confluence, thermic, optic, magnetic, electric—these are questions that do not occur to Locke.

Traveling, preeminently suited to bring the student into direct contact with the objective world, through the eyes especially, and thus provide us with knowledge at first hand, has for Locke's pupil but two advantages:

[193] Ibid, Sec. 193.
[194] Cf. Sec. 194.
[195] Sec. 193.
[196] Ibid.
[197] Cf. Sec. 178.

"first, language; secondly, an improvement in wisdom, and prudence, by seeing men, and conversing with people of tempers, customs and ways of living, different from one another, and especially from those of his parish and neighborhood."[198] Pictures to accompany elementary reading and globes for the study of geography are the only equipment his curriculum and educational processes call for.

Locke may be pardoned when he overlooks altogether the training of the sense of smell, though the wisdom of such neglect might be questioned by the chemist, the pharmacist, and the physician.

The sense-training through vocal and instrumental music is either ignored or discouraged,[199] and as far as Locke is concerned, we are to be without the aesthetic enjoyment of music, and the other arts with all their inspiration and stimulus of high thinking and noble living.

The first seven years of school life, corresponding approximately to the years spent in the grammar grades, are the most favorable periods for training in sense-perception. All the senses seem to be eager to reach out for materials of knowledge, in order to satisfy an innate longing. All the agencies of a well-planned curriculum that make for sense-training, should be utilized to the full extent: Kindergarten, object-lessons, nature-studies, elementary science, penmanship, drawing, vocal music, gymnastics, and games. Maps, charts, lantern slides, drawings, diagrams, models, will help to place such subjects as history, language, and arithmetic on a sense-basis.

But in place of such a program, Locke sets his pupil upon the study of foreign languages. He advocates that, "As soon as he can speak English, 'tis time for

[198] Sec. 212.
[199] Sec. 197.

him to learn some other language. This nobody doubts of, when French is proposed."[200] He adds, "When he can speak and read French well, which in this method (the colloquial) is usually in a year or two, he should proceed to Latin."[201] And this, notwithstanding his utterance that the learning of Latin is "nothing but the learning of words, a very unpleasant business to young and old,"[202] and his insistence elsewhere[203] that thought comes before the expression.

It is difficult to agree with Locke as to the method and aim as well as to the time of teaching foreign languages.

From the standpoint of development, what has the student gained by the mere ability to express the same set of thoughts by means of several sets of phonetics? This the young learn readily during the years when plasticity is at its maximum. The number of words and modes of expression needed for their limited circle of thoughts is very small when compared with that of the educated man, and we are easily induced to over-estimate the magnitude of the results. Unless a new language introduces the student to a new circle of thought to which he would otherwise be a stranger, what has he for his labors in the acquisition of the new tongue, save the exercise of his mental powers, which he might as well have exercised to better advantage in a more direct pursuit of truth.

Literature as the expression of the intellectual and moral life of a people should be made the chief educational aim of language-study, and the value of this literature must depend on the quality of the mental and moral life of a people as expressed in the content and

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[200] Sec. 162.
[201] Sec. 163.
[202] Sec. 169.
[203] Cf. Sec. 171.

structure of their language and literature. We do not, however, understand a language until we grasp its structure and this cannot effectively be attained by the colloquial method, which appeals only to the auditory sense and the sensile memory. The "hit and miss" method of learning is wasteful of time and energy, and is as liable to inculcate faulty habits as correct ones. Locke argues that the conversational method is the way we learn our mother tongue. But by the time a pupil is ready to commence the study of foreign languages profitably, which is generally regarded as the first year of high school, he is no longer a babbling infant, devoid of judgment and the power of generalization, and hence cannot be taught to advantage by the methods suited to the child of six, seven or eight years. Grammatical rules are generalizations arrived at from the study of concrete forms, and serve as a convenient summary for a large number of particulars which would otherwise be a dead load upon the memory. Economy requires the grouping together of similar elements with which the pupil is familiarized by colloquial, reading, and writing exercises, and the whole experience finally summed up into a few grammatical laws. The fundamental principles of sentence structure being similar in all languages, the study of foreign tongues by this method becomes directly helpful in grasping the structure of the mother-tongue, particularly if we join thereto exercises in translating from one into the other.

Writers on education generally agree with Locke in his disapproval of the practice, common in his day, of taxing children's minds with the rote memorization of their lessons. He is not averse to memorizing passages whose matter and form are of special import and aptness, "but their learning of their lessons by heart, as they happen to fall out in their books, without choice or distinction, I know not what it serves for, but to misspend

their time and pains and give them a disgust and aversion to their books, wherein they find nothing but useless trouble."[204]

When viewed in the light of the practices of his time, Locke's position appears conservative, but recent years have brought the pendulum to the other extremity of the arc, as witness the wretched spelling and poor expression of classroom exercises. We speak and write by force of habit, not by conscious reference to the rules of grammar and rhetoric. Locke himself insists that we acquire this habit to the best advantage by the observation and imitation of the best models. Pupils spend one period a day in the formal study of their mother-tongue, but very often undo the results by careless practice during all their other lessons. The thought first, then the expression is the logical order, but the acquisition of the expression must follow immediately upon the acquisition of the thought, so that the two may be associated in consciousness, in such a way that the one will recall the other. As a matter of common experience we "think in words," and it is questionable whether or not we can either acquire or retain the thought without some expression. Furthermore, clearness and vigor of thought are closely related to clearness and vigor of expression.

A fitting expression means more to the thought than a well-made garment means to its wearer. When students have difficulty in expressing what they know about the subject, it will be well to remind them that suitable help may be found in the language of their text-books. Today we demand that both the thought and the language of the book that is to be placed in the hands of students shall be suitable to their capacity.

Apparently Locke does not believe that the memory can be improved by exercise. He states, "I hear it said,

[204] Sec. 175.

that children should be employed in getting things by heart, to exercise and improve their memories. I could wish this were said with as much authority of reason, as it is with forwardness of assurance, and that this practice were established upon good observation more than old custom. For it is evident, that strength of memory is owing to an happy constitution, and not to any habitual improvement got by exercise. . . . The learning of pages of Latin by heart, no more fits the memory for retention of anything else, than the graving of some sentence in lead makes it more capable of retaining firmly any other characters. If such a sort of exercise of the memory were able to give it strength and improve our parts, players, of all other people, must needs have the best memories. . . .''[205] Here he seems to deny not only the transfer of the effects of memory practice, but his reference to actors would indicate that he doubts any specific improvement. General experience and observation as well as carefully conducted experiments do not agree with Locke's assertions.

From experiments conducted under the direction of Meumann, Radossawljewitsch found that special practice in memorizing improves memory in general.[206] General improvement in accuracy of memory was found by Miss Talbot in training her visual memory.[207] Specific improvement of memory as well as transfer of effect were found in experiments conducted by Bennett, Ebert and Meumann, Fracker, Sleight, Gamble, Book and Wallin.[208]

Since memory implies physiological as well as psychical dispositions, it must follow that the health of the body has an important bearing upon the functions of

[205]Sec. 176.

[206]Cf. Radossawljewitsch: Das Behalten und Vergessen bei Kindern und Erwachsenen nach experimentellen Untersuchungen. Leipzig, 1907.

[207]Attempt to train the Visual Memory. Am. Jr. Psychology, 1897.

[208]Cf. Coover, Psychological Monograph, January 1916, *Memory*.

the memory. Mal-nutrition, worry, overwork, and fatigue are conditions to be avoided, if the memory is to function to advantage. In fatigue nerve cells shrink below normal size, their growth exceeds waste during hours of rest, especially during sleep. Carbon dioxide poison resulting from poor ventilation, seems to affect nerve cells more than any other part of the organism. These are conditions that teachers must take account of in the conduct of class work and in directing the study of children.

But the greatest improvement of memory is to be hoped for from teaching pupils proper methods of study. In this the process should be to secure first understanding, then memory. Let attention focus all the energy of the mind upon the object; make the first impression clear. This will save time and energy. Carelessness in the first reading or first presentation of a topic will form wrong associations, difficult to overcome by repetitions no matter how carefully made. Opening the camera a second time in the hope of obtaining a better impression will generally result in a blurred image. Above all cultivate a logical memory, connect things in reason, so that when forgotten they may be developed once more from fundamental principles. Such training will be of greater benefit in future life than the mere storing of the memory with a multitude of facts, no matter how useful in themselves. Reinforce such methods of teaching by making examinations consist largely of thought questions, questions that cannot be memorized from a book, but are implied, problems that involve new applications of familiar principles.

As Locke neglects the cultivation of the memory, so he ignores its aid and ally, the imagination. This is really implied in the neglect of sense-training, since it is the imagination that retains, reproduces, and combines the images acquired through the senses.

A cultivated imagination is not only a never-failing fountain of those enjoyments that come to us through an appreciation of the aesthetic arts: music, poetry, painting, sculpture, dramatics; but the very existence of these arts is dependent upon the imagination. Art speaks a universal language understood by all, the young and the old, the learned and the unlearned, and it reaches its highest flight when its theme is inspired by religion. To Locke, music is not an expressive art, interpreting all the moods of the mind, and capable of stirring every passion and emotion in the human breast. "Music," he says, "is thought to have some affinity with dancing, and a good hand upon some instrument is by many people mightily valued. . . . I have amongst men of parts and business so seldom heard anyone commended or esteemed for having an excellency in music, that amongst all those things that ever come into the list of accomplishments, I think I may give it the last place."[209]

Locke's prejudice against poetry seems to have been engendered in Westminster School, where he was constrained to make endless translations from the classics. Verse-making became an exercise of utmost disgust and weariness, hence his contempt for, and low estimate of, poetry. His attitude toward poetry is more accurately expressed in his own words. He says, "It is very seldom seen, that anyone discovers mines of gold or silver in Parnassus. . . . Poetry and gaming, which usually go together, are alike in this, too, that they seldom bring any advantage but to those who have nothing else to live on."[210] And yet the pictures which the poet paints in large outlines afford us all the delightful exercise of filling in the details and colors, as taste inclines or capacity fits us, whether our fancy partakes of childhood's exuberance, is clothed in the roseate hues of

[209] Sec. 197.
[210] Sec. 174.

youth, or has assumed the more realistic tone of full-grown manhood. In contrast with this strange attitude of Locke toward the poet and poetry, we may cite Cardinal Newman's appreciation: "It is the fire within the author's breast which overflows in the torrent of his burning, irresistible eloquence; it is the poetry of his inner soul, which relieves itself in the Ode or the Elegy; and his mental attitude and bearing, the beauty of his moral countenance, the force and keenness of his logic, are imaged in the tenderness or energy, or richness of his language. Nay, . . . not the words alone, but even the rhythm, the metre, the verse, will be the contemporaneous offspring of the emotion or imagination which possesses him."[211]

But the imagination serves not only the creative genius of the poet and the artist; the scientist, too, the inventor, and the mathematician are in need of the treasure fancy creates. Try to think of a Newton, a Galileo, an Edison, a Leverrier devoid of imagination, or a Darwin, a Virchow, a La Place or a Copernicus. As the mind directs the eye to see what *is,* so it directs the imagination to peer into the dark future to perceive what *might be,* and thus man has learned to harness the lightning and the water-fall, to sail the ocean and the air, to trace the secrets of unfolding life, and to destroy the germs that hasten death.

In view of Locke's doctrine concerning ideas, it is not surprising that we can find, in his educational theory, no deliberate attempt to develop in the child those mental processes of comparison, abstraction, and generalization by which the intellect apprehends the essential nature of things. To him, comparison and reflection result in notions of mental operations, not in mental content. And yet, nothing is more fundamental and essential to a sound mental development than the cultivation of the

[211]Idea of a University, p. 279.

ability to distinguish the essential from the accidental, to seize the universal as illustrated in the particular, and to express it in clear definitions, definitions not memorized but induced. These processes are necessary not only as a mental economy, but without them science and art are impossible of development, and the teaching of science degenerates into an accumulation of an unassimilable mass of particulars. Pestalozzi believes that "it is the chief business of education to pass from distinctly perceived individual notions to clear general notions."

With Locke abstraction is nothing else than the generalization of sense-images, by a process of combination and elimination of details, resulting in an image that is applicable to a whole class of individuals, because of its vagueness.[212] "The mind makes the particular ideas, received from particular objects, to become general, which is done by considering them as they are in the mind, such appearances, separate from all other existences, and of real existence, as time, place, or any other concomitant ideas. This is called abstraction whereby ideas, taken from particular beings, become general representatives of all of the same kind, and their names, general names, applicable to whatever exists conformable to such abstract ideas."[213]

"If we trace the progress of our minds, and with attention observe how it repeats, adds together, and unites its simple ideas received from sensation or reflection, it will lead us farther than at first perhaps we should have imagined. And I believe we shall find, if we warily observe the originals of our notions, that even the most abstruse ideas, how remote soever they may seem from sense, or from any operations of our own minds, are yet only such as the understanding frames

[212] Cf. Essay, Bk. III., c. 3, 9.
[213] Ibid, Bk. II., c. 11, 9.

to itself, by *repeating* and *joining together* ideas that it had either from objects of sense, or from its own operations about them, so that even large and abstract ideas are derived from sensation or reflection, being no other than what the mind, by ordinary use of its faculties, employed about ideas received from objects of sense, or from the operations it observes in itself about them, may and does attain unto."[214]

It is in his doctrine concerning ideas that the rationalistic elements of Locke's philosophy come into sharp conflict with his empiric tendencies. Knowledge, in the true sense of the word, he tells us in his *Notes in Traveling,* depends on true and exact ideas, opinion on facts and history. Strict limits are set upon our mental reach; first, by the "want of ideas"; second, by the "want of discoverable connections between the ideas we have," and, third, by the "want of tracing and examining our ideas."[215] The simple ideas we receive from sensation and reflection are the boundaries of our thoughts; beyond which the mind, whatever efforts it would make, is not able to advance one jot; nor can it make any discoveries, where it would pry into the nature and hidden causes of those ideas."[216]

Locke distinguishes between "real" essences and "nominal" essences. "Real" essence "may be taken for the being of anything, whereby it is what it is. And thus, the real internal, but generally, in substances, unknown constitution of things, whereon their discoverable qualities depend, may be called their essence."[217] "Nominal" essences correspond to his abstract, universal ideas, and these, being the creations of our own minds, are, therefore, certainly known to us.[218] General or uni-

[214] Ibid, Bk. II., c. 12, 8.
[215] Cf. Bk. IV., c. 3, 22.
[216] Bk. II., c. 23, 29.
[217] Bk. III., c. 3, 15.
[218] Cf. Bk. III., c. 3, 7, 15; Bk. IV., c. 3, 31; c. 4, 5.

versal knowledge is possible concerning these universal essences only. He says, "For what is known of such general ideas, will be true of every particular thing, in whom that essence, *i. e.*, that abstract idea is to be found; and what is once known of such ideas, will be perpetually and forever true. So that as to all general knowledge, we must search and find it only in our minds, and it is only the examining of our own ideas, that furnisheth us with that. Truths belonging to essences of things (that is, to abstract ideas), are eternal, and are to be found by the contemplation only of those essences; as the existences of things are to be known only from experience."[219] Locke illustrates his meaning by referring to the science of mathematics, which "if we will consider, we shall find that it is only for our own ideas. The mathematician considers the truth and properties belonging to a rectangle, or circle, only as they are in idea in his own mind. For it is possible he never found either of them existing mathematically, *i. e.*, precisely true, in life. But yet the knowledge he has of any truths or properties belonging to a circle, or any other mathematical figure, are nevertheless true and certain, even of real things existing; because real things are no farther concerned, nor intended to be meant by such propositions, than as things really agree to those archetypes in his mind."[220] Hence, the deductive sciences we have. But what about the *inductive,* the experimental sciences?

(To be continued)

[219]Bk. IV., c. 3, 31.
[220]Bk. IV., c. 4, 6.

EDUCATIONAL NOTES

CERTAIN PHASES OF SCHOOL ADMINISTRATION IN THE SMALLER CITIES

The following summary of the practice in the smaller cities regarding some phases of school administration has been made from about 520 replies to a questionnaire sent out by the U. S. Bureau of Education to 1,047 city school systems in cities between 5,000 and 30,000 population. If replies had been received from every city of this size and tabulated, the probability is that the relation between the facts would be practically the same.

The Superintendent of Schools.—In 262, or 51.3 per cent, of 510 cities reporting, the superintendent of schools is elected for a term of only one year; in 28 for two years; in 81 for three years; in 88 for four years; in 18 for five years; in 2 for six years, and in 31 on tenure.

Four hundred and eighty-three, or 93.6 per cent, of 516 superintendents reporting, nominate teachers—228 to a teachers' committee, and 255 directly to the school board. Four hundred and eighty-five, or 93.9 per cent, recommend text-books.

Four hundred and forty-six superintendents are provided with clerical assistance. All but two of these not having such assistance report that it is needed.

In 474 of 518 cities reporting, all other employes except the secretary of the school board are subordinate to the superintendent. In the cities where the superintendent or the superintendent's clerk does not act as school-board clerk, the clerk of the board is independent of the superintendent. In 20 of the 44 cities the janitors are not subordinate to the superintendent but are responsible to a committee of the school board. In the 24 other cities the high-school principal is independent of the superintendent.

Teachers.—In 320, or 61.7 per cent, of 518 cities reporting, the standard educational qualifications required for elementary teachers are four years of high school and, in addition, two

years of normal school work. In 444, or 85.7 per cent, the standard for high-school teachers is college graduation; 303 of these require some professional preparation. In 518 cities 975 teachers, or not quite two to a city, were not reelected at the close of the school term last year. In 121 of these cities teachers are elected for a probationary period of from one to three years. In 109 of these the teachers are placed on permanent tenure after serving the probationary term satisfactorily. Teachers are elected annually in all others of the 518 cities reporting, and in these during the probationary period. Three hundred and eighty-two, or 73.7 per cent, of the 518 cities reporting, grant teachers sick leave for from two or three days to 30 or more; 287 of these grant the sick leave on full pay.

Promotion of Pupils.—In only 245, or 47.4 per cent, of 516 cities reporting, are pupils promoted semiannually; 24 superintendents report that they do not promote high-school pupils by subject.

Junior High Schools.—199 of 520 cities reporting have junior high schools. Only 65 of these comprise grades 7, 8, and 9. Most of the others comprise grades 7 and 8.

In 73 cities the junior high school has a building of its own, in 66 it is housed with the senior high school, and in 60 with the elementary school.

The School Board.—In 417, or 80.8 per cent, of 516 cities reporting, the school board is elected by the people; in 99, or 19.2 per cent, it is appointed. Of the 99 appointive boards 32 are appointed by the mayor and 67 by the council or commission.

Of the 417 elective boards, 388, or 93 per cent, are elected at large and only 29 or 7 per cent by wards.

Only 67 of these cities have school boards of more than 7 members; 61 have boards of 3, 4 of 4, 129 of 5, 96 of 6, and 151 of 7 members.

Twenty-five cities elect or appoint school-board members for a term of 2 years, 293 for 3 years, 77 for 4 years, 36 for 5 years, 82 for 6 years, and 3 for 7 years; 178 of the 417 elective boards are elected at a special school election.

In 222, or 43 per cent, of the 516 cities reporting, the school budget is referred to some other body for approval: in 126 to

the mayor or city council, in 30 to a board of estimate, in 51 to county officials, and in 15 to the people.

In 72 of the 222 cities the estimates were reduced last year by small amounts in some cities and by rather large amounts in others. In 47 cities the reductions were made by the mayor or council, in 11 by the board of estimate, in 14 by the county officials. No reductions were made in the cities referring the school budget to the people.

Of 517 cities reporting on the number of standing committees of the school board, 145 report that they have no such committees, 10 report 1; 24, 2; 65, 3; 64, 4; 86, 5; 69, 6; 29, 7. The others report from 8 to 14.

In 256, or 49.6 per cent, of the cities reporting, the secretary or clerk of the school board is a member of the board; in 105, or 20.4 per cent, the superintendent of schools acts as secretary; in 44, or 8.6 per cent, the superintendent's clerk acts; and in 111, or 21.4 per cent, some other person.

AMERICAN FIELD SERVICE FELLOWSHIPS FOR FRENCH UNIVERSITIES

The Society for American Field Service Fellowships for French Universities will offer for open competition among graduates of American colleges and other suitably qualified candidates a number of fellowships, not to exceed twenty-five, for the purpose of encouraging advanced study and research in French universities during 1922-23.

The Fellowships

The fellowships, of the annual value of $200 and 10,000 francs, are granted for one year and are renewable for a second year. They may be awarded in the following fields of study: Agriculture, Anthropology, Archeology and History of Art, Architecture, Astronomy, Biology, Botany, Chemistry, Classical Languages and Literature, Criminology, Economics, Education, Engineering, English Language and Literature, Geography, Geology, History, Law, Mathematics, Medicine and Surgery, Oriental Languages and Literature, Philosophy, Physics, Political Science and International Law, Psychology, Religion, Romance Languages and Literature, Semetic Languages and Literature, Slavic Languages and Literature, Sociology, Zoology.

Fellows will be required to sail to France not later than July 1 of the year in which the award is made, to matriculate in a French university for the following session and to pursue studies in the field of science designated in their awards. They will be expected to send accounts of their studies together with reports of their progress from their instructors.

Qualifications of Applicants

Applicants must, at the time when an application is submitted, be citizens of the United States and between twenty and thirty years of age, and must be:

1. Graduates of a college requiring four years of study for a degree, based on fourteen units of high school work; or,
2. Graduates of a professional school requiring three years of study for a degree; or,
3. If not qualified in either of these ways, must be twenty-four years of age and have spent five years in an industrial establishment in work requiring technical skill.

Applicants must be of good moral character and intellectual ability, and must have a practical ability to use French books.

Documents Required

Applications must be made on application blanks furnished by the society and must be accompanied by:

1. A certificate of birth, or an equivalent statement.
2. A certificate of naturalization, if needed.
3. A certificate of college studies, and statement of ability to read French books.
4. A certificate of industrial work, if needed.
5. A photograph of post-card size, signed and taken within a year.
6. Printed or written articles, theses and books, written or published by the applicant.
7. Three testimonials to moral character, personality, and intellectual ability, to be sent by the writers direct to the secretary.

Applications should reach the secretary of the society not later than January 1, 1922.

Application blanks and further information about the fel-

lowships may be obtained from the secretary, Dr. I. L. Kandel, 522 Fifth Avenue, New York.

QUOTATIONS FROM CITY SCHOOL REPORTS REGARDING THE WORK-STUDY-PLAY, PLATOON, OR ALTERNATING SCHOOL

During the past few years there has been such a rapid increase in the number of city school systems which have adopted the modern type of school organization variously designated as the work-study-play plan, platoon school, duplicate or alternating school that the U. S. Bureau of Education is making a study of the operation of this plan throughout the country. This is the first of a series of circulars dealing with the subject. The present circular gives quotations from the annual or special reports of a few of the city school superintendents who are now operating some or all of their schools on the work-study-play or platoon plan. The bureau will welcome information as to the operation of the plan from school superintendents of other cities where the plan has been adopted. Address, Chief, City School Division, Bureau of Education, Washington, D. C.

Pittsburgh, Pa. (Report, Economic Values of the Platoon Type of School Organization, by W. F. Kennedy, principal of the McKelvy School).—The McKelvy school building was planned for the housing of 700 pupils. It contains 16 classrooms, a kindergarten suite of rooms, a suite of manual training, and domestic art rooms, 2 play rooms originally designed for recess in inclement weather, a coaching room, a community room designed for voting purposes, an auditorium, and 2 small rooms designed for storage. In instituting the platoon plan of organization we make constant use of all rooms, using 3 classrooms and all special rooms for the accommodation of the special activities, and 13 classrooms for the academic work, thus taking care of 28 groups, including the kindergarten groups. At different periods during the past four years we have housed, on full time, from 1,100 to 1,270 pupils, thus effecting a saving of from 60 to 80 per cent. At the present time we have enrolled 1,200 pupils.

Stuttgart, Ark. (Report 1920).—Stuttgart, by means of its work-study-play program, offers through its school to its boys

and girls an opportunity for development, mentally, morally, physically and socially. Thinking and doing go hand in hand with amassing information. The physical development of every pupil is fostered. The social phases of his school and community life are developed. An opportunity to live his present-day life for his own best good and that of the community is regarded as the best means of making for the highest type of citizen. . . . A scheme which does away with the necessity of an additional ten-room building and at the same time offers additional advantages to the pupil who is worthy of the serious consideration of every taxpayer.

Birmingham, Ala. (Report 1920).—During the last semester an administrative method known as the work-study-play plan was inaugurated in two of our larger elementary schools with the immediate purpose of utilizing the room space for the instruction of a larger number of pupils. This plan has been variously designated as the "Duplicate School" plan, the "Alternating School" plan, and the "Work-Study-Play" plan. The latter designation perhaps affords a better description of the method. It is in fact a variation of the so-called Gary system. The chief advantage of the plan consists in the fact that each classroom may be used by two classes of pupils daily instead of one class. The school is divided into two sections of approximately equal numbers; while one section is engaged in the usual classroom recitations, the other section is engaged in study halls, auditorium exercises, music, shopwork, home economics, play and physical training, science, laboratory, etc. The plan is workable and is a great saving in classroom space, but it requires an auditorium and a gymnasium or large play rooms.

Newark, N. J. (Combined Report 1918-19 and 1919-20).—The alternating schools in Newark are successful and have won the good will of pupils, teachers, and the public. Each successive year satisfactory solutions are found for the new problems connected with the organization, and the maladjustments are lessened. Two schools—the Central Avenue and the Monteith—were made alternating schools last year. The number of such schools in Newark is now 10. The saving in

building cost at $12,000 per room, the present price, is shown by the following table:

School	No. class units above Kindergarten	No. classes June, 1920	Difference	Saving
Abingdon Avenue	22	31	9	$108,000
Central Avenue	27	35	8	96,000
Cleveland	35	48	13	156,000
John Catlin	37	43	6	72,000
Lafayette	40	48	8	96,000
McKinley	13	20	7	84,000
Madison	38	39	1	12,000
Monteith	31	35	4	48,000
Robert Treat	53	60	7	84,000
	296	359	63	$756,000
West Side	35	34	—1	12,000
Total	331	393	62	$744,000

An alternating school well organized, with its academic subjects and special activities properly balanced, offers superior training to its pupils. The special activities, by their practical value, their variety, and intensive character, are unquestionably more worthwhile than in the ordinary school. Play can in them be made an educational means as it is in the kindergarten. The fact is that the study-work-play scheme of organization has its genesis in the kindergarten and is closely related to it, because the same principles of education are followed.

Detroit, Mich. (Special report, "The Platoon School in Detroit," by C. L. Spain, deputy superintendent of schools.)—On September 25, 1919, the Board of Education of the city of Detroit, preliminary to the preparation of a comprehensive building program and on the recommendation of the superintendent of schools and his staff, adopted the following resolution:

"That the educational needs of children of the kindergarten and the first six grades be met by building large elementary schools, with auditoriums and gymnasiums, planned definitely to satisfy the requirements of the platoon form of organization."

The passage of this resolution is epoch-making in that it is the first instance in which the school authorities in a large American city have adopted the platoon form of organization as an official policy and have planned a building program accordingly.

The adoption of this resolution is noteworthy, also, because it gives official recognition to the idea that the traditional grammar-school building and organization cannot adequately realize the present-day ideals of elementary education. It means that the time is at hand when a progressive city school system must provide a socialized curriculum, a modern type of school building, and a more flexible and efficient school organization, if its elementary schools are adequately to prepare its children for present-day social and industrial life.

The new policy is a direct outgrowth of a desire to develop a more modern and more efficient kind of school. It has not been determined upon hastily or without due consideration. It has not been adopted under the stress of public clamor or because of pressure from any source outside of the school system. It represents the deliberate judgment of the superintendent of schools and his staff, after a carefully planned experiment covering nearly two years. During that time fifteen experimental schools were carefully observed, and the results were measured from all angles by the Department of Educational Research. These results are so convincing and the psychological effect of the new type of school upon principals, teachers, and pupils has been so favorable that the further development of the platoon organization becomes almost inevitable.

The most striking outcome of the experiment has been the spontaneous and whole-hearted endorsement which the platoon school has received from principals, teachers, pupils, and parents, and the consequent spread of a favorable sentiment throughout the system. It was presumed that the introduction of the new type of organization would bring forth criticism and many expressions of disapproval from the ranks of the more conservative. On the contrary, there has been comparatively little criticism, and those who may have been inclined to be critical have been silenced by the general expression of approval on the part of teachers who are actually at work in the new type of school.

The Manuale Scholarium, and Original Account of Life in the Medieval University. Translated from the Latin by Robert Francis Seybolt, Ph.D., Associate Professor of the History of Education in the University of Illinois. Cambridge: Harvard University Press, 1921. Pp. 122. Price, $1.50.

Both title and subtitle of this book, a translation from the Latin, will arrest immediate attention and perhaps give an unwarrantable impression as to its nature and content. The *Manuale Scholarium,* whose authorship is unknown, was written in 1481. It consists of a series of dialogues between two students of the University of Heidelburg, in which are discussed in student fashion various phases of university life. The courses and methods of study, the faculties, the examinations, the statutes, university customs and manner of living are some of the many topics on which their conversations run. The work has never before appeared in English nor as a whole in any modern language. The translation is therefore an important addition to our works in English on medieval university life; as such it may be recommended to students of the History of Education, and especially for the peculiar viewpoint it presents, for it is supposed to be a portrayal of the student's attitude toward the topics discussed. In that respect also it is an original account of life in the medieval university.

No doubt the translator is entitled to considerable merit for his service, but one familiar with the Latin of the time will not readily favor the colloquialisms which he has chosen for many of the rather set Latin expressions of the *Manuale,* some of which might better have been retained in the original, or on account of the nature of the topics discussed and the style of the dialogue, in a more archaic form. The modern slang seems at places to be incongruous, to say the least.

The introduction might also very properly include a brief discussion of the purpose of the *Manuale.* It says little about this, merely quoting some of the well-known opinions, none of which are conclusive. The translator, one would expect, should have formulated his own opinion on it. He dwells

upon the popularity of the work. The most widely circulated or the most popular work was not then, any more than now, the most reliable as an account of life or customs; the light, amusing, satirical and flippant caught on quite as readily then as at any time, and many reasons might be suggested why this particular work could flourish and yet not be a veritable reflex of ordinary conditions of living or ways of thinking among the medieval students.

PATRICK J. MCCORMICK.

Father Tabb, by Jennie M. Tabb. Boston: The Stratford Co. Pp. 174.

As the writer states in the foreword, the object of this little volume is twofold: "That of doing honor to one whom Virginia is proud to call her son, and that of bringing to his many friends and admirers those little personal touches which will make him live again in their hearts." That Father Tabb's niece has achieved this twofold purpose a reading of the volume will indeed prove. His many-sided character and service as youth, soldier, convert, student, teacher, musician, poet, and priest have been admirably presented both as to manner and matter. The judicious use of the best of his poems has contributed in portraying the personality of Father Tabb, America's greatest lyricist, making at the same time the volume before us more attractive and useful.

The chapter on Father Tabb as teacher is to be commended to the teachers of all grades. Here they will find a fund of suggested material professionally practical. Father Tabb's varied methods of arousing interest, of holding the attention and of maintaining discipline are worthy of imitation as sound principles of educational psychology seen in the beauty of their application. Another pedagogical suggestion made in this volume, the more effective perhaps because not designedly intended, is that our teachers can find in the poetry of Father Tabb a very helpful illustration of how symbolism aids in the presentation and assimilation of truth. Could the purpose of Christian life be better presented than in

A Little Boy of heavenly birth,
But far from home today,

Comes down to find His Ball, the Earth
That Sin had cast away.
O Comrades, let us one and all
Join in to get Him back his Ball.

or, again, has the lesson of the Feast of the Assumption been more effectively explained than in

Nor Bethlehem nor Nazareth,
Apart from Mary's care;
Nor Heaven itself a home for Him
Were not His Mother there.

A great deal of thoughtful devotion and affection has been woven into the pages of this memorial. Nothing of worth, spoken or written at various times by the students of Father Tabb's poetry, has been left out. There is throughout the whole volume an appealing tone which makes the reader, and especially the teacher, put the volume down with the resolve that he will know more of Father Tabb, the Priest Poet and Son of Our Southland.

L. L. McVay.

How to Teach Agriculture; a Book of Method, by A. V. Strom and K. C. Davis. Philadelphia: J. B. Lippincott Co., 1921.

As stated in the preface, this book has been prepared in the hope that it will be a real help to all those who are actually teaching, as well as to those who are planning to do so, and to those responsible for the supervision or administration of the teaching of agriculture. From beginning to end it is planned as a teacher's book. A survey of its contents will clearly show that the authors have realized their purpose, and we feel reasonably sure that those engaged in this phase of educational work will find this text both helpful and suggestive. The first four chapters are especially well done, and any teacher, regardless of the grade wherein he teaches or the subject in his charge, would find them profitable and inspirational. They are an excellent résumé of methodology. The remaining chapters deal specifically with the teaching of the different divisions of the curriculum as found in our best schools for this important speciality. Each chapter is accompanied with an ample set of exercises and well-directed ques-

tions, which are of great utility in making the impressions clearer and in fixing more firmly the thoughts treated. Another feature of the treatise worthy of note is the carefully selected wealth of illustrations. As a book on methods this work is a contribution, and especially will it be found helpful in those classes wherein agriculture, our greatest and most fundamental national industry, is taught as a science.

L. L. McVAY.

The Visible Church: Her Government, Ceremonies, Sacramentals, Festivals, and Devotions—a text-book for Catholic schools, by Rev. John F. Sullivan. New York: P. J. Kenedy & Sons; $1.00. Postpaid, $1.10.

Here is a text-book that should supply a long-felt need in Catholic schools. Most of our cathechisms and manuals of Christian doctrine are designed to give instruction in the dogmatic and moral teaching of the Church, and, as a rule, touch only incidentally upon her external practices, her ritual, ceremonial, and devotions. As a consequence, many of our Catholic laity are wofully lacking in a knowledge of these things and are not able to give non-Catholic inquirers an intelligent answer to the oft-repeated question: "Why does your Church do so and so?" Father Sullivan's text, which is a rearrangement of his *Externals of the Catholic Church,* is an attempt to meet this deficiency; and a perusal of its contents will convince the reader that he has supplied us with a book just such as we were waiting for.

The text is divided into a series of lessons treating of such topics as Church Government, the Religious State, the Holy Sacrifice of the Mass, the Sacraments and Sacramentals, the Ecclesiastical Year, the Church's Books, Services and Devotions. Each lesson is followed by a number of questions that admit of short and concise answers. The text is well supplied with illustrations made from original drawings by the author.

Father Sullivan's book, which is intended for higher classes in Christian doctrine, is something more than a catechism of liturgy. It is, in fact, a compendium of Catholic teaching, with special stress on the liturgical phase of the same. Introduced in the later years of the course, say the third and fourth

years of high school, it will serve as an excellent review of the catechism and will give the pupils, in addition, that knowledge of church practice which ought to be the possession of every Catholic.

While *The Visible Church* is intended primarily as a text-book, its usefulness will not be limited to Catholic youth. Children of an older growth will find in its pages an explanation of many points concerning which their knowledge has been rather vague hitherto. To the clerical student it will prove a valuable aid in the review of matters learned elsewhere, while the priest will find it helpful in the preparation of his instructions and in other ways. It should be of especial value in the training of converts and may well be placed in the hands of prospective Catholics.

Edward B. Jordan.

The Circus and Other Essays and Fugitive Pieces, by Joyce Kilmer. Edited with Introduction by Robert Cortes Holliday. New York: George H. Doran Company.

There was a day when the reading world hailed with delight the appearance of a book of essays. Steele and Addison, Johnston and Goldsmith, Lamb, Hazlitt, DeQuincey, Leigh Hunt, Macaulay, Carlyle, and Ruskin found in the essay a popular and successful medium of reaching the public mind. It is only a generation back in our own country when the essays of Emerson, Irving, Thoreau, Hawthorne, Lowell, and Holmes made as large an appeal as the popular works of fiction. For some reason or other the essay has fallen into disrepute, and with Agnes Repplier, Samuel McCord, and Henry Van Dyke among the few brilliant exceptions, we may say that for the present-day essayists, the days are evil and the market is far from promising.

Some years ago I received a little book with the inscription "To Father Hayes from Joyce Kilmer, New York City, November, 1916"—I expected a book of poems. I was disappointed to find it a book of essays. It was *The Circus, and other Essays,* a collection of ten articles that had appeared in the *New York Times Magazine* and in *Harpers' Weekly.* Delight soon took the place of disappointment, and before I

had read many pages I knew that in Joyce Kilmer we had an essayist with the forgotten knack of making the essay popular. He found the commonplace happenings of everyday life not unworthy of his pen, the roller-skating bears, the trained seals, and chalk-faced clowns of the circus, the young wage-earner spending his noon hour in the streets of New York, the ride in the subway or in the suburban train that "connects the meadows with the pavements," "the delicate perversity," and "the refreshing aspect of things one sees along Fifth Avenue," the moving picture clown, John Bunny. Commonplace subjects, indeed, but with the gentle magic that was Kilmer's gift, artistically and gloriously elevated and illuminated. Under the fascinating humor and apparent levity there is always a refreshing current of sane morality, and of deep, Catholic spirituality that is more felt than expressed.

The present volume, edited by Kilmer's friend and literary executor, Robert Cortes Holliday, contains, in addition to these ten essays, a number of fugitive pieces comprising some of his best journalistic literary criticisms, and a few of his lectures. "Swinburne, and Francis Thompson" I like particularly. I had heard this lecture on more than one occasion. It is a study of the spirit of Paganism and of Catholicism as expressed in the two great modern exponents in English poetry. I regret that the lecture on "The Pre-Raphaelites" does not find a place in this volume. It is particularly interesting, as it is the story of the artistic and literary revival of interest in Catholicism during the days of the Oxford movement.

This book of essays will serve as antidote to much that is false in the morality and philosophy of the literature of our times. For this reason it should find a place in the libraries of our colleges and high schools. Moreover, the charm of its literary workmanship, and the memory of the brilliant young soldier-poet asleep in the fields of France, will make a strong and an effective appeal to our intelligent and patriotic American Catholics. We are pleased that Mr. Holliday dedicates the book to Aline Kilmer, the faithful and lovely wife of the soldier-poet, but we regret the omission of the name of Joyce's father, to whom the original volume was dedicated.

JAMES M. HAYES.

Modern Applied Arithmetic, developed primarily for continuation or part-time schools, by Neely and Killius. Philadelphia: P. Blakiston's Sons and Co. Pp. viii+156.

That learning is best accomplished in a life situation is the principle underlying the project method. The project is a device that has grown out of a better understanding of the doctrine of interest. Interest that is superinduced by such external means as rewards and punishments can never function economically in learning, for in the one case it makes for the worst features of "soft pedagogy," and in the other its effect is dulling repression. The motivation is not of the type to challenge the child's personal activity and hold his attention at the proper level until his problem is solved. The project, on the other hand, would place the child in a real situation—would give him a problem that he recognizes as his very own. In meeting the situation and solving the problem, he would thus be inspired to that whole-souled activity that characterizes his extra school experience and which is the quality of adult learning in the great school of life.

The authors of *Modern Applied Arithmetic* have attempted to supply a text in arithmetic for continuation schools, based on the project method. In their preface they indicate the need of such a text. The children in "last-chance schools" need a real motivation and grow weary of problems that smack too greatly of the grades. They have had a taste of real life and are interested in real-life situations. Hence the problems in this little book are all of a type that may come up at any time in actual life.

Since it is supposed that pupils in continuation schools have at least mastered the fundamentals, there is no gradation of material. However, the exercises in connection with each lesson vary in difficulty, thus making it possible for the more backward child to participate in the project as well as the brighter. Each lesson is a complete unit, "that pupils attending their first day, as well as children attending their last day, will be given something vitally worth while."

Each problem describes some real situation calling for arithmetical knowledge. A list of questions brings out the problems involved. The subjects are all interesting and well

chosen, such as Price Marking, Making Change, Parking Place for Autos, Monthly Bills, Music, Shoe Repair, etc. There is a project in square root which demonstrates beautifully the use of square root in such an ordinary experience as fitting a house with awnings. At the end of the book there is a topical index of subjects, arranged under the general headings, Personal Business, General Business, Social, Home, Elementary Science.

That the volume will prove useful in the schools for which it is intended would seem to be guaranteed by the fact that it is the result of successful experience in four different cities. However, its perusal would well repay supervisors and teachers of arithmetic in the common schools. One cannot read it without becoming conscious of the wealth of elementary, economic, social and scientific ideas that underlie the teaching of numbers. Though the drill element in arithmetic will always be of paramount importance, problems of the type contained in this work will help children see the importance of such abstract processes as learning the multiplication facts, from the point of view of actual living, and not merely as a matter of school routine. Works of this kind will serve to hasten the day when it will be generally recognized that the ends of mental discipline are best served when learning is accomplished in a situation that is socially significant.

GEORGE JOHNSON.

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PLAY AND MORAL EDUCATION

Some of the still pagan tribes of Northern Luzon in the Philippines indulged until recently in a unique field sport. Two neighboring villages or rancherias would challenge each other to a headhunting contest. On the day agreed upon beforehand, a picked team from each rancheria would report to a prearranged rendezvous. From each village would also go out a large contingent of enthusiastic fans. A sportsman-like observance of stringent rules of the game was maintained by contestants and rooters. At the signal, the scrimmage began. The brown-bodied contestants maneuvered for position as they crept up catlike to the encounter. As the teams met the keen-edged bolos flashed, and headless trunks crumpled and lay still. The team that lost more heads lost the game, and incidentally disgraced itself and its village.[1]

Dean Worcester, to whom we are indebted for the facts, assures us that these bloody contests, as well as much of the inter-tribal feudism and warfare so common until recently among the remote hillmen of Luzon, have been almost entirely stamped out largely as a result of a very simple expedient. Our government authorities have introduced American track games and field sports. The combative and competitive tendencies that formerly took the form of mortal encounters now find their release and satisfaction in hundred-yard dashes and baseball. And simple prizes are as eagerly contested for as were the bloody trophies of yore.

It is a far cry from the hills of Luzon to the congested

[1]Dean C. Worcester, "Field Sports Among the Wild Men of Northern Luzon." *National Geographic Magazine*, March, 1911, xxii, p. 221.

cities of America, but the humanity of the mountain fastnesses has much in common with the humanity of our city streets. Several years ago the city of Orange, New Jersey, was contributing more than its share of delinquents to the Juvenile Court. A well-managed playground was established and delinquency began to decrease. Shortly after this, a second playground and gymnasium were opened in connection with St. John's parochial school. In the two years following the inauguration of this latter enterprise the Juvenile Court had to handle only one case from that school.

Perhaps the most scientific inductive study we possess of the relation of play to juvenile delinquency is that made by Allen T. Burns in Chicago in 1908. His study shows that after the system of play parks had been operating for two years in South Chicago, juvenile delinquency decreased relatively 29 per cent in the general area affected, while in one probation district the decrease reached 70 per cent. The play impulses that had been finding unwholesome outlets were now finding wholesome outlets. That provision for play under proper supervision reduces the incidence of juvenile delinquency is now a commonplace among social workers, and a commonplace amply grounded on concrete experience in many cities.[2]

George E. Johnson's experience in the Elm Street School at Andover, Massachusetts, is typical of another angle of the problem. He took charge of the school in September, 1901. Unruliness and truancy within the school and petty stealing and lawlessness without were rife. The introduction of an outdoor gymnasium and supervised play "raised the tone of the school by bringing about a better disposition toward teachers and toward school work. It brought the principal in closer touch with the children and, while increasing his knowledge of them, strengthened his influence over them."

[2]John J. O'Connor, "Recreation and Its Relation to Delinquency," in Proceedings Sixth National Conference of Catholic Charities, Washington, D. C., 1920, pp. 308-16; John J. Gascoyne, *ibid.*, Discussion, pp. 316-7; Allen Burns, "Relation of Playgrounds to Juvenile Delinquency," in Proceedings Second Annual Playground Congress, New York City, 1908, pp. 173-4; Ben B. Lindsey, "Public Playgrounds and Juvenile Delinquency," in *Independent*, August 20, 1908, pp. 420-23.

It became possible to reduce the number of cases of corporal punishment 70 or 80 per cent, while the number of half-days of truancy recorded against the school was reduced from 281 in 1901, to 79 in 1903, and to 33 in 1905.[3]

I am reminded of a statement made to me recently by the director of a large Catholic boarding school for girls to the effect that since the inauguration a little more than a year ago of a program of organized play there has resulted a distinct betterment of discipline, good spirit, and *morale*. And the same school had already had an enviable record in such matters.

A play census of 14,683 Cleveland school children made during their leisure time, June 23, 1913, showed 41 per cent doing nothing, while 51 per cent were "in the streets, in the midst of all the traffic, dirt, and heat, and in an environment conducive to just the wrong kind of play." "Of the 7,358 children reported to have been playing, 3,171 were reported to have been playing by doing some of the following things: Fighting, teasing, pitching pennies, shooting craps, stealing apples, 'roughing a peddler,' chasing chickens, tying can to dog, etc., but most of them were reported to have been 'just fooling'—not playing anything in particular." In an observation of 229 children in the city of Houston, Texas, by Henry S. Curtis, 41 were strolling on the street and 90 were merely loafing.[4]

That idleness is the devil's favorite and most productive workshop is no new discovery of modern education or social work. The extent to which idleness prevails among children during their leisure time, however, gives us food for thought. Few observers of our workers among our American city children would consider the percentages of idleness reported above as abnormally high. They are typical of our cities. Moreover, idleness and unwholesome play lead in middle adolescence if not earlier, as we know from experience that is only

[3]Geo. E. Johnson, "Education by Plays and Games." Boston. (1907), pp. 46-51.

[4]Geo. E. Johnson, "Education Through Recreation," Cleveland Education Survey. (1916), pp. 49-50; H. F. Curtis: "Education Through Play." N. Y., 1921 (1915), pp. 187-8.

too eloquent, into the paths of criminality and sex delinquency. From the ranks of the idle adolescent are drafted many if not most of the recruits for the criminal gang, the low-class poolroom, and the questionable dance hall and resort.

Let us sum up what we have covered so far. Children's play impulses call for an outlet. If these impulses be not released along wholesome lines they will tend to be released along unwholesome ones. The lack of play facilities and of play supervision among our American children of school age has a profoundly anti-moral effect, as it contributes generously to juvenile delinquency, unruliness and truancy, and perilous idleness. Wholesome play, on the other hand, not only gives a physically invaluable outlet to the play impulses, but helps the boy and girl to keep straight and to avoid the occasions of sin incident to idleness and dawdling.

Viewed from the standpoint of moral educational psychology, wholesome play is a process of substitution. It substitutes upbuilding activity for destructive and anti-moral activity or for almost equally hurtful inactivity. We shall now pass on to the second and more directly constructive moral task of play.

The development of will-power, of self-mastery, of self-discipline is rightly put at the head of the list in the Catholic educational plan and in the Catholic moral ideal. Play is a school of self-discipline.

Let us take a concrete case. An exciting game of baseball is in progress between rival teams. The pitcher is being batted hard. In the presence of hundreds of fans, including perhaps his best girl, he is taken out of the game. The traditions of the game demand that he retire to the bench without sulking and without losing his temper or his composure. To give way would result in instant loss of prestige. The most rigid self-control is *de rigueur*.

Or, again, the umpire has made an adverse decision when perhaps the game depends on it. The fans on the bleachers may give vocal expression to their murderous impulses, but the man in the game must hold his tongue and stifle and discipline surging impulses within him that are likely to be

little less murderous and appreciably more keen and clamorous.

Competitive play or even the simpler imitative play of earlier years, calls forth determination, courage, persistence, tenacity, stick-at-itness, the exhilaration of achievement and successful effort, the dominance of the will over the body. It expands and develops the habit and capacity for extreme effort and strenuous exertion. It is a natural system of will gymnastics, that puts to rout flabbiness of will, half-heartedness, dawdling, indecision, infirmity of purpose, volitional mollycoddleism. Self-mastery and tenacity are the warp and woof of that strength of character without which the higher life of love and sacrifice cannot be. "Loyalty, devotion of the self to the whole, is of small worth if there is no strong, well-managed self to devote."[5]

Obedience and respect for authority should be second nature to a practical Catholic. "If you love Me, keep My commandments." It is the pragmatic test of love of God and man. Play is a school of obedience.

The individualistic, imitative play of the young child develops, more often around the seventh year, into play with rules, that is, into games proper and into competitive games. Later still, around adolescence the games calling for competition between individuals or loosely organized "sides" are to a greater or lesser extent replaced by games calling for competition between closely organized groups or teams. Tag, marbles, prisoner's base, follow my leader, races, contests in long and high jumping are examples of the competitive games of the period from about the seventh year to adolescence. Baseball, basketball, football and hockey are typical group or team games.

In all games there are definite rules or laws which must be observed by the players. In the establishing of "ground rules" the children even exercise the legislative function, and in the course of play they cooperatively if sometimes drastically execute the law and pass definitive judgment on the lawbreaker. The game is saturated with law. Those who play the game according to rule are living out obedience to

[5] L. H. Gulick, "A Philosophy of Play." N. Y., 1920, p. 186.

law, and in legislating and executing and judging are learning by the organic process the purpose and reasonableness and necessity of law. On the other hand, the boy or girl who deliberately breaks the rules out of selfish eagerness to win and excel in learning by an equally efficient organic process habits of lawbreaking that in the wider world are at the root of crime and sin.

In the more elaborate group contests, moreover, the player must obey captain, coach, and umpire. In obedience to a coach he must abstain from many things otherwise legitimate and undergo very real sacrifices. He must, for example, play in the outfield because he is told to, even though his own judgment and his own wishes would assign him to the pitcher's box. He must bow to the umpire's close decision, although he disagrees or would like to wriggle out.

The competitive game, in a word, trains to obedience to objective law. The more advanced group contest trains, in addition, to obedience to the personal authority that carries out the law.

Justice is the dominating note of the ten commandments. They protect the rights of God and man. Without justice it is folly to talk of charity and love, or to talk of Christianity itself. Play is a school of justice.

Fair play, honor, honesty, indignation at underhand methods and at cheating—these are integral elements of decent play and sportsmanship. Most boys have a keen appreciation of fair play and an intense sense of indignation at unfair play. The boy who deliberately chooses to lose rather than take an unfair advantage, who scorns to cheat even though he could easily "get away with it," who awaits his turn at the bars or the swings instead of bullying and pushing aside the smaller urchin, is living and learning justice, fairness, respect for the rights of his fellows. Not that this training comes with all play. On the contrary, we know how easily boys and girls will drift into cheating and unfairness in any game from cards to baseball, unless high standards of play are expressly inculcated. We know too, for instance, how the deadly germ of win-at-any-costitis has played havoc with our

American interscholastic and intercollegiate athletics, until many of us are beginning to turn away nauseated at the thinly veiled hypocrisy and sickening dishonesty that fester beneath the cheers and songs of the stadiums.

Teamwork is only another name for charity, loyalty, self-sacrifice, love. Charity thinks less of its own advantage, more of the advantage of its fellows and brothers in God's great human family. Its symbol is the cross of Him who made the supreme sacrifice for humanity. Play is a school of teamwork and self-sacrifice.

Boys from about ten years of age on tend to form into the familiar gangs. A gang in itself may be either good or bad. It holds great possibilities for constructive or destructive activities. Judge Hoyt has recently given us an account of the evolution or devolution of one of the gangs that came within his official attention as presiding justice of the Children's Court of New York City. Twinsie, the leader, a boy of twelve, had the brilliant idea of organizing what he called the "Honest Club." The members' object was to lead exemplary lives that parents and admiring neighbors would reward their conspicuous virtue with sundry pennies and nickels that would pay for feasts and outings. The idea was good, but the confidently expected coins did not leap forth from the pockets of the wondering but unresponsive parents and neighbors. Twinsie's prestige waned. To save the day, he turned the "Honest Club" into the "Crooking Club." The financial returns from the latter measured well up to expectations. But the systematic pilfering, looting, and outright burglary by which the club treasury was replenished brought the leader and his henchmen before long into the toils of the police system.[6] Apropos of this little gang history we may recall the remark made not long ago by a Catholic priest of New York's West Side: "The social evil may be an important one, but the question in this neighorhood is that of the gangs."

There is no better way of "sublimating" the gang and the gang tendency than organizing boys and their gangs into athletic teams or clubs. Nor are athletic teams without dis-

[6] F. C. Hoyt, "Quicksands of Youth." N. Y., 1921, pp. 89-100.

tinct value for girls too. The gang spirit is sublimated into the team spirit. A misdirected or latent loyalty becomes a constructive, active loyalty.

A baseball player must never play to the gallery. If he does, and thereby risks points for his team, both players and spectators will figuratively and often literally hoot him. He loses caste. Again, he may want to smash out the ball for a home run. He is instead told and expected to make a sacrifice hit that will get the man on third in to the plate. He must willingly give up his own chances of emulating Babe Ruth in order, for the good of the team, to do the less spectacular thing. In team games, the individual player must ever work, not for his own selfish advantage, but for the good of the group, for the success and welfare of the team. And if he does not, the social sanction exercised by his fellows and the onlookers is both swift and sure. Self-denial becomes self-sacrifice.

Teams and team games and team spirit satisfy the instinctive craving for social fellowship, but also are as truly a school of loyalty, of democratic cooperation, of generosity, and of self-sacrifice for the good of others as is the large family wherein many children rub shoulders and grow up together.

We have raced rapidly through a broad subject. Enough, however, has been said, it is hoped, to illustrate the vital bearing of play on moral development, whether play be considered as a substitutional and preventive factor or as a constructive factor in moral development. This vital relation is intensified by several things. Play spreads itself out naturally over the greater part of the child's active life, and the play interest is normally the keenest interest of childhood. Habits, moreover, acquired in play are reinforced by the lively emotional setting of most play. Again play morality is bred into the child not by pale ethical instruction but by the living process of action and practice. Finally, while adult recreation is mostly relaxation from labor and refreshment for further labor, the child's play is a thing by which he grows physically, mentally, and morally.

It is apparent that play is surcharged with great moral

educational possiblities, and, it should be added, with equally great de-educational ones. It may develop along moral or anti-moral lines, towards social or anti-social goals, in accordance with Catholic ideals of conduct or contrary thereto. It needs to be directed, utilized, capitalized, built upon, and in two chief ways. First, religion does not stop where the playground begins. Catholic ideals of self-control, obedience, justice, and sacrifice are expected on the playground as well as in the home and the schoolroom, in work as well as in leisure-time activities. Secondly, the lessons of self-control, obedience, justice, and sacrifice learned on the playground should irradiate out into other fields of activity. By what practical methods can these two ends be attained?

Adult leadership on the playground is imperative. The teacher or play leader must keep close to the child, whether as coach or umpire or as participant in the game. This holds true for the recess periods of day schools and for after school play so far as feasible. It holds doubly true of the teacher or play leader in boarding schools. Sympathetic, democratic, high-principled adult leadership is the Open Sesame. Nothing else can take its place.

Children of course do not need to be urged or taught to play. They do need often to be taught how to play and to play rather than fool and idle and stand aloof and look on. Children play naturally, or, some would say, instinctively. But the type of play is dependent on social inheritance, not on psychic inheritance. Games are passed along for generations from mothers to the very young, from older children to younger ones. The influx of great numbers of children of foreign parentage into our American cities has largely broken this unwritten mouth-to-mouth play tradition. Many, too, of the older games cannot be played in the limited spaces available in our city streets or during the limited time space of a short recess. On the other hand, the city environment encourages the growth of games like craps which, to put it mildly, have no physical or moral value. Craps, for instance thrives apace under city conditions inasmuch as it can be played in a small space, can be carried on without jeopardy

to windows or annoyance to cranky neighbors, and can be participated in by an indefinitely small or large number of boys for an indefinitely short or long time.[7]

Again, if children are left entirely free in their play, the strong tend to bully and crowd out the weak, and anti-moral standards and practices noted in the preceding pages only too often creep in and make themselves master of the game and the players. A striking illustration of this fact is furnished by the demonstrated upbuilding influence of well-supervised playgrounds as contrasted with the recognized subversive influence of poorly supervised or unsupervised ones.

Of course play should be, as far as possible, free and spontaneous. But tactful leadership stimulates spontaneity. Tactful adult leadership eliminates the so often vicious and anti-moral leadership exercised by the wrong type among youthful players themselves and develops the right type of leadership among them. The play leader does not stifle initiative on the playground any more than does a competent teacher stifle initiative in the classroom. The adult leader leads. He does not boss or lord it over the players. He stimulates, coaches, deftly suggests, where needed, new games and better ways, and *by example more than by word* lifts the moral standards of play to higher levels of self-control, obedience, fairness, and teamwork.

All this means, so far as school play at recess or after hours is concerned, that the teacher or adult faculty member in charge of recreation who considers his task accomplished when he is "keeping order" is in reality closing his eyes to 90 per cent of the real problem, to the vital educational and anti-educational possibilities of the playground. He must keep close to the game and the players, actively interested and in the thick of things, whether as leader, coach, umpire, or—with apologies to our concept of adult dignity—as participant. If the person detailed to have charge of the recreation period has not the personality and equipment for active leadership in play, he or she should be relieved of this duty. Too much is at stake. A school that scamps the moral educational oppor-

[7]Gulick, Ibid. pp. 234-9.

tunity offered by play is wrapping in a napkin and burying some at least of the talents entrusted to its keeping.

The second end referred to above calls for a few words of comment. Is there any guarantee that habits of self-control, obedience, fair play and self-sacrifice learned and practiced in play will be automatically transferred to other activities of the child's life? Will obedience to the rules of the game guarantee obedience in the classroom or in the home? Will fair play in baseball or basketball or marbles guarantee fair play in paying fares on a street car? Not necessarily. We are facing here the very difficult educational problems of the transfer of habits. If the play complex has sufficient fundamental points in common with the non-play complex, the habit will spread automatically. But ordinarily such identical points are lacking. If transference is to take place, it must take place through a conscious process, and this process imperatively demands skillful adult leadership and coaching. Without such leadership we can have little hope. Even with such leadership the task is far from a simple one. The following suggestions are offered with no little hesitation. We need much more light on this particular phase of the play problem.

The religious teacher in the classroom should make it clear to his charges that Catholic teaching expects self-control, obedience, fair play, and teamwork on the playground to be an integral part of the Catholic ideal of conduct, and should make it equally clear that these virtues are one and the same whether exercised on the playground or off it. It is, for example, wrong to cheat in a baseball game as truly as it is wrong to cheat at an examination or in business affairs. The same Catholic ideal of justice and fair play obtains in all three cases.

In turn the playground leader should tactfully but explicitly bring to the consciousness of the players that fair play, for instance, is part and parcel of the sportsmanlike ideal of honor, and no less of the Catholic ideal of honesty and justice and regard for others' rights. Thus a child or adolescent who has learned fair play on the playground will have established a current and attitude and ideal and standard in his life

in the play area of conscience that will more readily spread and pass over into other fields which he has been consciously and consistently trained to look upon as identical.

A word in closing, and this word is an appeal. The writer would be deeply grateful to learn the names and addresses of teachers and play leaders in our Catholic schools who have had experience in the field we have rapidly outlined. The field is comparatively new. We have to feel our way. The pooling of experience is particularly valuable for all of us.

JOHN W. COOPER.

THE POSSIBILITIES OF THE PROJECT METHOD IN HIGH SCHOOL ENGLISH

The project method as a means of growth in both knowledge and power is as old as the instinct of curiosity and more highly rated than any other form of teaching. Folk-sayings in all languages recommend experience and practice to those who would become masters. But, unfortunately, while this natural procedure has been bringing information and skill to all classes and conditions of people, it has not been formally recognized by the schools. Here and there, of course, a born teacher has broken the shackles of the conventionalized course of study and has made the lessons of the classroom yield permanent values in the lives of children, but the project method as such has been neither officially sanctioned nor generally understood. The present tendency, however, is to recognize the worth of the project and to incorporate it wisely into schoolroom practice.

Many opportunities for projects present themselves in high school subjects, but let us consider briefly some of the possibilities of the project in high school English. While these possibilities have only begun to be discovered, a great variety of projects have already produced long-desired results and may be here discussed not as pleasant theory but as successful practice personally observed.

A class debate upon a subject drawn from regular work will effectively organize and clinch the material gathered upon the subject in hand. Impelled by the desire to establish their view of the question, the speakers on each side push their work with determined purpose. Statements, instances, and circumstances are examined, weighed, grouped in their proper relations, and carried to their inevitable conclusion. The leader of each side must insist that each speaker contribute something new and definite to the discussion. They in turn must know the relation of their topic to the entire argument. If the final debate be held in the presence of another class

or of other visitors, there will be an additional motive for thorough preparation and a further guaranty that the subject-matter will be clinched.

An investigation by the class of the Public Library and its facilities will yield them information valuable for the pursuit of their class work and be very helpful in their later activities. Have you ever observed a person in a library at an utter loss to help himself if the attendants were too busy to give him immediate attention? A simple project in which he had examined and studied the card catalog of the library with its separate reference under author, title, and classfication and a general knowledge of the Dewey system would have made him able to help himself.

If the school assignment be some person or event of current interest, magazine literature will be the chief source of material. A committee of two or three is instructed to look up Poole's Index and the Reader's Guide and to report their findings to the class. This project is repeated from time to time until all have become familiar with the usefulness and economy of these references.

Again, the class visits the library and views first hand its many-sided opportunities. The reading-room, circulation department, and reference shelves offer real material for independent activity in later life.

A school library numbering about 2,000 volumes has been successfully taken care of by a student librarian who holds office for a month at a time. Each in turn thus comes into close contact with books and gains through this association considerable knowledge and a permanent interest.

In the freshman class this year, the reading of books outside of prescribed assignments was made a school-home project. Lists were made of books, interesting and of recognized literary quality, and these were made the point of attack. Reports were given in class and written accounts submitted to the teacher. The following typical lists from three students show the kind of books read and the quality of work exhibited in the report on same.

No. 1

"The Spy"	James Fenimore Cooper	B
"Ben Hur"	Lew Wallace	A
"Dion and the Sibyls"	Miles Gerald Keon	A
"Quo Vadis?"	Henryk Sienkiewicz	C
"Richard Carvel"	Winston Churchill	B
"The Clansman"	Thomas Dixon	C
"Tht Victim"	Thomas Dixon	A
"The Southerner"	Thomas Dixon	A
"The Bishop of Cottontown"	John Trotwood Moore	B
"The Turmoil"	Booth Tarkington	A
"Felix O'Day"	F. Hopkinson Smith	B
"Romance of an Old-fashioned Gentleman"	F. Hopkinson Smith	B

No. 2

"Tom Sawyer"	Mark Twain	B
"The Prince and the Pauper"	Mark Twain	B
"Huckleberry Finn"	Mark Twain	B
"Little Women"	Louisa M. Alcott	B
"Ramona"	Helen Hunt Jackson	B
"Lamb's Tales from Shakespeare"	Charles and Mary Lamb	B
"Uncle Tom's Cabin"	Harriet B. Stowe	B
"Little Men"	Louisa M. Alcott	B
"The Secret Garden"	Frances H. Burnett	B
"Toinette's Philip"	Mrs. Jameson	B
"Ben Hur"	Lew Wallace	C
"Dion and the Sibyls"	Miles Gerald Keon	B

No. 3

"An Egyptian Princess"	Georg Moritz Ebers	A
"The Heart of a Man"	Richard Aumerle Maher	B
"The Yoke"	Elizabeth Miller	A
"Rebecca of Sunnybrook Farm"	Kate Douglas Wiggin	B
"Ramona"	Helen Hunt Jackson	A
"Red Rock"	Thomas Nelson Page	A
"The Crisis"	Winston Churchill	B
"Richard Carvel"	Winston Churchill	B
"Gold Must Be Tried by Fire"	Richard Aumerle Maher	B
"The Cat of Bubastes"	James Henty	A
"The Bishop of Cottontown"	John Trotwood Moore	A
"The Gentleman from Indiana"	Booth Tarkington	A

Key: A—Excellent; B—Good, C—Fair.

An increased interest in books and authors, a discriminating taste in their selection and a profitable use of leisure were among the most evident results of this reading project.

The English class organized as a Current Event Club with meetings once a week becomes an interesting laboratory for the study of self-expression. One member of the class presides as chairman, while another acts as secretary and records the minutes in regular form. Short talks are given on the topics of the day, and discussion, governed by parliamentary

practice, holds sway. Points of order are raised for unsatisfactory position, voice, and style; corrections or additions are offered on the subject-matter of the talks. Quick thinking, clever expression, confidence, self-control, and courtesy have resulted from patient and purposeful practice. So interesting are these meetings and so popular with the pupils that the privilege of visiting the club meeting of another English class is solicited by them as a regard for any exceptionally good work they have done.

This training in group work enables them to take charge of special day programs with profit to themselves and pleasure to others. The assets of the class are estimated, selected, and arranged with reference to a central theme, and a unified program is the result.

The school Annual offers a wide field for the English project. The general planning, the assignment of material, the preparation of manuscript and drawings, the arrangement of copy, and correction of proof provide ample means of teaching and training in the art of correct English. An editor-in-chief is elected from the school, a class editor from each class, and others for special departments. Since all English classes are held at the same hour, a meeting of the editors during that time does not encroach upon any other subject. The classes are responsible to their respective editors for the material desired, selection being made upon the basis of excellence. Very creditable short stories, poems, book notices, editorials, and articles setting forth school activities are regularly produced under the impetus of having an opportunity to appear in print.

The Annual as a direct means of training in English—since it concerns actively a limited number of students, and these during only a part of the school year—offers fewer possibilities than a school weekly. Here many readers will throw up their hands and exclaim with Dr. Johnston in "The Modern High School": "The high school paper is a plaything. It is a waste of energy and vitality." But let us read on. "Properly directed, however, the high school publication can be made a powerful help to the school and its activities."

Excluding from the present discussion what may be termed the social advantages of a school weekly—the centering of student interests, the spirit of cooperation between pupils and teachers, and a better understanding between the school and its patrons—and touching but lightly on its occasional usefulness in training a student here and there for his future career in journalism, let us examine the school weekly as one means of teaching English to all the students enrolled in the English courses. Here, as in the other projects, let it be fact, not fancy, that speaks.

In Bulletin No. 2, 1917, "Reorganization of English in Secondary Schools," the particular results to be sought in the English course are outlined as follows:

(*a*) To give the pupils command of the art of communication in speech and in writing.

(*b*) To teach them to read thoughtfully and with appreciation, to form in them a taste for good reading, and to teach them how to find books that are worth while.

How is the school weekly realizing the first of these immediate aims? Power of expression, like other skills, is achieved only by purposeful practice. The staff meeting, held once a week during class hours, unlike the usual class situation, demands immediate, concrete results. The policy of the paper must be decided upon, the news for the week's issue selected, and plans for future issues discussed. All this requires that each contribute his "share of information or opinion, without wandering from the point and without discourtesy to others." In the gathering of news, the student's "ability to present with dignity and effectiveness" his request for information represents persistent and often humiliating attempts in the art of oral communication.

But the school paper is essentially written and, as such, will be a more effective agency in the teaching of written discourse. To quote again from Bulletin No. 2, "Classroom activities in composition should be founded upon and should grow out of the experiences of the pupils. These experiences may be classified as follows:

1. Those that school life provides: (*a*) School work; (*b*) school activities, social and athletic.

2. Those that outside interests provide: (*a*) Work, past, present, and future; (*b*) amusements, play; (*c*) interests in the home; (*d*) other interests, as travel and local industries; (*e*) reading.

Here is the ever-flowing stream of material for the school weekly—content for themes supplied through vital activities instead of through dry-as-dust assignments.

Even though the subject be interesting, its presentation may be far below standard unless sufficiently motivated. The motive here is plain. The desire to produce the theme which will be selected for publication when all the class write upon the same subject, or the probably stronger desire to win the approving interest of companions when one has a regular responsibility of a department—these impulses impel the careful organization of material. Details of punctuation, spelling, sentence structure, and choice of words assume their full importance when the literary apprentice is made to follow every step in the editing and re-editing of this copy. No mere "conference" hour can begin to be as useful to the pupil as this experience.

So far the school weekly has been considered as supplementary to a regular literary course, motivating and standardizing the necessary work in original composition, required in all the classes. To this end it has proved an ever-present and active help. For attaining the second aim, a knowledge of the best in literature with a true appreciation of its worth, a school weekly must yield, as here viewed, the first place and primary responsibility to a standard course in literature, while serving itself as a ready approach to the higher forms of intellectual pleasure.

This enumeration of possible projects in high school English is by no means complete; it merely suggests some successful beginnings that have already been made in this direction. The project idea is old, but if its extended use in the schoolroom will make the learning process more natural and more vital, and at the same time make knowledge and power more abiding, let us hear more of its possibilities.

SISTER M. CATHERINE, O.S.U.

LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

One of the first regulations of the Council of Public Instruction was to provide for compulsory attendance of all teachers at the territorial normal school and for a uniform system of academic training, of licensing of teachers, of inspection, and of text-books and examination standards in all schools. Catholic text-books were permitted only as supplementary readers. All religious instruction was forbidden "from 9 a. m. to one-half hour previous to the closing of schools in the afternoon, after which time any such instruction permitted or desired by the trustees may be given."[76]

Nor did the work of curtailing the Catholic separate school rights end here. By an ordinance of 1901, "The only vestige of the former board of education with its Protestant and Roman Catholic sections was the educational council composed of two Roman Catholics and three Protestants whose powers were advisory only."[77] The administration of all schools, whether Catholic or Protestant, was placed under the control of a commissioner of education, who was also a member of the executive council. In thus abolishing the denominational rights regarding separate schools conferred by the early legislation, the North-West Territories Legislative Assembly outstepped its rights. The case never found its way to the Privy Council for a judicial decision, yet Sir Wilfred Laurier, as Premier of Canada, in June, 1905, expressed his opinion that "there can be no doubt whatever that the legislation which has been passed in the North-West Territories, and which is now in force, has been somewhat at variance with the principles laid down by the organic law of 1875."[78]

In this way practically every vestige of the original rights of Catholics in regard to the organization and management of

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[76]North-West Territories School Ordinance 1892, section 85.
[77]Weir, op. cit., p. 53.
[78]Dominion Legislative Debates, Hansard, p. 8052.

separate schools was abolished. According to Father Leduc, one of the members of the Catholic board which was abolished by the act: "About all that remained intact was the name."[79] This, also, was the contention of Archbishop Tache and Mfr. Graindin, who, with Father Leduc, protested in every possible way against this invasion of their guaranteed rights and endeavored by all means possible to uphold the Catholic claim to real, separate schools.

All attempts at having the obnoxious educational legislation repealed by the legislative assembly having failed, the Catholics of the territories sent to the Federal Government numerous petitions asking for the immediate repeal of the school ordinance of 1892 with its later amendments. "The petitions addressed to His Excellency the Governor General in Council were signed by the trustees of all the Catholic school districts in the territories."[80]

For the next few years the separate question formed the subject of much bitter controversy. The issue finally found its culmination and settlement in the Autonomy Acts of 1905, by which the two provinces of Alberta and Saskatchewan were created and added to the Dominion.

For some time there had been a demand for provincial organization on the part of some of the settlers of the North-West Territories. The first of the seven formal claims presented to the Canadian Government by the Metis in 1885 had been "the division of the North-West Territories into Provinces."[81] The ignoring of the petition of the half-breeds by the Canadian Government had led to the great northwest rebellion. The rebellion had been suppressed, but the claims for the conversion of the territories into provinces became more insistent.

In the session of 1905 the Canadian Government undertook to satisfy these demands by the creation of two new provinces. The British North-America Act had empowered the Parliament of Canada, "from time to time to establish new provinces in any territories forming for the time being part of

[79] "Hostility Unmasked," p. 2. Montreal, 1896.
[80] Leduc, op. cit., p. 1.
[81] Hughes, "Father Lacombe," p. 292.

the Dominion of Canada but not included in any province thereof and may at the time of such establishment make provision for the constitution and administration of any such province and for the passing of laws for peace and good government of such province and for the representation in the said Parliament."[82] Under this section the Canadian Government undertook to draft the constitution for the provinces about to be organized. The educational controversy could no longer be set aside. "The Parliament of 1875, deliberately, unanimously and with the intention of settling the question had then made provision for separate schools,"[83] in the constitution of the North-West Territories. "To guard against any encroachment similar to that threatening the Roman Catholics of New Brunswick in 1870 and carried out in 1871, the words "or practice" were inserted in section 93 of the Manitoba act of 1870."[84] Yet both of these constitutional safeguard failed to accomplish the intended purpose. Manitoba had abolished the separate school system in 1892 and established a "non-sectarian" provincial system in its place.

The North-West Territorial Assembly by its acts of 1901, which, to the mind of Weir, were at least of doubtful validity"[85] and which, according to Premier Laurier's statement quoted above, were "somewhat at variance with the principles laid down by the organic law of 1875," had "radically curtailed the separate school privileges"[85a] and thus limited the rights of Catholics to the management and administration of their own schools. The issue called for definite settlement.

In dealing with the question one of two courses lay open to the Federal Government: (1) To apply, without change, section 93 of the British North America Act, 1867, to the New Provinces, and if it guaranteed separate schools (a question for the courts to decide) well and good; if not, then the continued existence of separate schools would depend on the will of the provincial legislature; or (2) to interrupt and reinforce section 93 of the British North America Act so as to

[82]British North American Act, 1871, section 2.
[83]"The School System of Canada." *The Month*, vol. 108, p. 177.
[84]Weir, op. cit., p. 27.
[85]Op. cit., p. 52.
[85a]Op. cit., p. 53.

place the abolition of separate schools beyond the powers of the provincial legislature.

The Government, adopting the second course of action, drew up the proposed provincial constitutions with the section relating to education (section 17) as follows:

(1) The provisions of section 93 of the British North America Act, 1867, shall apply to the said province as if at the date upon which the Act comes into force the territory comprised therein was already a province, the expression 'the union' in said section being taken to mean the said date. (2) Subject to the provisions of the said section 93, and in continuance of the principles heretofore sanctioned under the North-West Territories Act, it is enacted that the legislature of the said province shall pass all necessary laws in respect to education, and that it shall therein always be provided (*a*) that a majority of the ratepayers of any district or portion of the said province or of any less portion or sub-division thereof, by whatever name it is known, may establish schools therein as they think fit and make the necessary assessments and collection of rates therefor, and (*b*) that the minority of ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein and make the necessary assessments and collection rates therefor, and (*c*) that in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessments of such rates as they impose on themselves with respect thereto. (3) In the appropriation of public moneys by the legislature in aid of education, and in the distribution of any moneys paid to the government of the said province arising from the school fund established by the Dominion Lands Act, there shall be no discrimination between the public schools and separate schools, and such moneys shall be applied to the support of the public and separate schools in equitable shares or proportion.[86]

These clauses purposed to place the matter of education in the position given to it, as it was thought, by the North-West Territory Act of 1875 and which it had under the original educational "Ordinance" of 1884. Not only were the separate schools to be safeguarded by the new provincial constitution, but the restrictions imposed on Catholic schools by the various amendments to the Education Act of 1884 were to be set aside.

[86] *The Month*, vol. 108, pp. 178-179.

When Sir Wilfred Laurier, the Premier of Canada, brought into the Canadian Parliament the bills providing for the erection and constitution of the new provinces of Alberta and Saskatchewan, "the school question became in a twinkling the subject of agitation and acrimonious debate throughout the country."[87]

His proposals were greeted with a storm of indignation by those opposed to the separate school system. Immediately a violent agitation was set on foot throughout all Canada to force the withdrawal of the schools clauses:

It was objected that section 17 of the proposed legislation meant the restoration of the clerically controlled separate schools that had been abolished by the restricting ordinances passed by the North-West Territories legislative council. It was also stated that the provision by which separate schools were to share in the proceeds of the land set apart for school purposes would empower Catholics to exact a proportionate share, if at any time the legislatures should allot a portion of these lands as endowment for provincial universities.

Resolutions of protest were passed by various social, fraternal, and religious organizations; protracted debates followed at Ottawa, while sectarian animosities assumed a threatening aspect.[88]

(To be continued)

[87]Op. cit., p. 176.
[88]Weir, op. cit., p. 56.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

CONCLUSION

The radical, when theorizing, considers man in the abstract. He forgets about actual conditions—man with his inequalities. The only thing necessary, in his view, for the reformation of society is to lay before mankind some logical plan of action. He loses sight of the fact that other influences, besides logic, play a part in the moulding of man's conduct. Newman says teach men to shoot around corners and then you may hope to convert them by means of syllogisms. "One feels," Emerson writes, "that these philosophers have skipped no fact but one, namely, life. They treat man as a plastic thing, or something that may be put up or down, ripened or retarded, molded, polished, made into solid or fluid or gas at the will of the leader."[194] The radical sees the millenium dawning upon the land every time a new scheme is proposed for the amelioration of society. They do not apply any tests to determine its adaptability to the needs of the people. It satisfies the rules of logic and for them this is sufficient. Burke considers this point in his speech, "On Conciliation with America." "It is a mistake to imagine that mankind follow up practically any speculative principle as far as it will go in argument and in logical illation. All government, indeed every human benefit and enjoyment, every virtue and every prudent act is founded on compromise and barter. We balance inconveniences; we give and take; we remit some rights that we may enjoy others. Man acts from motives relative to his interests; and not on metaphysical speculations."

Shelley could not understand how it is that evils continue so pertinaciously to exist in society. He believed that men had but to will that there would be no evil and there would be none. It seemed to him that he could construct inside twenty-four hours a system of government and morals that would be perfect. "The science," Burke writes, "of constructing a commonwealth, or renovating it, or reforming it, is, like every

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

[194] *Essay on Owen.*

other experimental science not to be taught *a priori*. Nor is it a short experience that can instruct us in that practical science. . . . The science of government being therefore so practical in itself, and intended for such practical purposes, a matter which requires experience, and even more experience than any person can gain in his whole life, however sagacious and observing he may be, it is with infinite caution that any man ought to venture upon pulling down an edifice which has answered in any tolerable degree for ages the common purposes of society, or on building it up again without having models and patterns of approved utility before his eyes."[195]

The radical does not distinguish between essentials and non-essentials. He sees some evils in connection with an institution and forthwith would wipe that institution out of existence. Garrison thought there was something in the constitution of the United States that sanctioned slavery and so he described the constitution as "a league with death and a covenant with hell." As late as 1820 Shelley believed that "the system of society as it exists at present must be overthrown from the foundations with all its superstructures of maxims and of forms."[196] He sees the evil and misses the good. The radical and the conservative both sin in this, that they take the cause of their adversaries not by its strong end, but by its weakest.

Imaginative people see a few things clearly, and on that account do not see the whole. Their attention is entirely taken up with a few details. Shelley had no connected view of the world. He has brilliant, perhaps exaggerated, pictures of parts of it. He picks out some misery here and some injustice there, and condemns the whole. Again, he does not offer a complete philosophy of life for us to follow. He takes a truth here and another there and deifies them, exaggerates them as he does pictures of the world. His thoughts were so vivid that they outshone the counsels of the more conservative. They impressed him so much that he could not see their limitations. Single views, a simple philosophy suited him. For this reason he made his guides and leaders those

[195] *Reflections*, Vol. V.

[196] *Letter to Leigh Hunt*, May 1, 1820.

philosophers of the eighteenth century who discarded the tortuous philosophy of the past and put forward a simple recipe which was to bring light and happiness to the world.

Radicals do a great deal of good by shaking off our social torpor and disturbing our self-sufficient complacency. But they very often cause a great deal of harm, and then society has a perfect right to defend itself against them. If they ignore the past, if they disregard the wisdom of centuries, if they tend to subvert all that has been already done, they are not effecting the betterment of society, but its destruction. True reformers link themselves with the good already existing in society and war only against its evils. They will start with things as they are. Burke says that "the idea of inheritance furnishes a sure principle of conservation and a sure principle of transmission, without at all excluding a principle of improvement. It leaves acquisition free; but it secures what it acquires. . . . By preserving the method of nature in the conduct of the state, in what we improve we are never wholly new; in what we retain we are never wholly obsolete." True, progress in all the arts and sciences requires a certain readiness to experiment with the unknown and try something new. Yet if that readiness be reckless, disaster will surely be the result. Desire to move forward must be moderate, must be harmonized with distrust of the unknown if real progress is to ensue.

To improve society we must understand it, and to do this we must recognize its positive value. The work of social reformers would be more effective if they had a better knowledge of existing laws and institutions. As a rule soap-box orators declaim against things about which they know little or nothing. A clear consciousness then of the good in the world, a clear understanding of the principles which bind this social world together is indispensable to the social reformer. To understand an object is to see through its defects to the positive qualities that constitute it; for nothing is made up of its own shortcomings. Hence we must place our faith in evolution rather than revolution. Any reform that is to be made must be founded in the good at present working in the world.

It cannot be said that Shelley had a clear consciousness

of the social forces at work in society or of the good being done by the institutions of his time. He admitted himself that he detested history, and one cannot form a just estimate of institutions without knowing something about their history. Had he known something about the real history of Christianity or of the development of constitutional government in England he would not probably have been the radical that he was. He did not see that the institutions of his time were the product of the efforts of generations of men; he did not realize that the social structure is the most complicated and delicate of all the products of human nature, and consequently did not appreciate the folly of some of the radical changes he proposed.

Shelley had a horror of tradition and prejudice; yet a certain amount of prejudice is necessary. A man who would solve all the problems of life without falling back on tradition would be obliged, in each of the decisions that he would make, to follow a line of thought or argumentation which would impose an intolerable burden on him. According to Shelley, the morality of an act is to be measured by the utilitarian standard, "the greatest good of the greatest number." How though can we measure the pleasure and the pain that flows from an action? In many cases we must take the judgment of the race; we must be guided by prejudice or tradition. "Prejudice," writes Burke, "is of ready application in the emergency; it previously engages the mind in a steady course of wisdom and virtue, and does not leave the man hesitating in the moment of decision, sceptical, puzzled and unresolved. Prejudice renders a man's virtue his habit and not a series of unconnected acts. Through just prejudice, his duty becomes a part of his nature."[197]

The radical lays too much stress on the influence of institutions. Shelley ascribed to them all the evils of society. He was confident that a remodelling of them would bring about a complete reformation of society. Social wrongs are caused by men and men alone can cure them.

The radical is so taken up with his own ideas that he soon becomes eccentric. He loses, too, all sense of humor. He

[197] Letter to Leigh Hunt, p. 82.

sees nothing but tragedy confronting him at every turn. At Leghorn, Shelley, accompanied by a friend, visited a ship which was manned by Greek sailors. "Does this realize your idea of Hellenism, Shelley?" his friend asked. "No! but it does of hell," he replied. Almost every radical is lacking in tact, in moderation and in the sense of practical life.

The radical is apt to think that everybody is against him. He does not credit his opponents with honest convictions, and so he imagines that he is being unjustly persecuted. Shelley thought that even his father sought to injure him. "The idea," Peacock writes, "that his father was continually on the watch for a pretext to lock him up haunted him through life."

This brings us to several of Shelley's traits which are characteristic of genius or insanity rather than of radicalism. In his *Man of Genius* Professor Lombroso says that the characteristics of insane men of genius are met with, though far less conspicuously, among the great men freest from any suspicion of insanity. "Between the physiology of the man of genius," he writes, "and the pathology of the insane, there are many points of coincidence; there is even actual continuity."

One of the most important of these characteristics is hallucination. Examples of geniuses who were subject to hallucinations are Caesar, Brutus, Cellini, Napoleon, Dr. Johnson, and Pope. Shortly before his death Shelley saw a child rise from the sea and clap its hands. At Tanyralt, on the night of February 26, 1813, Shelley imagined that he heard a noise proceeding from one of the parlors and immediately went downstairs armed with two pistols. There, he said, he found a man who fired at him but missed. The report of Shelley's pistol brought the rest of the family on the scene, but none of them could find any trace of the intruder. It is generally conceded that this attack took place only in Shelley's fertile imagination. At another time Shelley imagined that he was afflicted with elephantiasis. One day towards the close of 1813 he was traveling in a coach with a fat old lady, who, he felt sure, must be a victim of this disease. Later on at Mr. Newton's house as "he was sitting in an arm chair," writes Madame Gatayes, "talking to my father and mother, he sud-

denly slipped down on the ground, twisting about like an eel. 'What is the matter?' cried my mother. In his impressive tone Shelley announced 'I have the elephantiasis.' . . . After a few weeks this hallucination left him as suddenly as it came.

"He took strange caprices," writes Hogg, "unfounded frights and dislikes, vain apprehensions and panic terrors and therefore he absented himself from formal and sacred engagements." It is well to keep this in mind when reading some of the criticism of Shelley. J. C. Jeafferson cites a long list of facts to prove that Shelley was a wilful prevaricator. Almost all of these can be explained away through the assumption that Shelley himself was deceived when he told something that did not square with the known facts of the case. "Had he," writes Hogg, "written to ten different individuals the history of some proceeding in which he was himself a party and an eye-witness each of his ten reports would have varied from the rest in essential and important circumstances."

"Genius," says Lombroso, "is conscious of itself, appreciates itself, and certainly has no monkish humility." Shelley often expressed regret that the rest of mankind was not as good as himself and his soulmate, Miss Hitchener. He thought that he had no faults.

Another characteristic of the genius is that he must be continually traveling from one place to another. This is certainly true of Shelley. He seldom remained longer than a year in one place.

Shelley in common with most sane men of genius was much preoccupied with his own ego. He loved to talk and write about himself and his opinions. The most important of his poems contain pictures of himself.

"These energetic intellects," writes Lombroso, "are the true pioneers of science; they rush forward regardless of danger, facing with eagerness the greatest difficulties—perhaps because it is these which best satisfy their morbid energy." Shelley was always embarking on some foolish enterprise. He ran away with a school girl without having in sight any means of support. He went to Ireland to emancipate the whole race; and after this failed he set about reclaiming a large tract of land from the sea at the little town of Tremadoc,

Wales. He finally lost his life through venturing out to sea in stormy weather with an undermanned boat.[198]

Matthew Arnold's dictum, then, that Shelley was not sane is a gross exaggeration. The characteristics of his life which would seem to uphold Arnold's assertion are found in sane men of genius. That he was abnormal in some ways cannot be denied. In a letter which Mrs. Shelley wrote to Sir John Bowring when she sent him the holograph manuscript of the *Mask of Anarchy,* there is the following reference to her husband: "Do not be afraid of losing the impression you have concerning my lost Shelley by conversing with anyone who knows about him. The mysterious feeling you experience was participated by all his friends, even by me, who was ever with him—or why say even I felt it more than any other, because by sharing his fortune, I was more aware that any other of his wondrous excellencies and the strange fate which attended him on all occasions. . . . I do not in any degree believe that his being was regulated by the same laws that govern the existence of us common mortals, nor did anyone think so who ever knew him. I have endeavored, but how inadequately, to give some idea of him in my last published book—the sketch has pleased some of those who best loved him—I might have made more of it, but there are feelings which one recoils from unveiling to the public eye."[199]

Shelley always remained a child. This was the opinion of one of his greatest admirers, Francis Thompson. "The child appeared no less often in Shelley the philosopher than in Shelley the idler. It is seen in his repellant no less than in his amiable weaknesses." To this fact, perhaps, may be ascribed the luxuriance of his imagination; it is freer in childhood than in old age.

> Heaven lies about us in our infancy!
> Shades of the prison-house begin to close
> Upon the growing boy.
> But he beholds the light and whence it flows
> He sees it in his joy.[200]

He has been described as "a beautiful spirit building his

[198]Guido Biagi: *Gli ultimi giorni di P. Shelley.*
[199]Quoted in *Shelley Society Papers,* Part I, p. 94.
[200]Wordsworth: *Ode on the Intimations of Immortalitiy.*

many-colored haze of words and images." For him idealism was more than a need of the spirit; it was the principal element of his being.[201] Anyone who cleared away obstacles from the path of his imagination had all the attraction of a kindred spirit. This helps to explain Godwin's influence over him. His father-in-law advocated the entire abolition of existing institutions, and left the work of reconstruction to man's imagination. Here it was that Shelley found full scope for the exercise of his faculties. He cannot be said to have contributed many original ideas to nineteenth century literature. "He merely familiarizes the highly refined imagination of the more select classes of poetical readers with beautiful idealisms of moral excellence."

Radicalism is a characteristic of youth. Almost every person who is of any importance in his community will be found to have started out in life, boiling over with enthusiasm and eager to help on reform by advocating a change in this or that institution. Very often this interferes with their judgment. Bacon had this in mind when he wrote: "Is not the opinion of Aristotle worthy to be regarded wherein he saith that young men are not fit auditors of moral philosophy, because they are not settled from the boiling-heat of their affections nor tempered with time and experience."[202] Shakespeare endorses this in *Troilus and Cressida*, Act II, scene 2.

> not much
> Unlike young men, whom Aristotle thought
> Unfit to hear moral philosophy.

That Shelley, had he lived, would have followed in the footsteps of Wordsworth, Coleridge and Southey and become a conservative may well be doubted. However, his life shows some progress in that direction. He had learned to become more tolerant of various types of men; and Stopford Brooke maintains that there are indications in Shelley's works to show that he would have become a Christian.

It is unfortunate that Shelley never came into close personal

[201] "Tutte le circostanze della vita dello Shelley attestano come in lui la poesia, la visione, l'idealismo fossero, piu che un bisogno-dello spirito, il principale elemento costitutive dell esser suo." G. Chiarini, Ombre e figure.

[202] *Advancement of Learning*, Book II.

contact with a Burke who could take him out of the region of imagination and make him appreciate the beauty of order and institutions. Had Shelley met such a one he might have been influenced in the way that the Greek Augustine was benefited by the Roman Ambrose. Southey might have helped Shelley if he had shown more consideration for our poet's extremely sensitive feelings. Southey's pet argument was that Shelley was too young to understand the question they were discussing. "When you are as old as I am," he would say, "then you will see things in a different light." Such a line of reasoning has no influence on men of Shelley's stamp.

Aubrey De Vere, in a letter to Henry Taylor, December 12, 1882, states that Shelley's character had two great natural defects. The first was a want of robustness which took away from him stability and self-possession. The second was his want of reverence. "There is," he writes, "an insolence of audacity in some passages of Shelley on religious subjects which admits only of two interpretations, viz., something in his original cerebral organization doubtless augmented by circumstances that hindered proper development in some part of it or else pride in quite an extraordinary degree." Lest this should appear to give De Vere's complete view of Shelley I quote further from the same letter. "Something angelic there was certainly about him, something that I recognized from the first day that I read his poetry. His intelligence had also a keen logic about it."

The radical is gifted with a powerful constructive imagination. He feels keenly the failures of institutions and is led to construct an ideal state of society. He takes all the good he knows, joins the pieces together, beautifies and adorns the picture until he has formed an earthly paradise. This has its advantages as only those whose imaginations are fired by fine ideals will ever stir the world with noble deeds. To succeed you must, as Emerson expresses it, "hitch your wagon to a star."

Imagination has, of course, its dangers. Some are content to day dream; to live in the world of their imagination. They are impatient of the failures, of the slow, steady toil that precedes success. They forget that change works slowly. "He

who has a clear grasp of a concrete ideal and a clear insight into the conditions, realization, and the difficulties in the actual world by which it is beset will be the true social reformer of the world."[203] Shelley had a good grasp of the ideal, but he did not know how to cross over from the ideal to the real. This journey is a long and tedious one. "All progress," MacKenzie writes, "which is guided by an ideal must be more or less of the nature of a stumble."[204] "Our very walking," as Goethe puts it, "is a series of falls." Bacon writes, "certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of the earth." Shelley's mind moved in charity, but turned anywhere except upon the poles of the earth.

Notwithstanding all its shortcomings radicalism fulfils a very useful purpose in society. It keeps before our eyes the ideal. "It emphasizes the moral over the material; man over property. Its prominence in society insures progress and gives promise that ideals shall not perish; that hope shall not wane, and that society shall long for perfection and peace, without which longing no progress is possible."[205] Radicalism emphasizes the ideal; conservatism the real. Out of the two springs progress. "One is the moving power; the other the steadying power of the state. One is the sail without which society would make no progress; the other the ballast without which there would be small safety in a tempest."[206]

It is strange that the experience of centuries has not taught men to be more tolerant towards the radical. We see how blind was the generation behind us in resisting the obvious reforms which it was asked to approve; yet it never enters our heads to suspect that the next generation will consider as obvious reforms what we consider subversive proposals, and will wonder at our stupidity in having offered any resistance to them.

Shelley was a "sentimental" rather than a "philosophical"[207]

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[203] J. S. McKenzie: *Social Philosophy*, p. 428.
[204] Ibid., p. 42.
[205] *Am. Cath. Quarterly*, Vol. 28, p. 239.
[206] MacAulay: *Essay on the Earl of Chatham.*
[207] Carlyle calls the philosophical radicals "paralytic radicals" because their theories lead to inaction.

radical. He inflamed wills rather than enlightened minds. He roused men to action instead of solving difficult problems.

Man is influenced more by his emotions than by his intellect and hence the importance of the position which the sentimental radical holds in the history of society. If the radical arouses helpful emotions the amount of good he does is incalculable, so too is the amount of harm an unwise radical is responsible for.

The emotions which Shelley's poetry arouse are on the whole helpful. True a few of the details of one or two of his works should be condemned, but these usually serve to bring out the main idea of the work which is always an inspiring one. Nobody thinks of condemning "Lear" because of the vileness of Goneril. If we would interpret any writer's meaning and message the first thing to attend to is to regard the work "as a whole bearing on life as a whole." Doing this we will grasp what is central, and at the same time will appreciate the true value of all details. Francis Thompson does not believe that any one ever had his faith shaken through reading Shelley. He knows, too, only of three passages to which exception might be taken from a moral point of view. Shelley extolled Justice, Freedom and Equality; and he denounced tyranny and injustice. His poetry should inspire men to be more charitable and tolerant, to seek less after wealth and the applause of the world, to sympathize more and more with suffering humanity, to return good for evil and to pursue the common good of all with more zeal and enthusiasm.

One or more of the faculties of every poet are more highly developed than those of ordinary people. In some cases it is the senses; in others the imagination. Tennyson and Wordsworth are good examples of the first class. They note and describe shades of color—in flowers, in the sky—the music of waters, and a hundred other things that escape the notice of common mortals. In Shelley it is his imagination, his faculty for feeling the sufferings of others that is abnormal. He sees a woman afflicted with elephantiasis, and straightway imagines that he himself has the same disease. Shelley keenly feels the misery around him, gives expression to that feeling, and castigates the causes of that misery.

Shelley's poetry exercises our imagination, takes us away from ourselves and makes us think about our neighbors. The great trouble with the world today is that men think only about themselves, their own wants and their own joys. If we were made to feel the sufferings of the poor one-half of the evils of society would be eliminated. Anything then that brings home to us the evils of society is a blessing. "Every grade of culture," writes Dr. Kerby, "has its own spirit of fellowship, its own code, understanding and secrets. Hence it is that the imagination has a supreme rôle in the neighborly relations of men. As social processes unite men in imagination, they supply the basis of concord, service and trust. . . . Reason may talk of social solidarity, and economic or sociological analysis may show us how intimately all men are united; the catechism may appeal to intellect and tell us that mankind of every description is our neighbor. But only they have entrance to our hearts to whom imagination gives the passport; only they are neighbors whom imagination accepts and embraces."[208] The work of reconstructing human brotherhood is in a great measure the work of the imagination.

The objection may be raised here that although Shelley's imagination was very strong, still he was guilty of great wrong to Harriet. In reply one may say that the imagination is only one-half the mould which forms the perfect man. The other half is made up of reason and revealed religion. Where these two parts of the mind are found together we get great men. They exist side by side in the saints. A man may know all about ascetical theology, or all about his profession, but if he has not imagination he will always be a plodder. To come more directly to our difficulty, Shelley had the motive power of imagination and the guiding force of reason, but not that of revealed religion. The result was that he went off at a tangent when he dealt with matrimony. His case should be a convincing argument to women at least that Christianity is necessary for the happiness and well-being of mankind. In so far as Shelley's imagination was guided by the light of reason, he was a saint. Trelawny says that Shelley stinted himself to

[208] *The Catholic World*, Vol. 87, p. 744.

bare necessities, and then often lavished the money saved by unprecedented self-denial on selfish fellows who denied themselves nothing.

Some of Shelley's poetry is calculated to arouse one's anger and hatred of wrong. A people who are destitute of these emotions are fit subjects for the yoke. As long as there are men ready to take advantage of another's weakness; as long as there are selfish men who will advance themselves at the expense of others, so long will it be necessary to keep alive in men the spirit of hatred of injustice.

The difficulty with a great many critics of Shelley is that they confound Shelley's railing at the evils of religion and governments with railing at religion and government itself. In places, it is true, he would seem to be a complete anarchist, but then allowance should be made for the sweeping generalizations that are characteristic of poetry and radicalism. Those passages in which he would seem to condemn all religion and government should deceive no one.

No doubt it is wrong to brood too much over the misery of the world. One misses a great deal if one sees only the evil, and never sees any of the good nor experiences any of the joy of life. Extreme pessimism is as harmful as extreme optimism. The pessimism that lets in no ray of hope is a plague. Such though is not the pessimism of Shelley. His pictures of the evils of society are illumined by the reflection from the happier state of society that is about to come to pass.

Shelley would do away with government and authority. Surely, some would say, that is enough to discredit him as a thinker forever. On the contrary, it shows how far in advance of his time he was; it shows he had a good grasp of the sociological principle that the less compulsion and the more cooperation under direction there is in any state the better it is. Shelley never meant to say that he would here and now abolish all authority. No one saw more clearly than he that chaos would result from the removal of authority from society as at present constituted. When Shelley writes about freedom from authority he is picturing the ideal state where men will be just and wise. He very likely doubted that such a state was possible here below, still he thought it was incumbent on every-

body to strive after this ideal. He wanted men to so perfect themselves, to so act, that laws and policemen would become less and less necessary.

Shelley may not have the "sense of established facts," and may be unable to offer suggestions which will work out well in practice, but he does infuse a higher and a nobler conception of life into the consciousness of a people. What Wordsworth said concerning his own poems is true of the works of Shelley. "They will cooperate with the benign tendencies in human nature and society, and will, in their degree, be efficacious in making men wiser, better, and happier."

[*The End*]

THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER*

(*Continued*)

Concerning "real," objectively existing essences, whether material or immaterial, we can have no scientific and certain knowledge, first, because our senses fail to penetrate into that inner, essential nature of their being, which is the source of their properties and activity;[221] second, because in our ideas of them we cannot discover the connections and dependencies of the various causes and effects that operate in these bodies. He says, "In some of our ideas there are certain relations, habitudes, and connections, so visibly included in the nature of the ideas themselves, that we cannot conceive them separable from them by any power whatsoever. And in these only we are capable of certain and universal knowledge. Thus the idea of a right-lined triangle necessarily carries with it an equality of its angles to two right ones. Nor can we conceive this relation, this connection of these two ideas, to be possibly mutable or to depend on any arbitrary power, which of choice made it thus, or could make it otherwise. But the coherence and continuity of the parts of matter; the production of sensation in us of colours and sounds, etc., by impulse and motion; nay, the original rules and communication of motion being such, wherein we can discover no natural connection with any ideas we have, we cannot but ascribe them to the arbitrary will and good pleasure of the wise architect. . . . The things that, as far as our observa-

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[221]Cf. Bk. IV., c. 3, 25.

tion reaches, we constantly find to proceed regularly, we may conclude do act by a law set them; but yet by a law, that we know not; whereby, though causes work steadily, and effects constantly flow from them, yet their connections and dependencies being indiscoverable in our ideas, we can have but an experimental knowledge of them. . . . In these we can go no farther than particular experience informs us of matter of fact and by analogy to guess what effects the like bodies are, upon other trials, like to produce. But as to a perfect science of natural bodies (not to mention spiritual beings) we are, I think, so far from being capable of any such thing, that I conclude it lost labor to seek after it."[222] Again, "I deny not, but a man, accustomed to rational and regular experiments, shall be able to see farther into the nature of bodies, and guess righter at their yet unknown properties, than one that is a stranger to them; but yet, as I have said, this is but judgment and opinion, not knowledge and certainty. This way of getting and improving our knowledge in substances only by experience and history, which is all that the weakness of our faculties in this state of mediocrity, which we are in, in this world, can attain to; make me suspect, that natural philosophy is not capable of being made a science. We are able, I imagine, to reach very little general knowledge concerning the species of bodies, and their several properties."[223]

Thus we see that Locke carries out his own empirical theories to the point where empirical science is declared impossible, and his rationalism leaves us only the deductive sciences, dealing with the purely subjective existences of his "nominal" essences.

Locke's views concerning the nature of the relation between soul and body will account in a great measure

[222] Cf. Bk. IV., c. 3, 29.
[223] Bk. IV., c. 12, 10.

for the deficiencies of his methods of teaching, as viewed from the genetic standpoint. To him soul and body would seem to be distinct entities, holding to each other the relation of cottage and tenant, or of tool and workman.[224] All we have to do is to let nature mould the physical organism in her own fashion and when sufficient growth and strength are attained, it may be depended upon to render fit service to the mind. Sensations and sense perception are not the activities of the human composite, but purely physical activities and modifications which he can trace from their inception in the sense-organ, along the neural pathway to their terminus in the central nervous system. Here the mind takes up the activity though Locke cannot explain how the chasm is bridged between the physical organism and the immaterial mind. "Impressions made on the retina by the rays of light, I think I understand; but motions from thence continued to the brain may be conceived; and that these produce ideas in our minds I am persuaded, but in a manner too incomprehensible. This I can resolve only with the good pleasure of God, whose ways are past finding out."[225] Again, he says, "As the ideas of sensible secondary qualities which we have in our minds, can by us be no way deduced from bodily causes, nor any correspondence or connection be found between them and those primary qualities which (experience shows us) produce them in us, so on the other side, the operation of our minds upon our bodies is inconceivable. How any thought should produce a motion in body is as remote from the nature of our ideas, as how any body should produce any thought in the mind."[226]

Through revelation, indeed, we know, that the soul can exist separate from the body, but of the modes of its

[224]Cf. *Thoughts*, Secs., 2, 31.
[225]Examination of Malebranche, Vol. IX, Sec. 10.
[226]Bk. IV, c. 3, 28.

activity as a separate entity we can have no knowledge. "The body," says St. Thomas, "is necessary for the action of the intellect, not as its organ, but on the part of the object; for the phantasm is to the intellect what color is to the eye."[227] All the activities of the soul or body have but one prime subject to which they are referred as to their cause, the Ego or self, which is neither the soul taken separately, nor the body taken separately, but the composite being arising from the personal and substantial union of the two. Hence, all the educative processes, both active and passive, whereby man is adjusted to the ideal as well as actual conditions of his life and his ultimate destiny, must be adapted to this human composite, of body and soul. We cannot educate the body and the soul independently, because they cannot act or be acted upon separately. Locke apparently believes the educative processes concern the soul only, the body receiving sufficient attention to keep it in health. He says, "Due care being had to keep the body in strength and vigor, so that it may be able to obey and execute the orders of the mind; the next and principal business is, to set the mind aright;"[228] "and though this be the principal part, and our main care should be about the inside, yet the clay-cottage is not to be neglected."[229]

All our ideas, he assures us, come through the senses, but the process is essentially a passive one. "The mind is wholly passive in the reception of all its simple ideas."[230] "In this part the understanding is merely passive; and whether or no it will have these beginnings, and as it were materials of knowledge, is not in its own power. For the objects of our senses do, many of them, obtrude their particular ideas upon our minds whether we will or no. . . . These simple ideas, when offered to

[227]Summa Theologica, P. I. Q., LXXX, a. 2, ed. 3, English Trans. p. 6.
[228]*Thoughts*, Sec. 31.
[229]Ibid., Sec. 2.
[230]Essay, Bk. II, c. 12, 1.

the mind, the understanding can no more refuse to have, nor alter, when they are imprinted, nor blot them out, and make new ones itself, than a mirror can refuse, alter, or obliterate the images or ideas which the objects set before it, do therein produce. As the bodies that surround us do diversely affect our organs, the mind is forced to receive the impressions, and cannot avoid the perception of those ideas that are annexed to them."[231]

Nevertheless, there are those who have eyes and see not, ears and hear not. For different persons placed in identical surroundings, though their senses be perfectly sound, will not receive the same sense-impressions from the same source. The individual without musical training does not receive all the impressions perceived by the artist, not merely because he approaches the performance with a totally different appreciative mass, but likewise because his sense organs are not sufficiently sensitive to respond to the more delicate stimuli. The statement that "education consists in the modifications of the central nervous system,"[232] expresses, at least, a part of the truth. The quality or character of the nerve cells as well as the number and the character of the connections between them and between the different areas of the cerebral cortex constitute the neural basis of the learning process and they condition the psychical associations involved therein. The structure and function requisite for reflex or automatic action is inherited, but such as are required for the instinctive activities and, above and beyond, those that condition the highest functions of the intellect are subject to modification and dependent on development. The process of habit formation, involved in every learning process, entails the forming of continuous and free channels for the transmission of neural impulses and the blocking of divergent pathways. An

[231] Bk. II, c. 2, 25.
[232] Cf. Donaldson, The Growth of the Brain, p. 336.

educational theory, therefore that fails to take cognizance of considerations such as these, but attempts to treat the body and the soul as separate entities, must be unsound to that extent.

In his attitude toward the "natural aptitudes" and peculiar characteristics of children, as well as in his belief in the pliableness of their young minds, Locke recognizes a "design laid in nature," and foreshadows the modern doctrines concerning heredity and plasticity. "I imagine," he asserts, "the minds of children as easily turned this or that way, as water itself."[233] But "we must not hope wholly to change their original tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. God has stamped certain characters upon men's minds, which like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary. He, therefore, that is about children should well study their natures and aptitudes, and see by often trials what turn they easily take, and what becomes them; observe what their native stock is, how it may be improved, and what it is fit for."[234] The biological sciences, which have aided greatly in classifying and generalizing the facts and phenomena involved in these individual variations found in children were not at Locke's disposal—in this case, practice ran ahead of scientific theory.

But more serious is Locke's neglect to transmit to the child the complete social heritage, which the race holds in trust for him. This transmission, though only a part of the educational aim, is, nevertheless, an essential function, for this heritage must supply the mental and spiritual food needed for the growth and development of the individual.

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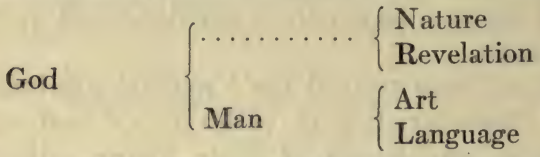
[233] *Thoughts*, Sec. 2.
[234] Ibid., Sec. 66.

Dr. Shields in his *Philosophy of Education* represents man's spiritual inheritance diagramatically, thus:



God is the ultimate source of all truth and the Unity into which the various paths of truth must merge. His essence and being is the final answer to which all man's philosophical enquiry must lead, directly through nature or revelation, or more circuitously through the intellect of the race as it has expressed itself in art or literature. The interdependence of nature, revelation, art, and language obviously flows from their very nature. Inasmuch as art and language are but the outward expression and embodiment of human thought and feeling, they must depend on nature (man included) and revelation; for, all that can become the object of man's thought is God and God's creation. Revelation in turn presupposes nature and language, and without nature, art is not possible.

In his scheme of education, Locke makes the certain and scientific knowledge of nature impossible by reason of the destructive conflict of the rationalistic and empirical elements of his philosophy. He thrusts revelation into the background, and waits upon the development of the child's natural curiosity for a more complete enquiry into the supernatural. The arts are held in low esteem, and there is nothing left in the curriculum, but man and man's language.

(*To be continued*)

EDUCATIONAL NOTES

KNIGHTS OF COLUMBUS, "HISTORY IN THE MAKING"

At the Supreme Convention of the Knights of Columbus, held at San Francisco in August of this year, a historical commission was appointed to encourage investigation into the origins, the achievements, and the problems of the United States, to interpret and perpetuate the American principles of liberty, popular sovereignty, and government by consent, to promote American solidarity and to exalt the American ideal. This commission consists of distinguished citizens, each of whom has made individual contributions to the progress and betterment of our generation. A prize essay competition has been organized, and noncompetitive monographs are already in process of publication. These will be submitted to the public from time to time, and each, based on scrupulous accuracy and impartial investigation, will tell the story of our nation so that history will serve its true purpose and be a beacon that will light our country to the paths of justice and equity.

Representative statesmen from the principal nations of the world are meeting at Washington to consider the problems of peace in the Conference on the Limitation of Armaments and Pacific and Far Eastern questions. A small army of agents representing various combinations and interests are stationed at Washington to create public opinion, to influence the work of the Conference.

The Supreme Directors of the Knights of Columbus, representing a million men, believe that the same spirit which actuated the Knights during and after the war requires that its members shall be supplied with information prepared under its own direction, which will enable this largest organization in the nation whose membership, objects and achievements are open to public scrutiny, to assist in creating an American public opinion which will demand a true peace and so reduce the burden of taxation that is pressing so heavily on mankind today. True disarmament does not mean mere mechanical restrictions but includes the acceptance of just principles, freedom of the seas, and mutual confidence among nations. Infor-

mation on these points, supplied to the members of the Knights of Columbus must be accurate, impartial and free from prejudice or selfishness.

The history of many conferences called to discuss problems of war and peace shows that the real aims of the nations participating are not infrequently undisclosed until they are announced as accomplished facts.

One hundred years ago, the combination of nations known as the Quadruple Alliance represented the force of absolutism as opposed to democracy. Today the opposing forces may be described as imperialism and republicanism; militarism or navalism; and the future of peace depends upon which shall achieve the ascendency at the coming conference. For a century, the maintenance of the principles laid down by the fathers of this Republic that the political systems of Europe should not be extended to our hemisphere has kept the United States free and made it a powerful influence working for international good will.

The problems confronting the United States today were considered in Washington's Farewell Address, of which the Monroe Doctrine announced almost three decades later was the logical sequence. It is equally destructive of national solidarity unduly to hate as to love any foreign nation; either feeling brings with it the insidious wiles of foreign influence which Washington conjured his fellow-citizens to avoid. Our national history has verified his fear; foreign influence is one of the most baneful forces working on republican government.

In order that the Knights of Columbus may be able to give to its members a dispassionate view of the various developments of the conference and enable them as citizens individually to understand the various aspects which enter into the problems of peace and fairly to interpret the viewpoint and proposals of the nations gathered for what may be the most momentous occasion in modern history, and which may and we hope be a golden thread in our progress, the first bulletin in this Knights of Columbus "History in the Making" program, entitled "World Peace and China," prepared by Mr. Edward F. McSweeney, chairman of the Knights of Columbus Historical Commission, has been sent out. From time to time, other

bulletins on fundamental factors and occurrences of the conference will be distributed.

SHORTAGE OF TEACHERS FOR INDIAN SERVICE

The United States Civil Service Commission states that there is a shortage of teachers in the Indian Service and that until further notice it will receive applications for such positions. The basic salary offered for such positions is $760 a year. Those who have had supervisory experience may be appointed as principals or inspectors at basic salaries ranging from $900 to $1,200 a year. To all salaries there is added the increase of $20 a month allowed by Congress. In addition, furnished quarters, heat and light are provided by the Government free of cost, and at each boarding school there is a common mess where meals are furnished at cost.

Applicants are not required to undergo a written examination but are rated upon their physical ability, weighted at 10 per cent, and their education, training and experience, weighted at 90 per cent.

Teachers in kindergarten, elementary, and high-school grades are needed. About 200 vacancies in all exist.

Full information and application blanks may be obtained by communicating with the United States Civil Service Commission, Washington, D. C., or with the secretary of the local board of civil service examiners at the post office or custom house in any city.

THE SCHOOL AND HEALTH

William Mather Lewis, Chief of the Education Service of the Civic Development Department of the Chamber of Commerce of the United States, speaking before the Thirteenth Congress of the American School Hygiene Association recently, said:

The business world has much at stake in the matter of building in our schools citizenry which is physically fit. The times demand men and women who can stand the strain of the most trying commercial and industrial conditions the world has known. Health is the basis of efficiency. With specialized production and with the use of the telephone and other time-saving devices, physical exercise in connection with the day's

work is greatly restricted, and as a result there is a constantly increasing number who break down in what should be the prime of their productive lives.

Proper medical inspection and physical training in our schools must be the answer to this condition. He who starts in the economic struggle without the proper physical equipment is limited in his choice of life work and in his ability to reach the top. Our future workers are not being given a fair start.

Out of 100,000 pupils in New York public schools alone who have to repeat their work yearly, 50,000 have defective eyesight. In a school in Detroit, Michigan, 600 children were graded by mental tests. Of the 100 with the highest rating 44 were without any physical defects. Of the 100 with the lowest rating only 17 did not have such defects. In Omaha during the last school year 22,249 school children were examined. The total number of physical defects found was 18,882. Through the knowledge thus obtained, 46 per cent of those examined were relieved of the defects and started on the way to successful life. Statistics show that pupils with good teeth make better grades in school than those with poor teeth. Likewise they do better work when they get into business.

During 1917-1918 the Health Department of the City of New York estimated that about 20 per cent of the children in the public schools were suffering from malnutrition. Of 59,000 children examined in Detroit recently, 19 per cent were 10 pounds or more under weight and nearly 7 per cent were 15 pounds or more under weight. Will such conditions add to our future industrial and commercial efficiency? More than fifthy years ago Herbert Spencer pointed out the fact that healthy training was the first consideration in education. Centuries ago the Greek teachers stressed physical development and produced the highest type of civilization the world had known.

We have been slow to learn the lesson they taught. The time has come when the business men must find out by personal investigation whether the children of their communities are getting a decent start in life. They must see for themselves whether or not children are cooped up in buildings where wrong lighting ruins the eyes, wrong seating twists the backs, and poor sanitation promotes disease. The facilities and leadership in the teaching of health and the development of strong bodies must likewise be investigated. For a period of years over 50 per cent of the deaths among Michigan school teachers between the ages of twenty-five and thirty-four have been from tuberculosis. An unhealthy teacher cannot do much for the physical education of those in her charge. Good health is the

foundation of business efficiency and success, and American business men will see to it that their children have this asset.

NATIONAL SAFETY CONTESTS

Many ingenious safety ideas are being advanced as a result of the national safety campaign being conducted under the auspices of the Highway and Highway Transport Education Committee. These suggestions come in lessons and essays being prepared by teachers and pupils as their contributions to the two contests which form a part of the movement.

Organizations sponsoring the campaign anticipate an appreciable decrease in the number of motor accidents and fatalities, which annually take a toll of ten thousand lives due to the educational work being conducted in virtually every classroom in the United States. It is estimated that more than half of the one million teachers in the country and a large percentage of the eighteen million pupils are interested in the committee's program. Many of these, it is believed, will have submitted their essays and lessons by the time the contest closes.

One lesson submitted by a teacher provides for a giant pantomime in which all the pupils of her classroom participate. This pantomime will be executed in her school as part of the observance of "National Safety Week," December 4 to 10.

Another lesson devotes part of each day to a particular phase of safety work. On Monday the children are taught how to cross the street-car tracks; on Tuesday how to avoid automobiles while crossing streets; on Wednesday the fact is emphasized that they should refrain from crossing in the middle of a block. Mountain roads form the subject for Thursday, while danger signals are discussed at the Friday lesson.

Toy models, said to be especially appropriate for teaching children in the junior grades, are used in this lesson.

New slogans are coming into existence. "It pays to play safe," "Cross at the crossings," "Dare to be careful," and similar phrases are among those suggested.

Officials of the committee report that the Boy Scouts are taking an exceptionally active part in the safety campaign.

Mayors of cities are issuing proclamations setting aside the week of December 4 to 10 for special observance, while Kiwanis Clubs, Rotary Clubs, women's clubs, and others are planning to devote their weekly luncheons and meetings to a discussion of the problems of safety as they apply to their respective communities.

Dr. John J. Tigert, United States Commissioner of Education, endorses the program of the committee in an open letter to the schools of the country. In the November issue of *School Life,* the official publication of the Bureau of Education, Tigert says:

> The loss of life of school children on our highways has reached such proportions that it now competes with fire as our great national danger. This tragic development which has followed the almost universal use of the motor vehicle for business and for pleasure lays a responsibility on teachers as well as pupils for the protection of life.
>
> The work of educators in cities like Detroit, Cleveland, and St. Louis shows that accidents and death may be reduced fully one-half by teaching the children how to protect themselves.
>
> It therefore behooves our teachers and parents to give more attention to the training of boys and girls on how to conduct themselves on the highways. The recently announced contests under the direction of the Highway and Highway Transport Education Committee will serve as an incentive to greater effort on the part of the teachers and pupils in combating this new danger, and it is to be hoped that by these means the lives of many of our children will be saved who otherwise might be maimed and killed.
>
> The Bureau of Education also heartily approves of the observance of "Safety Week" with special reference to safety on the highways, as has been planned by the several states.

Eleventh Report of the Superintendent of Parish Schools, Diocese of Newark, Year Ending June 30, 1921.

Apart from the statistical data which offer an interesting view of the growth of the system during a year, there are important features of this report which deserve attention. The superintendent of Newark has given the School Board of the diocese some vital points for consideration in regard to Catholic school interests. Among these is the perennial topic, the Catholic High School, but it is not presented to the board in any perfunctory manner; rather it would appear to be as a matter of urgent necessity which cannot be dispensed with much longer. A glance at the statistics shows the acuteness of the high school situation. Sixty per cent of the graduates of parish schools entered high schools in 1920; three-fifths of those pursued secondary courses in Catholic schools and two-fifths in public high schools. The superintendent says: "Our aim should be to convert a necessity into an opportunity by providing an adequate number of secondary schools. . . . Continuance of present conditions is hazardous. Therefore some definite plan should be outlined whereby we may reap the full benefit of the training given under Catholic auspices. We can spend our efforts in 'watchful waiting' and lose, or we can spend our efforts in concrete activity and win. Which shall it be? The time seems ripe for action. The Hierarchy, priests and people are deeply interested in and will stand solidly behind any movement that makes for the erection of a Catholic high school in our diocese."

The adequate supervision of teaching is also stressed. Finding that for one reason or another the community supervisors had been recalled from their work during the course of the year to act as substitute teachers and in other capacities with the result that the supervisory staff was "far weaker than in any previous year," the superintendent rightly condemns the short-sighted policy which has provoked such a situation. Not only the board but those responsible for the situation should be wholesomely affected by the superintendent's remarks.

The practical phases of certification for teachers in the diocese are discussed, and plans proposed for obtaining state certificates, if such a policy is to be approved by the School Board. The superintendent recommends, however, a regular normal training as the solution of the problem. It would, in his view, meet with state approval and avert the dangers attendant upon the present mode of obtaining diplomas and certificates. Most will agree with him that this is "the ordinary, more thorough and most direct procedure," although much more than the details of it are yet to be agreed upon.

PATRICK J. MCCORMICK.

Superintendent's Report, 1920-21, Bureau of Education, Archdiocese of St. Paul.

The first annual report of the Superintendent of Schools of the Archdiocese of St. Paul is a valuable and interesting document. It focuses attention on the major problems of organization in the archdiocese, and its recommendations are always thoughtful and forward-looking. It tells us that St. Paul, in common with every other diocese in the country, is facing a shortage of religious teachers, the evil effects of which show themselves in overcrowded schools, lack of sister principals and half-measures in teacher training. The superintendent appeals to the pastors for cooperation along this line, "that serious thought of vocation be engendered and the grand result will be more sisters in our convents, more teachers in our schools."

Better methods in the teaching of religion are advocated, and the principle is reiterated that religion be always regarded as the pivotal element in the curriculum. Practical observations are made concerning supervision of teaching, emphasis being put on the supervisory duties of the principal, whose chief duty is always classroom supervision. Hence the need of more "free principals."

The superintendent's survey has uncovered the disturbing fact that there is much retardation in his schools, for which he blames the following factors: late beginning, irregular attendance, frequent change of schools, curtailment of prescribed periods of attendance, lack of interest and subnormal intellectuality. He feels that all of these factors, save the

last, can be controlled. In this connection his recommendations are open to criticism. Because of lack of facilities and shortage of teachers, he would advocate the turning over of all subnormal children to the public schools. He feels that such a step would be a gain for the children in a material way and he doubts if it would hurt them spiritually. "For just as the defective is unable to profit by regular instruction in secular subjects, so he is unable to acquire more than the very rudiments of religious knowledge."

We doubt the wisdom and validity of this conclusion. First of all, these children even more than the normal need whatever help and strength can come from religious training, and even though their intellectual grasp of religious principles will always be rudimentary, the habits and appreciations that are developed in the Catholic school environment will be of inestimable aid to them. Nor need they constitute the moral menace the superintendent seems to fear. The subnormal child is not really intractable. "Every Catholic child in a Catholic school" has a particular application to the borderline case. Nor should the difficulties in the way of securing teachers and equipment prove a great problem in a system that has on hand an educational fund.

A diocesan syllabus and an approved list of texts is recommended as means of effecting a better organization, though the superintendent does not seem to incline favorably toward absolute uniformity of textbooks. His arguments, however, do not seem convincing. Uniform texts do not really destroy individuality and initiative on the part of the teacher. A good teacher finds himself at home with one standard text as well as another. Moreover, there seems to be more to the economic advantages of uniformity than the superintendent is ready to admit. Even if the number of children who change schools is small, teachers are frequently transferred. Moreover, if left to their own devices, teachers and principals will be tempted to make changes in texts from time to time. While the question is an open one, experience has pretty well demonstrated that the advantages that come from uniformity, by way of standardization and the saving of money, more than outweigh the rather theoretic possibility of interference with the teacher's individuality.

The superintendent makes a strong plea for better high-school facilities, particularly for boys. That the need is pressing the figures in his report will prove, for at present the high school enrollment is about 10 per cent of the total.

A novel idea is suggested in regard to the establishment of rural boarding schools, to afford the country children better educational opportunities. Some schools of this type have been inaugurated, the children living at the school from Monday until Friday at a possible tuition of ten dollars per month. The extent of the rural parishes, and the consequent distances children would have to travel to and from school, recommend the system.

The successful creation of the $5,000,000 Archbishop Ireland Educational Fund is an achievement of which the archdiocese may well be proud. The object of the fund is "to provide a closer knit educational system in the archdiocese, to defray the costs of the overhead of such a system, and to supply the means of encouraging small and struggling parishes to do their full duty in the matter of Catholic Schools."

It is interesting to note that the fund finances the superintendent's office. This point deserves the attention of superintendents and diocesan authorities generally, for experience has shown how lack of funds handicaps the superintendent's efforts. The superintendent cannot effectively prosecute his work unless he can afford a properly equipped office and an expense account that will allow him some latitude of plan and movement.

Dr. Byrnes is to be congratulated, not only on the content of his report, but on the form as well. He has followed the plan used by Dr. James Ryan, of the National Catholic Welfare Council, in the preparation of the Directory of Catholic Schools and Colleges. The statistics are conveniently and helpfully arranged. Which suggests a thought concerning the possibility and advisability of standardizing the statistical form of superintendents' reports. A common agreement should be reached as to just which facts are important and the manner in which they should be arranged. Students of conditions in Catholic schools, such as attendance, retardation, number of teachers, etc., would welcome this standardization.

GEORGE JOHNSON.

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